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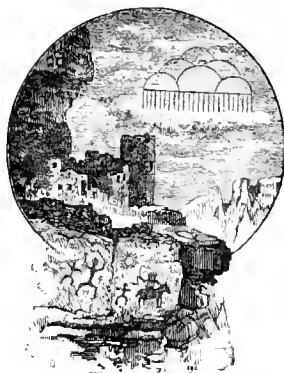
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THIRTY-FIFTH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

TO THE
SECRETARY OF THE SMITHSONIAN INSTITUTION

1913-1914

IN TWO PARTS—PART 1



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LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., August 15, 1914.

SIR: I have the honor to submit herewith the Thirty-fifth Annual Report of the Bureau of American Ethnology for the fiscal year ended June 30, 1914.

With appreciation of your aid in the work under my charge,

Very respectfully, yours,

F. W. HODGE,
Ethnologist-in-Charge.

DR. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

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REPORT OF THE ETHNOLOGIST-IN-CHARGE

THIRTY-FIFTH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

F. W. HODGE, Ethnologist-in-Charge

THE operations of the Bureau of American Ethnology for the fiscal year ended June 30, 1914, were conducted in accordance with authority granted by the act of Congress approved June 23, 1913, making appropriations for the sundry civil expenses of the Government, and with a plan of operations submitted by the ethnologist-in-charge and approved by the Secretary of the Smithsonian Institution. The provision of the act authorizing the researches of the Bureau of American Ethnology is as follows:

American ethnology: For continuing ethnological researches among the American Indians and the natives of Hawaii, including the excavation and preservation of archæologic remains, under the direction of the Smithsonian Institution, including salaries or compensation of all necessary employees and the purchase of necessary books and periodicals, including payment in advance for subscriptions, \$42,000

SYSTEMATIC RESEARCHES

The systematic researches were conducted by the regular staff of the bureau, consisting of nine ethnologists, including the ethnologist-in-charge and several special investigators. These operations may be summarized as follows:

Mr. F. W. Hodge, ethnologist-in-charge, was occupied during most of the year with the administrative affairs of the bureau. Considerable attention, however, was devoted to the preparation of the annotated bibliography of the Pueblo Indians, which is probably more extensive than that of any

other group of tribes, as Pueblo written history commenced in the year 1539, and the writings pertaining thereto are exceedingly voluminous. The bibliography is recorded on cards, the number of which is now about 1,900. The cataloguing of the vast amount of manuscript material bearing on the subject has been somewhat simplified by the recent publication of Bolton's *Guide to Materials for the History of the United States in the Principal Archives of Mexico*, published by the Carnegie Institution of Washington, and Twitchell's *Spanish Archives of New Mexico*, although without consultation of the documents themselves it is not possible to give more than the title in most cases. In the spring Mr. Hodge made a brief visit to the library of the Presbyterian Board of Home Missions in New York City, where he was enabled to record the titles of numerous published writings on missionary efforts among the Pueblo Indians of New Mexico, not accessible elsewhere. In this bibliographical work he has had the assistance of Mrs. Frances S. Nichols and Miss Florence M. Poast. Mr. Hodge continued to represent the bureau on the Smithsonian Advisory Committee on Printing and Publication, and the Smithsonian Institution on the United States Board on Geographic Names.

Early in the autumn of 1913 Mr. Hodge made a reconnoissance of a group of ruins, evidently prehistoric, on a mesa rising from the southwestern margin of the Cebollita Valley, about 20 miles south of Grant, Valencia County, New Mexico, and only a few yards from the great lava flow that has spread over the valley to the westward for many miles. While no very definite information regarding the origin of this ruined pueblo has yet been obtained, there is reason to suppose that it was occupied by ancestors of the Tanyí, or Calabash, clan of the Acoma Tribe, and is possibly the one known to them as Kowina.

These ruins consist of a number of house groups forming a compound. That the structures were designed for defense is evident, for not only are they situated on an almost impregnable height rising about 200 feet above the valley, but the houses themselves partake of the form of fortifications,

while the only vulnerable point of the mesa is protected at the rim by means of a rude breastwork of stones. Moreover, the outer walls of the buildings, some of which still stand to a height of several feet, are pierced only with loopholes, entrance to the structures doubtless having been gained by means of portable ladders, as in some of the pueblos of to-day. The houses of the great compound, consisting of four compact groups of buildings, were evidently "terraced" on the plaza side, the rooms facing this court perhaps having been only a single story in height. As a further protection to the pueblo, the eastern side was defended by a low wall, pierced by three gatewaylike openings, extending from the northeastern to the southeastern corner of the compound.

The rooms indicated in the ground plan of the four house groups number approximately 95 (for the northern group), 58 (eastern group), 32 (central group), and 102 (southeastern group), or an aggregate of 287 rooms. At the time of its occupancy the number of rooms in the compound probably approximated 550. In addition, there are traces of four or five single-story rooms abutting on the defensive wall bounding the northeastern part of the compound. A short distance from the southwestern angle of the southwestern house group are two smaller detached houses, the southernmost one consisting of 24 rooms in a long tier, 2 rooms deep, extending approximately north-northwest and south-southeast. The other structure, about 55 feet northwestward, is rectangular and contains 11 rooms in its ground plan. Four kivas are traceable among the rooms of the main compound—one in the northwestern, one in the central, and two in the southwestern group. In each case, so far as is determinable without excavation, the outer walls of the kivas are rectangular, while the inner walls are circular and slightly recessed a short distance above the floor.

About 500 feet southeastward from the main compound, at the edge of the mesa, stand the well-preserved walls of another structure, consisting of a double row of rooms, the outer wall, or that overlooking the mesa rim, extending 28 and 15 feet, respectively, beyond the northwestern and south-

western corners of the building proper, in order to give further protection. The length of this outer wall from angle to angle is about 132 feet. It exhibits one of the finest examples of masonry to be seen in the ancient pueblo ruins of the Southwest, for not only have the building stones been dressed to shape, but their faces have been finished by pecking, with such labor as to confirm the belief that the ancient village was designed for permanent occupancy. The southern corner of the outer defensive wall is not only curved, but the stones of which it is built are rounded by careful pecking, a most unusual feature in pueblo architecture. That this last structure was designed to protect the most vulnerable part of the mesa is evident from the fact that the outer wall is without openings of any kind and extends beyond the rooms of the structure, and because the adjacent mesa rim is protected by a rude low wall, especially at such points as required ready defense against attack from below. As already noted, the walls of these ruins are noteworthy by reason of the excellence of their masonry, special effort having been made to produce a pleasing effect in the exterior faces. Of the inner walls so much can not be said; but as there is no question that when the houses were occupied the rooms were smoothly plastered, there was little need of the elaborate finish accorded the exposed masonry. Slight attention was paid either to regularity in the shape of the stones or to smoothness of surface in building the inner walls, nor was the aboriginal mason more particular in bonding the inner and outer courses than in "breaking" the joints of the outer face. It seems remarkable that, possessed of such patience and expertness as the buildings here display in other ways, they seem to have been unaware of the necessity of avoiding the construction of their walls in such manner that in places as many as six or seven vertical joints occur practically in line. In this brief report only mere mention can be made of many other interesting architectural features of these ruins, as well as of another pueblo ruin, more or less circular in shape, situated a few miles northeastward on a low mesa at the extreme head of Cebollita Valley, which here forms a small but beautiful canyon.

The inhabitants of the great compound first described obtained their water supply by means of two principal reservoirs fed by the drainage from the great sandstone shelf on the southern slope of the mesa summit. These reservoirs are natural depressions in the rock, but the capacity of the larger one, which measures 35 by 90 feet and is about 5 feet in maximum depth, has been greatly augmented on the western side by an artificial retaining wall 14 feet long and 10 feet in thickness, with an exposed face of $2\frac{1}{2}$ feet on the reservoir side. So well did this reservoir evidently serve the ancient mesa dwellers that during seasons of unusual rain, water still stands to a considerable depth within the depression. The smaller reservoir is triangular in outline and measures about 15 by 19 feet. An interesting feature in connection with the larger reservoir is the remains of a rude dike extending 60 feet along the rocky shelf above referred to, built for the purpose of diverting the flow of rain water from its natural course into the reservoir.

It is not yet known where the ancients of this pueblo customarily buried their dead, but probably the interments were made in the talus of the mesa, as is the case with the Hopi, of Arizona, to-day. There was found, however, in the corner of the shallow cavern in the northern face of the mesa, above the talus, a small eist, formed by a low and broken wall of masonry, which contained the somewhat incomplete skeletons of two adult females, one incomplete skeleton of a boy, and the incomplete and defective skeletons of two infants. With one exception these remains had been greatly disturbed by rats, which had burrowed their way through the bones and their accompaniments to the bottom of the eist and fairly filled the repository with cactus spines, excreta, and other débris of nest building. The remains were accompanied with several pottery vessels, chiefly bowls, one of which was covered with a well-preserved mat, plaited of a fibrous plant which Mr. Lyster H. Dewey, of the Department of Agriculture, identifies as a scirpus, and almost certainly *Scirpus validus*. The ornamentation of this pottery, as well as of the numerous sherds scattered about the ruins, consists of plain red, black on red, white on red, plain black, black

on white, brown on white, brown on red, and many other combinations of color. All the decorations noted were in geometrical designs.

On the northern face of the mesa, but practically hidden from view except from one point in the valley below, is a small house shelter of excellent masonry, built beneath an overhanging ledge of the cliff which forms the roof. This shelter, which is provided with a single small opening overlooking the valley to the northward, was seemingly designed as a lookout station either for watching the crops or an approaching foe. Across the valley, on the eastern side of the first great mesa directly opposite that on which the ruins are situated, is another small cliff lodge, now accessible only by artificial means. Examination of the interior, as in the case of the cliff lodge above described, yielded nothing of interest. Farther up the valley, on the northern side, in plain view near the base of a mesa, is a larger cliff lodge, filled to a considerable depth with detritus from the soft stone forming the roof and side walls. Examination of the floor of this lodge a few years ago by Mr. Hodge yielded a few corn-cobs, one or two small objects made of yucca leaves, and a wooden drumstick of a form such as the Zuñi now employ.

Dr. J. Walter Fewkes, ethnologist, spent the month of July, 1913, in the office continuing the preparation of his monographic report on the aborigines of the West Indies, especially describing the many objects from these islands in the noteworthy collection of George G. Heye, Esq., of New York. He made a visit to New York toward the close of the month to study recent additions to this collection and to supervise the preparation of the illustrations for his report. It became necessary, in order to make this memoir as comprehensive as possible, to investigate types of the Guesde collection, now owned by the Museum für Völkerkunde in Berlin. Accordingly Doctor Fewkes went to Europe at his personal expense and spent August, September, and October studying these types and also many undescribed Porto Rican and other West Indian objects in various museums. Drawings of about 140 specimens, many of which have not been

described, were made during the course of these studies in Berlin. He also visited the museum at Copenhagen, Denmark, which contains many old specimens from the Danish West Indies and some rare types of prehistoric objects from Porto Rico, all of which were either drawn or photographed. West Indian objects were found also in the museum collections of Leipzig, Dresden, and Vienna. Some time was given to an examination of the dolmens and megaliths in the neighborhood of Berlin and elsewhere in northern Germany, and of the numerous mounds and prehistoric workshops on the island of Rugen in the Baltic Sea.

Doctor Fewkes spent his vacation on the shore of the Mediterranean, which he crossed, visiting the most striking ruins in Egypt, penetrating as far south as Assouan, and making special studies of the remaining evidences of neolithic man at Abydos and El Kab on the banks of the Nile. He had always in mind a study of prehistoric irrigation in this region, with a view to comparing the works with similar remains in Arizona. In the museums at Cairo and Assouan Doctor Fewkes examined considerable material dating back to late neolithic times and found a remarkable similarity not only in architectural features but also in stone implements, basketry, bone implements, and other artifacts from the valley of the Nile and those from our Southwest. One of the important features of the visit to Egypt was a study of methods of excavation and repair of ruins adopted by Egyptologists. On his return from Egypt Doctor Fewkes passed through Greece and southern Italy and was able to acquaint himself with the method of excavation and repair of ancient ruins in these countries, especially those on the Acropolis and at Pompeii.

Doctor Fewkes arrived in Washington in April and immediately resumed work on his report on the aborigines of the West Indies, which was continued during April and the greater part of May. In the latter month he again took the field and spent the whole of June in archeological research in the Mimbres Valley, New Mexico. In this work he was able to enlarge our knowledge of the distribution of pottery symbols and to add important collections to the National

Museum. The Mimbres Valley is practically the northern extension into the United States of an inland basin known in Chihuahua as the Sierra Madre Plateau. The fact that its drainage does not connect with any stream that flows into the Atlantic or the Pacific Ocean imparts a peculiar character to its geographical environment. On the southern part of this plateau, as along the Casas Grandes River, mounds and ruins of large size are well known, from which have been taken some of the finest pottery in the Southwest; but the archeology of the extension of this plateau into New Mexico has never been adequately examined. In his brief reconnoissance Doctor Fewkes collected evidence that the prehistoric culture of the Mimbres Valley was strikingly characteristic. The decorated pottery from the ruins in this valley is unlike that of any other region. It consists mainly of mortuary food bowls, which the prehistoric inhabitants were accustomed to break or "kill" and place over the heads of the deceased, who were buried beneath the floors of the houses. About 60 specimens of beautiful pottery, more than half of which are ornamented with painted figures of human beings and animals, were found or purchased. As these are the first examples ever brought to the National Museum from this region, the results are gratifying. They afford through their geometrical ornamentation, and especially because of the life forms which predominate, an interesting insight into the ancient culture of the Pueblo region to the north and in the Gila Valley to the west. It is Mexican in type, and some of the fragments are practically identical in form and ornamentation with the beautiful pottery from Casas Grandes, Chihuahua.

During the year Doctor Fewkes added about 350 pages of manuscript to his report on the aborigines of the West Indies, which was approaching completion at the close of the year.

Shortly before the close of the preceding fiscal year Mr. James Mooney, ethnologist, proceeded to the reservation of the East Cherokee Indians in western North Carolina for the purpose of continuing the translation and elucidation of the

large body of sacred formulas, written in the Cherokee language and alphabet, which he had obtained from the native priests and their surviving relatives some years ago, and about one-third of which he had already translated, with explanatory notes. In connection with this work a large number of plants noted in the formulas as of medicinal or other value were collected and transferred to the division of botany of the National Museum for scientific identification. In this collection were several specimens of the native corn of the Cherokee, still cultivated as sacred by a few of the old conservatives. On examination by the experts of the Department of Agriculture this corn was found to be a new and hitherto undescribed variety of special food importance under cultivation. Return was made from the field early in October, 1913.

In June, 1914, a brief trip was made into Prince Georges and Charles Counties, Maryland, for the purpose of investigating the status and origin of some persons of supposedly Indian descent, concerning whom several inquiries had come to the bureau. Mr. Mooney found, as he had supposed, that these people, numbering in all several hundred, were, like the Pamunkey of Virginia and the so-called Croatan of North Carolina, a blend of the three races, Indian, Negro, and White, with the Indian blood probably predominating. They constitute and hold themselves a separate caste, distinct from both white and negro. They probably represent the mongrelized descendants of the Piscataway tribe, and are sometimes locally distinguished among themselves as "We-Sort," that is, "Our Sort."

On June 22, 1914, Mr. Mooney again started for the East Cherokee to continue work on the sacred formulas, with a view to speedy publication.

His time in the office during the winter and spring was occupied chiefly with the extended investigation of former Indian population, together with routine correspondence and replies to letters of inquiry. On request of the Department of Justice he prepared an extended deposition on tribal ranges and Indian depredations in northern Mexico and

along the Rio Grande, which was officially characterized as one of the most important and interesting that had ever come before the department.

In pursuance of his investigations of the Creek Indians and allied tribes, Dr. John R. Swanton, ethnologist, proceeded to Oklahoma early in July to attend the busk ceremonies, and was present at those of the Eufaula, Hilibi, Fish Pond, and Tukabachi Creeks. Notes were taken on all of these and photographs obtained of various features of all but the last. At the same time, with the valued assistance of Mr. G. W. Grayson, of Eufaula, Doctor Swanton gathered further ethnological information from some of the old people, and continued this work after the ceremonies ceased. Somewhat later he visited the small body of Indians in Seminole County who still retain a speaking knowledge of Hitchiti, and added about 40 pages of text to that previously obtained, besides correcting a portion of Gatschet's Hitchiti vocabulary. He made an arrangement with an interpreter by which 100 pages of additional text were received after his return to Washington.

While some time was devoted to studies of the Alabama, Hitchiti, and Choctaw languages, most of Doctor Swanton's attention while in the office during the year was centered on two particular undertakings. One of these was the proof reading of the Choctaw-English section of Byington's Choctaw Dictionary, and the compilation, with the efficient help of Miss M. C. Rollins, of an English-Choctaw index, which will comprise about 350 printed pages, to accompany it. The other was work on the first draft of an extended report on the Creek confederacy, of which the historical part, consisting of 300 typewritten pages, is practically completed.

At the beginning of the year Mr. J. N. B. Hewitt, ethnologist, undertook the work of editing and copying the Seneca text "*Shagowenotha, or The Spirit of the Tides*," which was recorded by him in the form of field notes in 1896 on the Cattaraugus Reservation, New York. This particular piece of work, forming a text of 3,692 native words, was completed in August, 1913. The task of making a literal, almost an etymological, interlinear translation of this text was next

undertaken and was completed in November, yielding an aggregate of 11,411 English words in the rendering. The other of the two native texts in Seneca, "Doodanegen and Hotkwisdadegena," which was recorded in the form of field notes by Mr. Hewitt in 1896, was next edited and copied; this work was completed by the close of December and consists of 4,888 native Seneca words. The literal inter-linear translation of this text then taken up was completed in February, 1914, making 14,664 English words in the rendering.

On finishing these translations Mr. Hewitt commenced the reading and digesting of the Seneca material of the late Jeremiah Curtin for the purpose of providing notes and explanations to the stories, a task that was made the more difficult by the fact that Mr. Curtin's field notes of explanation and identification are not available. One of the longest of the stories collected by Mr. Curtin, "Doonogaes and Tsodiqgwadon," comprising 149 typewritten pages, required 144 notes varying in length from three or four lines to several pages; but this story is of exceptional length. The entire Curtin material has now been reread and annotated. Mr. Hewitt also completed the notes for his introduction to the "Seneca Myths and Fiction," and the final writing was almost finished by the close of the year.

As opportunity offered, Mr. Hewitt continued to work on a sketch of the Iroquois language, and he has now in hand about 75 pages of manuscript, in addition to a considerable body of notes and diagrams for incorporation into final form.

Mr. Hewitt also made a week's study of the voluminous manuscript "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," compiled by the late William R. Gerard, with a view of ascertaining its value for publication by the bureau. This examination was made difficult by the fact that the compiler of the dictionary had access to many works which were not available for Mr. Hewitt.

Unfortunately the work summarized above was often interrupted, owing to the need of frequently calling on Mr.

Hewitt for the preparation of data for replies to correspondents, whose inquiries pertained to linguistic, historical, sociological, and technical matters. In connection with this work there were prepared 110 letters, rarely exceeding a page in length, although some occupied several pages and required considerable study and research in gathering the needed data for reply.

During the year Mr. Francis La Flesche, ethnologist, recorded the rituals and accompanying songs of five additional Osage ceremonies, known as Wáwathoⁿ, Wadóka Weko, Wazhiⁿgao, Zhiⁿgázhíⁿga Zhazhe Thadse, and Wéx-thexthe. Of these the Wáwathoⁿ is complete; the record fills about 150 pages, including songs, diagrams, and illustrations. This ceremony, which is of religious significance and is revered by all the people, has been obsolete for about 20 years, and there now remain only two men in the tribe who remember it in most of its details. It was a peace ceremony that held an important place in the great tribal rites of the Osage, for through its influence friendly relations were maintained among the various gentes composing the tribe, and it was also the means by which friendship with interrelated tribes was established and preserved. Early French travelers mention this ceremony as being performed by the Osage in one of the tribes of the Illinois confederacy during the second decade of the eighteenth century. Unlike the Osage war ceremonies, which are complex and composed of several steps or degrees, the Wáwathoⁿ is simple and complete in itself. The "pipes," sometimes called calumets, which are employed in its performance, consist of a number of sacred symbolic articles, each of which, with its attendant ritual, was in the keeping of a certain gens of the tribe. The assembling of these articles formed an essential part of the ceremony, for it was on this occasion that the ritual, which explained both the significance of and the precepts conveyed by the sacred articles, had to be recited. This Wáwathoⁿ ceremony resembled that of the Omaha, Ponca, Oto, and Pawnee tribes, differing only in minor details. To the intelligent thinking class the aims and purposes of the ceremony are clear, but there are among the Osage, as

among other tribes, those who can not comprehend fully the deeper, broader teachings of such a rite, and because of this restricted view superstitious beliefs regarding it now prevail among the lower classes.

The record of the Wadóka Weko, one of the seven war ceremonies, consists of 89 pages of manuscript, with 32 songs. This rite, which is the sixth degree of the war ceremony, is divided into eight parts, exclusive of the introductory rites, and consists of rituals and songs pertaining to the ceremonial cutting of the scalps for distribution among the various gentes for their sacred packs. One of these parts has to do with the *odó*ⁿ, or "honors," won by the warriors in battle. While this ceremony is recorded completely, it is not yet ready for publication, since it is one of seven interdependent degrees the study of which is not yet finished.

Wazhiⁿgao, the bird ceremony for boys, is another of the seven degrees, and is regarded as important. It has been transcribed in full, but the notes thereon have not yet been elaborated for publication.

Zhiⁿgázhíⁿga Zhazhe Thadse (naming of a child), a ceremony that bears no direct relation to any other, is regarded as essential to the proper rearing of a child, and is still practiced. This ceremony has been recorded in its entirety, but still lacks the descriptive annotation necessary before publication.

The Wéxthexthe, or tattooing ceremony, the last of the five recorded by Mr. La Flesche, was taken down from its recitation by one of the men who had participated therein. This transcription is still, in a measure, fragmentary, but enough has been obtained to give a fair idea of the significance of the tattoo designs employed. The notes on the Wéxthexthe are not yet prepared for publication, as there is still a possibility of recording the ceremony in its entirety. A set of the implements used by the Osage in tattooing have been obtained for illustration and have been deposited in the National Museum. There has also been placed in the museum a *waxóbetóⁿga*, or great sacred pack, which once belonged to Waçétoⁿzhíⁿga, a prominent man of the tribe,

who died in 1910. After much persuasion his widow reluctantly consented to part with this sacred article, together with its buffalo-hair and rush-mat cases. This pack consists of the skin and plumage of a white pelican, the bird which in Osage mythology revealed through a dream the mysteries of tattooing and provided the implements therefor.

All the above-described ceremonies studied by Mr. La Flesche have still a strong hold on the Osage people; this, together with the fact that every initiated person acquired his knowledge at great expense, has made it almost impossible to record the ceremonies in full from those who have been induced to speak about them.

Mrs. M. C. Stevenson, ethnologist, continued her studies of the ethnology of the Tewa Indians of New Mexico, devoting special attention to the pueblo of San Ildefonso, with a view of elaborating her memoir on this group of tribes, which consists of about 400 pages of manuscript, material relating to almost every phase of Tewa customs and beliefs having been added in whole or in part during the course of the year. Perhaps the most important of the new data gathered by Mrs. Stevenson on these interesting sedentary people relate to their ceremonies with respect to human sacrifice. The conservatism of the Tewa and the secrecy with which most of their numerous rites are conducted make them a difficult subject of study and one requiring considerable time. Mrs. Stevenson's memoir had reached such a stage of completion that at the close of the year she was making final arrangements for acquiring the materials still needed for illustrations.

Shortly after the beginning of the fiscal year Dr. Truman Michelson, ethnologist, proceeded to Tama, Iowa, to renew his researches among the Fox Indians. After successfully commencing these studies he proceeded to Tongue River Reservation in Montana for the purpose of studying the remnant of the Sutaio Tribe incorporated with the Cheyenne. It seems that some ethnological information can still be obtained in regard to specific Sutaio matters, but little of the language remains. Doctor Michelson compiled a fairly large Sutaio vocabulary, but fewer than a dozen words are fundamentally different from the corresponding Cheyenne terms.

Such grammatical forms as could be obtained indicate that Sutaio sheds little or no light on the divergent Algonquian type of the Cheyenne language.

Returning to Tama to renew his Fox studies, Doctor Michelson succeeded in elucidating the social organization almost to completeness. It appears that the two major divisions of the tribe are not purely for rivalry in athletics, but rather are ceremonial. Doctor Michelson was successful also in obtaining the very long myths of the culture hero and the Mother of all the Earth. It is evident that the actual Fox society still corresponds in a measure to that given in the myths.

In October Doctor Michelson proceeded to Kansas to investigate the Sauk and Fox of the Missouri. A reconnoissance only was made here, and some of the Fox material obtained at Tama was translated. In November he returned to Washington, and in January, 1914, visited the Carlisle Indian School for the purpose of studying special points of grammar and phonetics with some of the Sauk and Fox pupils. Thence he made a trip to New York City, taking with him one of the pupils for the purpose of consulting Dr. Franz Boas, honorary philologist of the bureau, on certain mooted points pertaining to the Fox language. While in New York a few tracings were made with the Rousselot apparatus.

In May Doctor Michelson again visited Carlisle for the purpose of making a translation of the story of a sacred bundle of the Fox Indians, which he has recently procured.

Toward the end of the fiscal year Doctor Michelson devoted some time to the problem whether the Yurok and Wiyot languages of California were Algonquian, as had been recently claimed, and reached the conclusion that the existing evidence does not justify such a classification.

SPECIAL RESEARCHES

Work on the Handbook of American Indian Languages was continued under the personal direction and editorship of Dr. Franz Boas, honorary philologist. Part 2, which is in preparation, is to contain grammatical sketches of the

Takelma, Coos, Siuslaw, and Alsea languages of Oregon; the Kutenai, of Montana; and the Chukchee. The Takelma sketch was published in advance in separate form in 1912. During the present year the printing of the sketch of the Coos, by Leo J. Frachtenberg, which forms pages 297-429 of part 2, was finished. The manuscript of the Siuslaw, also by Doctor Frachtenberg, was completed and revised, and, except for a small part, is in galley form. The Chukchee sketch likewise has been set up in galleys and revised, and new material on the dialects of the language, having become available, has been added. The printing of the sketch proceeded necessarily slowly, since the notes had to be read by the author, Mr. Waldemar Bogoras, who lives in Russia. A full treatment of this grammar is particularly desirable, since it serves to define the relationships of the American languages toward the west. Doctor Frachtenberg, a fuller report of whose work will follow, has made progress with his studies of the Alsea. The grammatical material and the texts have been extracted and studied, and the latter, which are to form the basis of the sketch, have been copied for the printer. Dr. A. F. Chamberlain, a valued collaborator, whose untimely death we lament, furnished a sketch of the Kutenai language. It was necessary to make a detailed study of this sketch. This was done by Doctor Boas partly during the winter in New York with the help of a Kutenai boy and partly during the month of June among the Indians of Montana and British Columbia. The report on this sketch was completed. A certain amount of preparatory work for the sketch of the Salish language was also done, more particularly a map showing the distribution of the Salish dialect, based on researches by James Teit, was completed. The expense of the field work for this map, which has occupied four years, was met by Mr. Homer E. Sargent, of Chicago, to whose lively interest in the Handbook and related subjects we are deeply indebted. The vocabularies on which the map is based are in an advanced stage of preparation. Much time was devoted by Doctor Boas during the year to the preparation of a report on the mythology of the Tsimshian Indians, based on material

written during a period of 10 years by Henry W. Tate, himself a Tsimshian. Owing to his recent death it was necessary to close the collection, the expenses of which have been defrayed from private sources. The monograph was completed and is in type for publication in the Thirty-first Annual Report.

Brief reference to the researches of Dr. Leo J. Frachtenberg, ethnologist, has been made in connection with the preparation of part 2 of the Handbook of American Indian Languages. The beginning of the fiscal year found Doctor Frachtenberg in the field in Oregon, where, from June to September, he was engaged in linguistic and ethnologic work on the Kalapooian family. During these months he collected a number of grammatical notes and nine texts in the dialect of the so-called Calapooia Proper, but owing to lack of sufficient means for continuing this field work he was compelled to discontinue it in October. The linguistic researches into the Kalapooian family brought out a number of interesting points, of which the most salient are as follows: Phonetically the family is related closely to the Lutuanian (Klamath) and Sahaptin groups. Certain pronominal forms and a few numerical terms are identical with the Klamath and Sahaptin forms. In all other respects, chiefly morphological, Kalapooian bears close resemblance to the Coos, Siuslaw, and Yakonan stocks. A particularly close affiliation exists between this and the Coos family in the phonetic structure of words. While the phonetics of both languages are divergent, both are what may be termed vocalic languages and are practically free from any difficult consonantic clusters. The Calapooia texts thus far obtained deal chiefly with the Coyote cycle and are identical with myths found among the Coos, Molala, Klamath, Maidu, Chinook, Alsea, Takelma, Salish, and other tribes of the Pacific area. The mythology as a whole is typical of that region in the absence of true creation myths and in the multitude of transformation stories.

A survey of the linguistic phase of the Kalapooian stock shows it to embrace the following dialects: Calapooia Proper (also called Marysville), Chelamela, Yamhill, Atfalati, Wapato Lake, Abantsayuk, Santiam, Lakmayut, and Yonkallat.

These dialects show certain degrees of interrelationship, which may be formulated as follows: Calapooia, Santiam, Lakmayut, and Ahantsayuk form one closely related group; another group embraces the Yamhill and Atfalati dialects, while Yonkallat seems to constitute a group of its own. No information as to the Chekamela dialect could be obtained.

In July Doctor Frachtenberg received what seemed to be trustworthy information that some Willapa Indians were still living at Bay Center, Washington, but on visiting that point he found the reputed Willapa to be in fact members of the Chehalis tribe, thus proving conclusively that the Willapa are entirely extinct.

Doctor Frachtenberg returned to New York late in October and was engaged until the beginning of December in the preparation of the Siuslaw grammatical sketch for the Handbook of American Indian Languages, additional work on which became necessary because of the fact that during his stay in the field he had received further information concerning this extinct stock. In December Doctor Frachtenberg took up his duties in Washington, becoming first engaged in supplying references from the Siuslaw texts in the grammatical sketch of that language. At the close of the year this sketch was in type. Doctor Frachtenberg also prepared for publication a Siuslaw-English and English-Siuslaw vocabulary, containing 90 typewritten pages. He furthermore prepared an English-Coos glossary, which may be utilized in the near future, as it has been found desirable to add such a glossary to each volume of native texts.

On completion of this work Doctor Frachtenberg commenced the preparation of the Alsea texts collected by Dr. Livingston Farrand in 1900 and by himself in 1910. These texts, consisting of 31 myths, tales, and narratives, and comprising 195 typewritten pages, will be submitted in the near future with a view to publication as a bulletin of the bureau.

At the close of the fiscal year Doctor Frachtenberg was preparing for another field season in Oregon, with the view of finishing his studies of the Kalapooian stock and of conducting similar researches among the Quileute.

Mr. W. H. Holmes, of the National Museum, continued his work on the preparation of the Handbook of American Antiquities for the bureau, reaching the practical completion of part 1 and making much headway in the preparation of part 2; progress in this work, however, was necessarily delayed owing to the pressure of many duties connected with a head curatorship in the National Museum.

During August, 1913, Mr. Holmes made a visit to Luray, Virginia, for the further study of an ancient village site near that place and the examination of certain implement-making sites in the vicinity. In June he visited Missouri for the purpose of studying certain collections owned in St. Louis and for the reexamination of an ancient iron and paint mine at Leslie. It was found, however, that recent mining operations had been carried so far that traces of the aboriginal work at the mine were practically obliterated, and besides the mine was found to be filled with water, making effective examination impossible. From St. Louis he proceeded to Chicago, where studies were made of certain collections with a view of obtaining data necessary to the completeness of the Handbook of American Antiquities.

In her studies of Indian music Miss Frances Densmore made two trips to the Standing Rock Reservation, South Dakota (one in July and August, 1913, and one in June, 1914), where she engaged in investigations at Bullhead, McLaughlin, and the vicinity of the Martin Kenel School. This research completed the field work for the proposed volume of Sioux music, the material for which, subsequently prepared for publication, consists of 323 pages of manuscript, 98 musical transcriptions of songs, 20 technical analyses of songs, and 33 original illustrations.

The practical use which musical composers are making of the results of Miss Densmore's studies is very gratifying. Mr. Carl Busch has adapted for orchestral purposes four of the songs rendered by Miss Densmore and published by the bureau, as follows: (1) Chippewa Vision, (2) Farewell to the Warriors, (3) Love Song, (4) Lullaby. Mr. Heinrich Hammer, of Washington, has composed a Sun Dance Rhapsody

and a Chippewa Rhapsody. Mr. Charles Wakefield Cadman has composed, for the voice, two of the Chippewa songs, "From the Long Room of the Sea" and "Ho, Ye Warriors on the Warpath." Mr. S. N. Penfield has harmonized two vocal quartets, "Manitou Listens to Me" and "Why Should I be Jealous?" For the violin Mr. Alfred Manger has prepared a "Fantasie on Sioux Themes," and Mr. Alberto Bimboni has well advanced toward completion an opera bearing the title "The Maiden's Leap." Certain of the orchestral arrangements have been played by the Chicago Symphony Orchestra (formerly known as the Thomas Orchestra), as well as by the symphony orchestras of Washington, Minneapolis, and Kansas City. It is interesting to note the demand for Sioux themes in advance of their publication. These have been furnished in manuscript as far as possible to those desiring them for specific and legitimate use. Two of the compositions in the foregoing list are based on such themes.

Work on the volume of Sioux music is approaching completion. This will be larger than either of the bulletins on Chippewa music, and, while the same general plan has been followed, there will be much that is new, both in subject matter and in style of illustration.

During the year work on the Handbook of Aboriginal Remains East of the Mississippi was continued by Mr. D. I. Bushnell, jr., under a small allotment from the bureau, and approximately 90,300 words of manuscript were recorded on cards geographically arranged. The entire amount of manuscript now completed is about 321,000 words, and the bibliography thus far includes 306 titles. As a result of the notes received from the Wisconsin Archeological Society, through the courtesy of its secretary, Mr. Charles E. Brown, of Madison, every county of that State will be well represented in the Handbook. It is to be regretted that more information regarding aboriginal remains is not forthcoming from certain other parts of the country east of the Mississippi, especially the New England States, which at this writing are not adequately represented. The bureau is indebted to Mr. Warren K. Moorehead, of the department of archeology of Phillips Academy, Andover, Massachusetts, for the gen-

erous use of original data gathered by him in Maine in advance of its publication by the academy.

Mr. James Murie, as opportunity offered and the limitations of a small allotment made by the bureau for these studies allowed, continued his observations on the ceremonial organization and rites of the Pawnee tribe, of which he is a member. The product of Mr. Murie's investigation of the year, which was practically finished but not received in manuscript form at the close of June, is a circumstantial account of "The Going After the Mother Cedar Tree by the Bear Society," an important ceremony which has been performed only by the Skidi band during the last decade.

In the last annual report attention was directed to a proposed series of handbooks of the Indians of the several States and to the arrangements that had been made for such a volume, devoted to the tribes of California, by Dr. A. L. Kroeber, of the University of California. The author has submitted sections of the manuscript of this work for suggestion, and, although his university duties have delayed its completion, there is every reason to believe that when the material is finished and published it will form an excellent model for the entire series. It has been hoped that the pecuniary means necessary for the preparation of these State handbooks would be provided in accordance with the estimate of an appropriation submitted for this purpose, but unfortunately the desired provision was not made.

Prof. Howard M. Ballou, of Honolulu, has submitted from time to time additional titles for the List of Works Relating to Hawaii, compiled in collaboration with the late Dr. Cyrus Thomas. The material for this bibliography is in the hands of Mr. Felix Neumann for final editorial revision, and it is expected that the entire manuscript will soon be ready for composition.

MANUSCRIPTS

The large collection of manuscripts in possession of the bureau has been in continuous charge of Mr. J. N. B. Hewitt. A few noteworthy additions were made during the year besides those prepared or which are in process of preparation

by members of the staff. Among these may be mentioned the "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," by the late William R. Gerard, a work requiring many years of assiduous labor. The manuscript was acquired for a nominal consideration from Mrs. Gerard, and it is the design to publish the dictionary as soon as it can be given the customary editorial attention. Before his death Mr. Gerard presented to the bureau an original manuscript of 31 pages, with 21 diagrams, on "Terminations of the Algonquian Transitive and Indefinite Verbs and their Meanings," to which Dr. Truman Michelson has appended a criticism.

Additional manuscripts worthy of special note are the following:

J. P. Dunn: Translation of Miami-Peoria Dictionary, Part 2, *Aller to Assomer*. The original of this dictionary is in the John Carter Brown Library, of Providence, through whose courteous librarian, Mr. George Parker Winship, the bureau has been provided with a photostat copy.

J. P. Dunn: Translation of the History of Genesis, second chapter, from the Miami-Peoria Dictionary above cited.

Cyrus Byington: Manuscript notebook, 1844-1848 and 1861. Kindly presented by Mrs. Eliza Hines, daughter of this noted missionary to the Choctaw.

James A. Gilfillan: Chippewa Sentences. A small quarto notebook kindly presented by Miss Emily Cook, of the Office of Indian Affairs.

Parker Marshall: Various memoranda on the location of the Natchez Trace.

H. A. Secomp: Comparative Choctaw and Creek Dictionary, consisting of 1,054 sheets, 20 by 36 inches.

Francisco Pareja: Confessionario, in Spanish and Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Catechismo, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Explicacion de la Doctrina, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

V. C. Fredericksen: Origin of the Eskimo and their Wanderings, with photographs. (The author is a Danish missionary in Greenland.)

From time to time the bureau has been put to considerable expense in having photostat copies made of unique manuscripts and of excessively rare books indispensable to its researches. It is therefore fortunate that the opportunity was afforded, late in the fiscal year, to acquire a photostat apparatus which has since been in constant service. The urgent need of such an instrument was made especially manifest when the Rev. George Worpenberg, S. J., librarian of St. Marys College, St. Marys, Kansas, generously accorded the bureau the privilege of copying a number of valuable original linguistic manuscripts in the archives of the college, pertaining chiefly to the Potawatomi and including a dictionary and a grammar recorded by the late Father Maurice Gaillard. Manuscript copies of these voluminous linguistic works could have been made only after infinite labor by an expert and at an expense far exceeding the entire cost of the photostat apparatus. By the close of the year the making of the facsimile reproductions had been commenced by Mr. Albert Sweeney, under the immediate direction of Mr. De Lancey Gill, illustrator.

An opportunity was afforded at the close of the year to replace the wooden partition and ceiling of the manuscript room with terra cotta and to install a fireproof door and window coverings, thus giving for the first time adequate protection to the bureau's large collection of priceless unpublished material.

PUBLICATIONS

The editorial work of the bureau has been continued by Mr. J. G. Gurley, editor, who has been assisted from time to time by Mrs. Frances S. Nichols. The following publications were received from the press during the year:

Bulletin 53, "Chippewa Music—II," by Frances Densmore.

Bulletin 56, "Ethnozoology of the Tewa Indians," by Junius Henderson and John P. Harrington.

"*Coos: An Illustrative Sketch*," by Leo J. Frachtenberg. Extract from Handbook of American Indian Languages (*Bulletin 40*, part 2).

The status of other publications, now in press, is as follows:

The proof reading of the *Twenty-ninth Annual Report*, the accompanying paper of which, entitled "Ethnogeography of

the Tewa Indians," by John P. Harrington, is an exhaustive memoir presenting many technical difficulties, was nearly completed during the year. About two-thirds of the memoir is in page form.

The *Thirtieth Annual Report*, comprising originally, in addition to the administrative section, three memoirs: (1) "Tsimshian Mythology," by Franz Boas; (2) "Ethnobotany of the Zuñi Indians," by Matilda Coxe Stevenson; (3) "An Inquiry into the Animism and Folk-lore of the Guiana Indians," by Walter E. Roth. Extensive additions to the first-named memoir, received after the report had been put into type, necessitated the division of the contents, and accordingly this section was transferred to the *Thirty-first Report*. Approximately two-thirds of "Tsimshian Mythology" has been paged, and the Zuñi memoir also, now the first accompanying paper of the *Thirtieth Annual*, is in process of paging.

To the *Thirty-second Report* will be assigned a memoir entitled "Seneca Myths and Fiction," collected by Jeremiah Curtin and J. N. B. Hewitt and edited with an introduction by the latter, the manuscript of which is about ready for editorial revision.

Bulletin 40 (pt. 2), "Handbook of American Indian Languages." The work on this bulletin has been carried along steadily under the immediate supervision of its editor, Doctor Boas. Two sections—Takelma and Coos—have been issued in separate form (aggregating 429 pages), and two additional sections, dealing with the Chukchee and Siuslaw languages respectively, are in type, the former being "made up" to the extent of about 50 pages.

Bulletin 46, "A Dictionary of the Choctaw Language," by Cyrus Byington (edited by John R. Swanton and Henry S. Halbert). The first (Choctaw-English) section of this work was completed during the year and is practically ready for the press. The manuscript of the second section (English-Choctaw directory), comprising 36,008 entries on cards, was sent to the Printing Office April 30 to June 13, but no proof had been received at the close of the year.

Bulletin 55, "Ethnobotany of the Tewa Indians," by Wilfred W. Robbins, John P. Harrington, and Barbara Freire-Marreco. After this bulletin was in type it was found advisable to incorporate a considerable amount of valuable material, subsequently gathered and kindly offered by Miss Freire-Marreco. The change involved recasting in a large measure the original work. The second galley proof is in the hands of Miss Freire-Marreco for final revision.

Bulletin 57, "An Introduction to the Study of the Maya Hieroglyphs," by Sylvanus Griswold Morley. The manuscript and illustrations of this memoir were submitted to the Public Printer the latter part of April. Engraver's proof of the illustrations, with the exception of a few pieces of color work, have been received and approved. Owing to the heavy pressure of public business, the Printing Office had been unable to furnish proof of the letterpress by the close of the year.

Bulletin 58, "List of Publications of the Bureau of American Ethnology." The page proof of this bulletin is in the hands of the printers for slight correction, preparatory to placing it on the press.

The total number of publications of the bureau distributed during the year was 12,819, classified as follows:

Report volumes and separate papers.....	2, 810
Bulletins.....	9, 943
Contributions to North American Ethnology.....	22
Introductions.....	5
Miscellaneous publications.....	39
Total.....	12, 819

As during several years past the extensive correspondence arising from the constant demand for the publications of the bureau has been in immediate and efficient charge of Miss Helen Munroe and Mr. E. L. Springer, of the Smithsonian Institution, assisted by Mr. Thomas F. Clark, jr. The distribution of publications has been made in accordance with law and with entire satisfaction by the office of the Superintendent of Documents on order of the bureau.

ILLUSTRATIONS

The preparation of the illustrations for the publications of the bureau, the making of photographs of the members of delegations of Indians visiting Washington, and the developing and printing of negatives made by the staff of the bureau during the prosecution of their field work have been in charge of Mr. DeLancey Gill, illustrator, assisted successively by Mr. Walter Stenhouse and Mr. Albert Sweeney. In addition the numerous photostat copies of manuscripts and books, aggregating about 2,500 exposures, have been made under Mr. Gill's supervision, as elsewhere mentioned. Of the visiting deputations, representing 17 tribes, 79 photographic exposures were made; 92 negatives of ethnologic subjects were required for reproduction as illustrations; 512 negatives made by the members of the staff in the field were developed and 381 prints made therefrom; 105 photographs were printed for presentation to Indians and 627 for publication, exchange, and special distribution. In addition to the photographic work, which constitutes the major part of the illustrative material required by the bureau, 54 drawings were made for reproduction.

The series of photographs, representing 55 tribes, which had been exhibited by the New York Public Library and the Public Library Commission of Indiana, was borrowed in June by the Providence Public Library for a similar purpose.

LIBRARY

The reference library of the bureau, which consists of 19,240 books, about 12,894 pamphlets, and several thousand unbound periodicals, has been in continuous charge of Miss Ella Leary, librarian, assisted by Mrs. Ella Slaughter. During the year 708 books were accessioned, of which 143 were acquired by purchase and 137 by gift and exchange, the remaining 428 being represented by volumes of serials that hitherto had been neither bound nor recorded. The periodicals currently received numbered 629, of which only 16 were obtained by purchase, the remainder being received through exchange. Of pamphlets, 150 were acquired. Dur-

ing the year 1,195 volumes were sent to the bindery, and of these 695 were bound and returned to the bureau.

The endeavor to supply deficiencies in the sets of publications of institutions of learning has continued without remission. Among the more important accessions of this kind during the year were *Zeitschrift der Gesellschaft für Erdkunde zu Berlin*, 20 volumes; *Instituto Geografico Argentino, Boletín*, 10 volumes; and *Königliches Museum für Völkerkunde, Veröffentlichungen*, 8 volumes.

The librarian has prepared a monthly bulletin of accessions for the use of the staff, and has furnished information and compiled bibliographic notes for the use of correspondents. In addition to the constant drafts on the library of the bureau requisition was made on the Library of Congress during the year for an aggregate of 300 volumes for official use, and in turn the bureau library was frequently consulted by officers of other Government establishments.

An appropriation having been made by Congress, in behalf of the Institution, for installing modern steel book-stacks in the eastern end of the large exhibition hall on the first floor of the Smithsonian building, and provision having been made for affording the proposed increased facilities to the library of the bureau, which for four and a half years had been installed in the eastern galleries of the hall mentioned, the books therein were removed in February to the gallery and main floor of the western end of the hall and the eastern galleries were demolished. Although this work of removal occupied two weeks, it was done without confusion and practically without cessation of the library's activities. The new stacks were in process of erection before the close of the fiscal year.

COLLECTIONS

The following collections were acquired by the bureau or by members of its staff, and, having served the purpose of study were transferred to the National Museum, as required by law.

Eight fragments of ancient British pottery. Gift to the bureau by Rev. Robert C. Nightingale, Swaffam, Norfolk, England. (55735.)

Potsherds, fragments of human bones, and three heads. Gift to the bureau by Mrs. Bruce Reid, Port Arthur, Texas. (55758.)

Parts of five skeletons (three complete skulls and fragments of two skulls) from a burial cist in a cave about 20 miles south of Grant, New Mexico. Collected by F. W. Hodge, Bureau of American Ethnology. (56134.)

Thirty-one ethnological objects from the Cherokee and Catawba Indians. Collected by James Mooney, Bureau of American Ethnology. (56312.)

Six photographs of Aztec antiquities. Purchased from W. W. Blake, City of Mexico. (56609.)

Stone phallus from Mesa Verde, Colorado. Gift to the bureau by H. C. Lay, Telluride, Colorado. (56719.)

Arrow point found on the north fork of Roanoke River, about 3 miles from Blacksburg, Virginia. Gift to the bureau by Prof. Otto C. Burkhart, Virginia Polytechnic Institute, Blacksburg, Virginia. (56679.)

PROPERTY

The principal property of the bureau consists of its library, comprising approximately 35,000 books and pamphlets, a large collection of manuscripts for reference or in process of preparation for publication, and several thousand photographic negatives. With the exception of a portion of the library, this material could not be duplicated. In addition, the bureau possesses a photostat apparatus with electric-light equipment, several cameras, dictagraphs, and other appliances for use in conducting scientific research in the field and the office, necessary office furniture and equipment, and a limited supply of stationery, supplies, etc. Also under control of the bureau, but in immediate custody of the Public Printer, as required by law, is a stock of numerous publications, chiefly annual reports and bulletins.

MISCELLANEOUS

Quarters.—The only improvements made in the quarters occupied by the bureau in the Smithsonian building, as set forth in the last report, have been those incident to the reconstruction of the library and the fireproofing of the manuscript room, above alluded to, and the painting of the walls of four rooms, made necessary partly by inadequate

lighting. In addition to the space previously occupied, a room on the fourth floor of the eastern end of the Smithsonian building was assigned temporarily to the bureau for the use of two members of its staff.

Office force.—The personnel of the office has remained unchanged, with the exception of the resignation of one messenger boy and the appointment of another. It has been necessary to employ a copyist from time to time in connection with the editing of Byington's Choctaw Dictionary. The correspondence of the bureau has been conducted in the same manner as set forth in the last annual report and as hereinbefore mentioned.

RECOMMENDATIONS

The chief needs of the Bureau of American Ethnology lie in the extension of its researches to fields as yet unexploited. Attention has frequently been called to the necessity of pursuing studies among Indian tribes which are rapidly becoming extinct, or modified by their intimate contact with civilization. These researches can not be conducted unless the means are provided, since the present limited scientific corps, with inadequate allotments of money to meet the expenses of extended field investigations, is not equal to the immense amount of work to be done. Unfortunately many opportunities for conducting these researches which were possible a few years ago have passed away, owing to the death of older Indians who alone possessed certain knowledge of their race. Much can still be done, however, if only the means are afforded.

It is scarcely necessary to repeat, in connection with this general recommendation, the estimate for an increase, amounting to \$24,800, in the appropriation for the bureau and the brief reasons for urging the grant of this additional sum, inasmuch as these items will be found in the printed Estimates of Appropriations, 1915-16.

F. W. HODGE,
Ethnologist-in-Charge.

NOTE ON THE ACCOMPANYING PAPER

A paper of considerable importance, edited by Dr. Franz Boas, of Columbia University, is appended to this report. The material for the paper was collected and recorded by Mr. George Hunt, a mixed-blood Kwakiutl, of Fort Rupert, British Columbia, who is responsible for the accuracy, the authenticity, and the character of the contents of the paper. Mr. Hunt also collaborated in a similar way with Dr. Boas in a former work, entitled "The Social Organization and the Secret Societies of the Kwakiutl Indians," published in the Report of the United States National Museum for the year ending June 30, 1895.

The accompanying paper, entitled "Ethnology of the Kwakiutl," deals with the arts and industries, the methods and devices employed in hunting and fishing, the methods and means of gathering and preserving other kinds of food, the recipes for preparing food for consumption, and the beliefs and customs of a group of several tribes or peoples, more or less closely related, who dwell on the Pacific coast of North America, in the vicinity of Fort Rupert, on Vancouver Island, British Columbia, and are called the Kwakiutl.

The languages spoken by these tribes belong to the Wakashan linguistic stock, which, as constituted by Powell, is composed of two large groups of fundamentally related languages, to one of which the name Kwakiutl is applied, and the name Nootka to the other. In 1904 the Kwakiutl group of dialects was spoken by 2,173 persons—a number which is, however, gradually decreasing.

The name Kwakiutl, in its original and more restricted sense, was applied to this group of tribes, consisting of the Walas-Kwakiutl (Great Kwakiutl), Komoyue, Guetela, and Komkutis. But in time the Komoyue camped at Tsaité, and a portion of the Kwakiutl who emigrated from their congeners are known as the Matilpe. By enumerating the Matilpe and the Komoyue apart from the other tribes or septs, the Canadian Department of Indian Affairs limits the name Kwakiutl to the Guetela, Komkutis, and the Walas-Kwakiutl (Great Kwakiutl).

The Kwakiutl are essentially a fisher folk, and so to them all other gainful pursuits are of secondary importance.

Many Indian tribes, distinct in physical characteristics and distinct also in languages, but who are one in culture, occupy the Pacific coast of America between Juan de Fuca Strait and Yakutat Bay. This they are because, in large measure, their industries and

arts, their beliefs and customs, differ so markedly from those of all other Indian peoples. Notwithstanding this great uniformity of culture, however, a closer study of the elements of it discloses many things that are peculiar to single tribes, which show that this culture is the natural result of a gradual and convergent development from several distinct sources or centers, every one of these tribes having added something peculiar to itself to the sum of this development.

The territory occupied by these tribes is a mountainous coast, deeply indented by numerous sounds and fiords, which encompass many islands, both large and small. Travel along the coast is very easy by means of canoes, but access to inland places is quite difficult, rugged hills and dense forests rendering travel here very trying, even forbidding. A few fiords deeply indent the mainland, and the valleys, opening into them, make possible access to the center of the high ranges, separating the highlands of the interior from the coastal lands, establishing an effective barrier between the people of the coast and those of the interior. These barriers have forced these tribes to occupy a rather isolated area, and thus they have developed a culture peculiar to themselves, without marked traces of intrusive influence.

The following are Kwakiutl groups and subgroups of peoples: Haisla dialect—Kitamat and Kitlope. Heiltsuk dialect—Bellabella, China Hat, Nohuntsitk, Somehulitk, and Wikeno. Kwakiutl dialect: *Koskimo subdialect*—Klaskino, Koprino, Koskimo, and Quatsino; *Nawiti subdialect*—Nakomgilisala and Tlatlasikoala; *Kwakiutl subdialect*—Awaittala, Goasila, Gnauaenok, Hahuamis, Kocksatenok, Kwakiutl (including Matilpe), Lekwiltok, Mamalelekala, Nakoaktok, Nimkish, Tenaktak, Tlauitsis, and Tsawatenok. The Hoyalas subdialect formerly constituted a Kwakiutl division or group, which is now extinct and whose affinities are unknown.

Among the Kwakiutl proper there is a "ceremonial of cannibalism" which is the most important part of the ritual to which it belongs. It is the belief of the living Kwakiutl that cannibalism was introduced among them from the Heiltsuk about 1830. On the other hand, the Tsimshian claim that they acquired this revolting custom from the Heiltsuk about 1820. This would seem to indicate that cannibalism was limited for a time to the comparatively small habitat of the Heiltsuk. But there is no evidence that it originated with the Heiltsuk.

ACCOMPANYING PAPER

ETHNOLOGY OF THE KWAKIUTL

BASED ON DATA COLLECTED BY GEORGE HUNT

By FRANZ BOAS

PREFACE

The material contained in the following pages was collected partly in connection with the work of the Jesup North Pacific Expedition, partly after the close of the expedition, largely with funds provided by friends interested in the scientific work of the Department of Anthropology in Columbia University.

After working with me in 1893, 1897, and 1900, during which time he gained much practice in writing the Kwakiutl language, Mr. Hunt spent several weeks in New York in 1901. During this time the general plan of work was decided upon, and, following instructions and questions sent out by me, Mr. Hunt recorded data relating to the material culture, the social life, customs, and beliefs of the Kwakiutl Indians. So far as accuracy and contents are concerned, he is responsible for the material contained in this book. It will be noticed that a number of data have been recorded several times, generally at intervals of several years, and the agreement of the statements is a guaranty of the accuracy of the record. Much of the information in regard to cookery was obtained by Mr. Hunt from Mrs. Hunt, who was born in Fort Rupert, and who was thoroughly familiar with the duties of a good housewife. In 1900 I had the opportunity of obtaining a considerable amount of information from her, which will be recorded in a general ethnological discussion of the material contained in these volumes.

I have classified the material according to contents, an undertaking which has sometimes led to the necessity of breaking up a record containing data relating to material culture, customs, and beliefs.

Mr. Hunt has taken pains to make his descriptions as accurate as possible. This procedure has given rise to a certain amount of repetition that could not be eliminated by the editor.

The order in which the material contained in the present volume was written by Mr. Hunt is indicated in the critical remarks at the end of Part 2 of this work.

In accordance with the rules laid down in the report on transcribing American languages, adopted by a committee of the American Anthropological Association and printed by the Smithsonian Institution, I have adhered to the alphabet used in the previous publications on the Kwakiutl.

FRANZ BOAS.

November, 1916.

EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS

E
i *e*, *í*, *ê*, *a*, *ó*, *o* *u*
ĩ *ẽ*, *ë*, *ä*, *ã*, *á*, *õ* *û*
u

Eobscure *e*, as in *flower*.
i eare probably the same sound, intermediate between the continental values of *i* and *e*.
í*i* in *hill*.
ê*e* in *fell*.
ahas its continental value.
óGerman *o* in *voll*.
o uare probably the same sound, intermediate between the continental values of *o* and *u*.
ẽa somewhat doubtful sound, varying greatly in its pronunciation among different individuals between *ê* and *ĩ*.
äGerman *ä* in *Bär*.
á*aw* in *law*.
uindicates that the preceding consonant is pronounced with *u* position of the mouth.

	Sonant	Surd	Fortis	Spirant surd	Nasal
Velar.....	<i>g</i>	<i>q</i>	<i>q'</i>	<i>x</i>	....
Palatal.....	<i>g(w)</i>	<i>k(w)</i>	<i>k'!(w)</i>	<i>x'(w)</i>	....
Anterior palatal.....	<i>g'</i>	<i>k'</i>	<i>k'!</i>	<i>x'</i>	<i>n</i>
Alveolar.....	<i>d</i> (<i>dz</i>)	<i>t</i> (<i>ts</i>)	<i>t'</i> (<i>ts'!</i>)	<i>s</i>	....
Labial.....	<i>b</i>	<i>p</i>	<i>p'</i>	....	<i>m</i>
Lateral.....	<i>l</i>	<i>L</i>	<i>L'</i>	<i>l</i> , <i>l</i> ¹	....
Glottal stop.....	<i>ε</i>	....	....	....	....
	<i>h</i> , <i>y</i> , <i>w</i> .				

¹ Sonant.

In this whole series the sonant is harder than the corresponding English sound. The surd is pronounced with a full breath, while the fortis is a surd with increased air pressure in the oral cavity, produced by muscular pressure of tongue, palate, and cheeks, accompanied by glottal or lingual closure, which shuts the lungs off from the oral cavity. This produces great stress and suddenness of articulation. The sonant is so strong that it is easily mistaken for a surd.

The velar series are *k* sounds pronounced with the soft palate. *x* corresponds to *ch* in German *Bach*. The palatal series corresponds to our *y* (hard) and *k*. *x* is like *x*, but pronounced farther forward. *g'* and *k'* sound almost like *gy* and *ky* (with consonantic *y*); *x'* is the German *ch* in *ich*. *d*, *t*, and *s* are almost dental. *l*, *L*, and *L'* are pronounced with tip of tongue touching the lower teeth, the back of the tongue extending transversely across the hard palate, so that the air escapes suddenly near the first molars. The sounds are affricative. In *l* the tip of the tongue is in the same position, but the back of the tongue is narrower, so that the air escapes near the canine teeth; the sound is purely spirant. *l* is the same as the English sound. *ε* is a very faint glottal stop. The exclamation mark is used throughout to indicate increased stress of articulation and glottalization.

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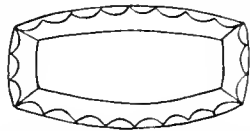
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Index	I

I. INDUSTRIES

The Making of Dishes.—The dish-maker takes | along his ax 1
when he goes into the woods. When he | reaches a patch of alder-
trees, he picks out a good one | that has no knots and that is not
twisted, for he is || careful that it is straight when it is split in 5
two. After he has found | a good one, he chops it down. It must
be six spans | around at the bottom. When it falls down, he chops
off | one fathom length from the tough part at the butt, | and he
measures off four spans in length and || chops it off there. After it 10
has been cut off, he splits it in two | straight through the heart of
the wood. After it has been split in two, he chops off | the heart of
the wood, so that the block is one span thick. | He chops it off
carefully, so that it is level and that it has no twist, | for the heart
of the tree will be the bottom of the dish. When this is done, || he 15
chops out the sides so that they are wide in the middle. The dish
is one span wide | at each end, and it is one span and four | fingers
wide in the middle, for it bulges out. | The bottom part of the end
is one short span long, | and the height is one hand-width, || including 20
the thumb. | The bottom is one short span | wide and three spans

The Making of Dishes (Lôqwêlâxa lôq!wê). -- Wä, hêem daax^usa 1
lôqwêlaênôxwaxa lôq!wês sôbayowaxs laê lâxa âl!ê. Wä, g'il-
mêsê lă'aa lâxa L!âsmadzEXEkûlaxs laê dôq!ûx'îdxa êk'êtelaxa
k!easê L!enâk'a. Wä, hê'mêsêxs k!êsaê k!îlpela qa^s hê'maê
dôqwasôsêda nâq!Eqê lax kûxsentsêwê. Wä, g'il'mêsê q!âxa 5
êk'axs laê sôp!exôdxa q!EL!ep!ENX'sê'sta lâxENS q!wâq!wax'ts!â-
na^syêx, yîx wagit!EX!aasas. Wä, g'il'mêsê tlax'îdEXs laê tem-
k'ôdxa 'nemp!enk'ê lâxENS bâlax qa lawâyês t!Emgûlts!EX!a^syas.
Wä, lâ bâl'îdxa môp!enk'as wâsgemas lâxENS q!wâq!wax'ts!âna-
yêxs laê temx^usendeq. Wä, g'il'mêsê lâx'sEXs laê kûxsendeq 10
nâq!Eqax dômaqas. Wä, g'il'mêsê kûxsaakûxs laê sôpâlax
dômaqas qa 'nemdenês lâwoyâs hâyâqaxa dômaqê. Wä, lâ
aêk!a sopâlaq qa neqêlês. Wä, hê'mis qa k!êsês selgwasnokwa
qaxs hê'maê âwâbewêsa lôq!wês dômaqê. Wä, g'il'mêsê gwâlexs
laê sôsebenôdzendeq qa lëxoyowês yîxs 'nemdenaê wâdzEXg'iwa- 15
sasa ôba^syas lôq!wê. Wä, la môdenbalêda 'nemp!enk'ê lâxENS
q!wâq!wax'ts!âna^syêx yîx 'wâdzegoyûwasa lâxês k'ak!îlx'alaêna^syê.
Wä, lâ ôxsg'iwa^syas 'nemp!enk'ôstâ lâxENS ts!EX^uts!âna^syasENS
q!wâq!wax'ts!âna^syêx. Wä, laemxlâ laxs 'wî!aen q!wâq!wax'ts!â-
na^syêx lE'wENS qômax yîx 'wâlagâk!ilasas. Wä, la 'nemp!ENG'apa 20
âwabâyasêxENS ts!EX^uts!âna^syasENS q!wâq!wax'ts!âna^syêx yîx 'wâ-
dzegabasas. Wä, lâ môden lâxENS q!wâq!wax'ts!âna^syês yîx

and | four finger-widths long. | This is the size of the large feasting-
 25 dish when a feast is given to many tribes. || When the sides have been
 chopped, it is | in this way: |  Then he puts it right-side
 up and chops out the inside, | so that it is hollow. | The
 bark is still on that part | that will be the inner side.
 Now he chops it off; and | he only stops chopping it when it is two
 30 finger-widths || thick all around and at both ends. Then he carries
 it | home on his shoulder, and he puts it down in his house, | takes
 his adz. and adzes the bottom so that it is level. | When this is
 done, he adzes the outside. It | is adzed well. Then he also adzes
 35 the ends well || on the outside; and when this is done, he adzes along
 the sides | so as to make them thin. He just feels the thickness. |
 After this has been done, he takes his small crooked knife and |
 scoops out two grooves on the outer side. When this is done, he |
 40 takes spawn of the dog-salmon, chews it, and spits it into || his paint-
 dish. He takes coal and rubs it in | the place where is the salmon-
 spawn that has been spit out. When it is really | black, he takes his
 paint-brush, dips the end of the | paint-brush
 into the black color, and paints all | around |
 the rim of the dish, in this way: | When this
 45 is done, || he puts it away, so that it | dries. Then
 it is done. |



23 māmōp!enk'elavās lāxens q!wāq!wax'ts!āna'yēx yix 'wāsgemabasa.
 Graemxat! lōq'lūsa 'wālasē k!wēlasx! q!lōq!egāla k!wēl lēlqwāla-
 25 la'ya. Wā, g'il'mēsē gwāl sōpāla x ēwanōdza'yasēxs laē g'a
 gwālēg'a (fig.).

Wā, lā hāng'aelsaq qa's sōbeleg'indēq qa lōbeg'ax'īdēs. Laem
 āxālē xek'lūmas lāx ōgūg'a'yas. Wā, hē'mē la sōplētsō'sē. Wā,
 āl'mēsē gwāl sōbeleg'iqēxs laē malden lāxens q!wāq!wax'ts!āna'yēx
 30 yix wāgwasas hā'stāla lē'wis wāx'sbelexsē. Wā, lā wēk'ilaqēxs
 laē nā'nak' lāxēs g'ōkwē. Wā, lā hāng'alilas lāxēs g'ōkwaxs laē
 ax'ēdxēs k'lim'ayowē qa's k'lim'īdēx āwabā'yas qa neqelēs.
 Wā, g'il'mēsē gwālexs laē k'lim'īdēx ēwanōdza'yas. Wā, laem
 aēk'laxs laē k'lim'laq. Wā, lā aēk'la k'lim'īdēx ōxsg'iwa'yas
 35 lāxa l'āsadza'yas. Wā, g'il'mēsē gwālexs laē k'lim'lelegendēq
 qa pelsgemx'īdēs. Wā, laem āem plēxwax wāgwasas. Wā,
 g'il'mēsē gwālexs laē āx'ēdxēs āma'yē xel'xwāla k!wēdayā qa's
 k!wēt!ēdēxa matts!aqē lāx ōxsg'iwa'yas. Wā, g'il'mēsē gwālexs
 laē āx'ēdxa gē'nāsa gwāxnīsē qa's malēx'widēq qa's kwēts!ālēs
 40 lāxēs k'lat!aasē. Wā, lā āx'ēdxa dze'gūtē qa's yildzēts!ālēs lāx
 la q!ōts!ewatsa kwēdekwē gē'nā. Wā, g'il'mēsē la ālak'lāla la
 ts!ōltōxs laē āx'ēdxēs hābayowē. Wā, lā hāpstents ōbā'yasa
 hābayowē lāxa ts!ōltowē gēlyayā qa's k'lat!ēdēs lāx āwī'stās
 ōgūlāxtā'yasa lōq!wē g'a gwālēg'a (fig.). Wā, g'il'mēsē gwālexs
 45 laē g'ēxaq qa lemx'widēs. Wā, laem gwāl laxēq.

This size of dish is used at a feast by six men. | If it is three 46 spans | long, then two¹ guests eat out of | one dish. It is used in lesser feasts. || The dish for a feast to the host's own numaym² 50 is two spans and a half long. | It is used by three guests. | A dish two spans long | is used by husband and wife | and their children; and those that are one span and four finger-widths || long are 55 used for the chief's daughter | and the chief's son. Two (a man and | his friend) eat out of it too; | and the dish for a woman whose husband is away is | smallest. It is one span long. | It is only for one person. || That is all now. | 60

Dish for pounding Salal-Berries.—The husband of the woman first goes to get a good piece of cedar-wood without knots, three | spans long and | four spans || wide and one short span high. | He 65 takes his ax and chops out | the inside, until it is hollow and like a box. When | it gets thin, he takes his hand-adz, turns it bottom-side up, | and adzes it over finely at the bottom and the ends, || so 70 that it does not slant; and after he has finished the outer side, | he puts it bottom downward and he adzes it inside, so that there are

Wä, hēem q!EL!alasōsa k!wēlē bēbegwānemē 'wāla'yasa lōq!wē. 46
Wä, g'il'mēsē yūdux^up!enk'ē lāxens q!wāq!wax'ts!āna'yēxyix 'wāsgemg'ig'aasasa lōq!waxs laē maēma'ēlēda k!wēlē bēbegwānemixa
'nāl'nēmēxla lōq!wa. Wä, laem la lāxa gwāsa'yē k!wēlasa. Wä, hē'mis lōq!lūsa k!wēlasaxēs 'nē'mēmota babelālas 'wāsgemg'ig'aasē lōq!wa. Wä, laem yaēyūdoxulasōsa k!wēlē bēbegwānemā. Wä, hē'misa malp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yix 'wāsgemg'ig'aasasa lōq!wē. Wä, laem hēlexstalilatslēsa hayasek'āla lē'wis sāsēmē. Wä, hē'misa mōdenbalāxens q!wāq!wax'ts!āna'yēx lāxa 'nemp!enk'as 'wāsgemg'ig'aasē hēlexstalil lālogūmsa k!lēdēlē 55
lō'ma lāwelgema'yasa g'igema'yē. Wä, laem maltaq lē'wis 'nēmōkwē. Wä, hē'mis lōq!lūsa ts!edāqaxs laasnōkwaēs lā'wūnema āna'yīnxa'yasa lēloq!wēda 'nemp!enk'as 'wāsgemg'ig'aasē lāxens q!wāq!wax'ts!āna'yēx. Wä, laem hēlexstaliltsa 'nēmōkwē. Wä, aem 'wī'la laxēq. 60

Dish for pounding Salal-Berries.—Wä, hēem g'il āx'ētsō's lā'wūnemasā ts!edāqa ēk'ē k!waxlāwaxa k!lēāsē l!ēnāk'a. Wä, lā yūdux^up!enk' lāxens q!wāq!wax'ts!āna'yēx yix 'wāsgemasas. Wä, la mōdenbalēda 'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yix wādzewasas. Wä, lā ts!ex^uts!āna'yē 'wālasgemasas lāxens q!wā- 65
'q!wax'ts!āna'yēx. Wä, lā āx'ēdxēs sōbayowē qa's sōp!ēdēx ōts!ālas qa's lōpts!ōdēq qa yuwēs gwēx'sa g'ildasē. Wä, g'il'mēsē la pēlsgemixs laē āx'ēdxēs k!līmlayuwē. Wä, lā qep!elsa-qēxs laē aēk'la k!līmleltsemdeq lē'wis āwābā'yē lē'wis ōba'yē qa k!lē'sēs sēnoqwa. Wä, g'il'mēsē gwālxa ōsgema'yaxs laē 70
hāng'aelsaq qa's k!līmleleg'indēq qa k!lēāsēs tēnx'tslās. Wä,

¹ Evidently a mistake, instead of four.

² A numaym is one of the subdivisions of the tribe. See pp. 795 et seq.

72 no humps. | After he has finished this, he takes his straight knife
and | his bent knife, and he cuts all around the corners with the
straight knife, | around the inside of what he is working at; and
75 after he has done so, || he takes his crooked knife and shaves out the
inside until it is very | smooth. This is the box for pounding salal-
berries, and it is | just like a box after it is finished. Now the box
for pounding salal-berries is finished, | for it is called that way. |

1 **The Making of Boxes.** — Now I will talk again | about her husband,
who has to make a box for the lily-bulbs. |

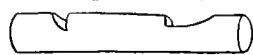
He takes his wedge-basket, | his stone hammer, and his ax, and
5 he goes to a || patch of cedar-trees in the woods, looking for a good
tree, | the bark of which runs straight up and down, without a twist.
When | he finds one of this kind, he chops the cedar-tree | down
on the side on which the branches are, so that it falls on its back |
when it falls. When he passes the heart of the tree while chopping,
10 he goes around || and chops the smooth side; and when it falls, it
goes down on the side where it has been chopped in | deeply, and
falls on its back. Now the cedar-tree lies on its back; | and the
smooth side, which is the best side, is on top. He chops it off two |
fathoms from the foot of the tree; and when | he has chopped down
15 to the heart of it, he measures || eight spans, beginning at the place

72 g'il'mēsē gwālexs laē āx'ēdxēs nexx'āla k'lāwayowa lē'wis
xelxwāla k'lāwayowa. Wā, lā xūtsē'stālasa nexx'āla k'lāwayō
lāx ēwanux'ts'lāwasēs ēaxelase'wē. Wā, g'il'mēsē gwālexs laē
75 āx'ēdxēs xelxwāla k'lāwayowa qa's xelxūlēg'indēs lāq qa ālak'lā-
lēs qēsē ōgūg'a'yasa leg'ats'lāxa nek'lūlē. Wā, lā yūēm la
gwēx'sa g'ildasaxs laē gwāla. Wā, laēm gwāla leg'ats'lāxa nek'lū-
lē qaxs hē'maē lēgem'sē.

1 **The Making of Boxes.** — Wā, la'mēsen ēdzaqwal gwāgwēx'sx'īdēl
lax lā'wūnemas yīxs laē xesēlax'īd x'ōkumats'lēlē xāxexadzema.

Wā, hē'em āx'ētsōsēs q'waats'lāsēs let!ex'se'yasē lemlemg'a'yā.
Wā, hē'misēs pelpelqē lē'wis sōbayowē. Wā, lā qās'ida qa's lā
5 lāxa wilg'ixekūla lāxa āl'lē ālāx ēk'ētelāsa wēlkwē. Wā, hē'misa
neqemg'ustāwas ts'lāgēg'a'yēxa k'lēsē k'līp!ēna'ya. Wā, g'il-
mēsē q'lāxa hē gwēx'sē, laē hēx'īdaēm sōp!exōdeq gwēk'lōt!ē-
xawa'yēs sōp!exōtse'wē lāxa l!ēnx'k'lōt!ēna'yas qa t!ēx'īlsēs
qō t!āx'īdlō. Wā, g'il'mēsē lāk'lōdilē sōbēla'yas laē lāk'lōt!exōda
10 qa's sōpk'lāēdzēndēq. Wā, lā gwāgwaaqaxs laē t!ax'īd lāxa wūn-
qelās sobelē lāxa āwīg'a'yas. Wā, la'mē t!ēk'lēsa wēlkwē. Wā,
laēm ēk'lēk'lāēsala'yīxa wīlemas. Wā, lā temx'wīdxa mal-
p!enk'ē lāxens bālax g'āg'īlēla lāxa ōxlā'yas. Wā, g'il'mēsē
lālaqē temkwa'yas lāx dōmaqasēs laē bāl'ītsēs q'hwāq!wax'ts'lā-
15 na'yē qa malgūnālp!enk'ēs 'wāsgēmasas g'āg'īlēla lāx temkwa-

where he | chopped into it; and when he has chopped down to | the 16
heart of the tree, he chops off more chips, in order to | spread it
wider for the wedges to be put in. When | the wedges can lie on
the sloping chopped side, he drives them in in this way: The first



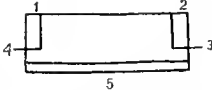
one || that he drives in is the longest one of 20
the board wedges at | the far side from where
he stands.¹ He takes the next shorter one | next to it and drives
it in close to the one that he has driven in, and | he takes the
next shorter one and drives it in | close to the one that he drove
before; and || the seven wedges are one shorter than the other as 25
they are driven into the end of the tree; and the one nearest |
to the workman is the shortest wedge. Then he | strikes the top
of each once while he is striking them with his stone hammer, | and
he strikes them backward and forward. | As soon as the wood
splits, he pries it off so that it falls on its back, and he marks ||
on the end the thickness of two fingers. Then | he takes his ax 30
and drives it in on the mark that he put on the wood. | After
he has done so, he again takes up his wedges and | puts them
in as he did before when splitting out the block. | He continues
doing this as he keeps on splitting them off. Only || the first (board) 35
that he splits off is thick. The next one is only one | finger-width
thick | if the cedar is very good, for generally the first one split off

ʔyasēxs laē temxʔwīdeq. Wā, gʔlʔmēsē lālaqē temkwaʔyas lāx 16
dōmaqas laē sāgʔlilaxēs temkwaʔyē qa qwēsgrilēs saōstowa qaxs
lemgʔasilaē qaēs lemlemgʔayowē. Wā, gʔlʔmēsē hēlakʔlālē lem-
lemgʔayās lā dēxʔwidayo lāxa gʔa gʔwālēgʔa (*fig.*) laē hē gʔil
dēgʔwilbendayowa gʔiltʔegʔaʔyasēs latlayowē lemʔayowa lāx 20
qwēsōtʔenaʔyasēs laxwalaasē. Wā, lā āxʔēdxā ts!āts!akwalaga-
waʔyē qaʔs dēxʔwalelōdēs lāxa makʔala lāxa la dēgʔwilbaʔya. Wā,
laxaē āxʔēdxā ts!āts!akwalagawaʔyas qaʔs dēxʔwalelōdēs lāxa
makʔalāxat! lāxa la dēdegʔwilbaʔya. Wā, laʔmē ts!egʔnākūlēda
ā!ēbōts!aqē lemlemgʔayoxs laē dēdegʔwilbaʔya. Hēm makʔala 25
lāxa lat!aēnoxwēda ts!ēk!wagaʔyasa lemlemgʔayowas. Wā, lā
ʔnālʔnemp!enxtōdālasēs pelpelqaxs laē pelgeteʔwēsēs pelpelqē
lāxa lemlemgʔayowē. Āem aēdaaqiʔlāxax pelgetāyaaq. Wā,
gʔlʔmēsē xōxʔwīdexs laē k!wēt!ēdeq qa nelāxēs. Wā, lā xūldel-
bendxa maldenas wāgwasē lāxens q!wāq!waxʔts!ānaʔyēx. Wā, lā 30
āxʔēdxēs sōbayowē qaʔs maēlbendēs negelenēxa la xūldekwa.
Wā, gʔlʔmēsē gʔwālexs laē ēt!ēd āxʔēdxēs lemlemgʔayowē. Wā,
hēmxaāwisē gʔwālē gʔwālaasdāsēxs lāxʔdē lat!ōdxa temgʔikwē.
Wā, āxʔsāʔmēsē hē gʔwēgilaxa la hanāl lat!asōʔs. Wā, lāla
ʔnemʔem wākūwēda gʔaloyās qaxs āʔmaē la ʔnalʔnemden lāxens 35
q!wāq!waxʔts!ānaʔyēx yix wāgwasasa la mēmakʔila lat!ālayōs
yixs lōmaē ēkʔa wēlkwē qaxs hēmenalaʔmaē pēlaxʔwīdēda gʔālē


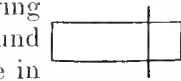



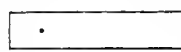
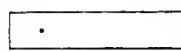
¹ See Publications of the Jesup North Pacific Expedition, Vol. V, p. 328, fig. 54. The figure shows the order of the wedges. The split is placed vertically, not horizontally as described here.

38 runs outward: | therefore the first one that is split off is thick. |
 As soon as it has been split, he carries the boards out as he is going
 40 home; || and when he has carried them all out, he takes his adz |
 and adzes them smooth. When he has finished | one side, he turns
 them over and adzes the other side also; so that they all have the
 same | thickness. When they are half a finger-width thick, | they
 45 are done, and he puts them on edge. Then he adzes down || one
 edge to make it straight; and after that has been done, he puts them
 down flat, | takes a piece of cedar-stick and splits it so that it is
 thin, and | he takes his straight knife and cuts off the end so that | it
 is square at the end. He measures one span | and a short span,
 50 beginning at the end that he cut off, || and there he cuts it off. He
 uses this as a measure for the width | of the box that he is making.
 He puts it down and takes his | straight knife, and again puts on
 edge the board out of which | he is making the box. Then he shaves
 off the edge smooth, so that it is very | straight and smooth; and
 55 when it is really || straight, he puts it down flat. Then he takes his |
 cedar-stick measure and puts it down on one end of the box | that
 he is making. The end of the measure is flush with the | straight
 edge that he has shaved off. He marks with his knife | the other end

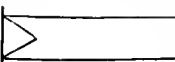
38 latōdayowa. Wā, hē^{mis} lāg^{ilas} wākwa gālē latoyōs. Wā,
 g^{il}mēsē wīwēlx^{se}xs laē yīlx^ūlt^lālaqēxs laē nāⁿak^u lāxēs gōkwē.
 40 Wā, g^{il}mēsē wīlo^{lt}laxs laē hēxⁱdaem āx^ēdxēs k^limlayowē
 qa^s k^limLEldzōdēq qa nēnemadzowēs. Wā, g^{il}mēsē gwāla
 āpsādze^yaxs laē lēxⁱdēq qa^s k^limLEldzōdēxaaq qa nēmōkwēs
 wāgwasas. Wā, g^{il}mēsē la k^lōdenē wāgwasas lāxens q^lwā-
 q^lwax^{ts}lāna^yēx laē gwāla. Wā, lā k^lōt^lelsaq qa^s k^lemⁱdēx
 45 āpsenxa^yas qa neqelēs. Wā, g^{il}mēsē gwālexs laē paxelsaq
 qa^s āx^ēdēxa k^lwaxlāwē qa^s xōx^ēwidēq qa wīlenēs. Wā, lā
 āx^ēdxēs nexxāla k^lāwayowa qa^s k^limtōdēx ōba^yas qa
 nēmābēs ōba^yas. Wā, lā bālⁱtsēs q^lwāq^lwax^{ts}lāna^yaxa nēm-
 p^lenk^ē hēⁱmesa ts^lēx^{ts}lāna^yē gāgⁱlela lāxa k^limtba^yasēs
 50 laē k^limtōdēq. Wā, laem menyayonox^ules qa^s wādze^ēwaslesēs
 welāse^ēwēda xesēlase^ēwas. Wā, lā k^lat^lelsaq qa^s āx^ēdēxēs
 nexxāla k^lāwayowa. Wā, lāxāē ēt^lēd k^lōt^lelsaxēs welase-
 wēda xesēlase^ēwas. Wā, aēk^lla k^lax^ēwīdxa āwenxa^yē qa āla-
 k^lālēs la neqela. Wā, hēⁱmēs qa qēsēs. Wā, g^{il}mēsē la āla-
 55 k^lāla la neqelaxs laē xwēlaqa paxelsaq. Wā, lā āx^ēdxēs k^lwax-
 lāwē menyayowa qa^s k^ladēdzōdēs lāx āpsba^yasēs wūlase^ēwēda
 xesēlase^ēwas. Wā, laem nēmabalē menyayās lē^ēwa neqenxa-
 y^{as} yīx lax^{dē} k^laxwasōs. Wā, lā xūlt^lētsēs k^lāwayowē lāx
 wālālaasas ōba^yas menyayās. Wā, lā lāxa āpsba^yē. Wā,

to which the measure reaches, and he goes to the other end of the board || and does the same thing there, in this way: |  60
 (1) is the measure at the one end, and (2) when he moves it to the other end; and | he marks it with his knife at (3), as he did before, and at (4); and | after he finishes measuring it, he takes his hand-adz and | adzes off (5). Now he splits it off, so that the width is greater than || the height 65
 of the box which he is going to make; and he takes | the piece that he has split off from the edge of the box that he is making, and shaves | one edge off with his knife so that it is straight; and when it is quite | straight, he places it on one end of (3), and he places the | straight-edge on the mark that he has put on, and he also puts it || at the other end of the mark that he made at (4), and 70
 he marks with his straight | knife along the straight-edge. As soon as | the mark that he makes is plain, he takes off the straight-edge and puts it away, and | he takes his hand-adz and adzes down toward the mark that he put on, | as far as its end. As soon as he finishes adzing it, and when || he comes close to the mark that 75
 he has put on, he puts down his adz and | he takes his straight knife and shaves it. | He shaves it off smooth and straight. | After he has finished it, he shaves off the other end, so that all the | chopping-marks come off; and when the rough end has been finished, || he takes up his straight-edge and another piece of thin split cedar- 80



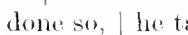

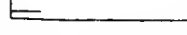
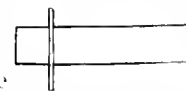
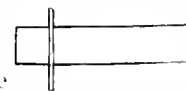
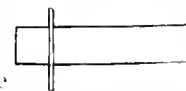



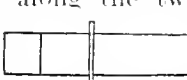
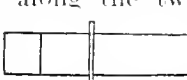
hēmxaāwisē gwēx'ideq g'a gwālēg'a (*fig.*). Wā, hēm men- 60
 yayosē (1) lāxa āpsba'yē. Wā, hē'mis (2) yixs lābend lāq qa's
 xūlt'ēdēsēs k'lāwayowē lax (3) lāxēs gwēx'idaasax (4). Wā,
 g'il'mēsē gwāl mensaqēxs laē āx'ēdxēs k'līmlayowē qa's k'līm-
 lōdēx (5). Wā, laem xōweyōdeq qaxs āwila'maē 'wādzogawa'yē
 wūlase'was lāx 'wālasgemaslasa xetsemlē. Wā, lā āx'ēdxēs 65
 xōweyowē lāx āwenxa'yasēs wūlase'wē qa's k'lax'wīdēsēs k'lā-
 wayowē lāx āpsenxa'yas qa neqelēs. Wā, g'il'mēsē la ālak'lāla
 la neqelaxs la k'adedzōts āpsba'yas lax (3). Wā, laem nex-
 stā'yē negenōselās lāx xūltā'yas. Wā, lāxaē k'adedzōtsa
 āpsba'yas lāx xūltā'yas lāx (4). Wā, lā xūlt'ētsēs nexx'āla 70
 k'lāwayowē lāx āwenxa'yasa negenōsē. Wā, g'il'mēsē lā
 āwelx'sē xūltā'yasēxs laē āxōdxēs negenōsē qa's lā g'ēxaq. Wā,
 lā āx'ēdxēs k'līmlayowē qa's k'līm'lālē lālak'lenaxēs xūltā'yē
 hēbendālax ōba'yas. Wā, g'il'mēsē gwāl k'līm'lālaq yixs laē
 ēx'aktēndxēs xūltā'yaxs laē g'ig'alilaxēs k'līmlayowē. Wā, lā 75
 āx'ēdxēs nexx'āla k'lāwayowa qa's k'lax'wīdēq. Wā, laem
 aēk'laxs laē k'lāxwaq qa neqelēs; wā, hē'mis qa qēsēs. Wā,
 g'il'mēsē gwālēxs laē k'lāx'wīdex āpsba'yas qa lawāyēs sōpa-
 'yasxa le'noqwa. Wā, g'il'mēsē 'wīlāwa lenoxba'yasēxs laē ēt'lēd
 āx'ēdxēs negenōsē lē'wa ōgūlamaxat! xōk' wīl'en k'laxlāwa. 80

- 81 wood, | and he cuts off the end of the cedar-stick that he took up last. | He measures it off three spans long. | There he cuts it off, and with it he measures the board | at which he is working, in this way,
- 85 slanting:  As soon || as he finds the end of the measure, he marks  it | in the middle of the board with his knife, and he | measures it with his cedar-stick, in this way: He is trying  to find the middle; | and as soon as he has found  the middle of the board, he marks it with his | knife in  the middle, and he takes a cedar-stick
- 90 and || he cuts off again one finger-width. | Then he takes his drill and drills through the end. As | soon as the drill-hole goes through, he puts it on the board out of which he is making a box. | He tries to put the end of the drill as the end shows at the | under side of the
- 95 cedar-stick measure at the mark in the middle of || the board at which he is working, in this way:  As soon as | the end of the drill goes in a little |  at the middle of the board at which he is working, he bevels | the other end of the measure, and he marks along it at the end of the beveled measure, | on the edge of the board at which he is working; and he
- 100 turns || the free end which has been beveled so that it goes to the other edge, and | he marks its end. After he has done so, he takes off | his beveled measure and he takes his straight-edge and | puts


- 81 Wä, lä k'limtbendxa ālagawa'yē āx'ētsōs k'waxlāwa. Wä, lä bā'idxa yūdux^uplenk'ē lāxens q'wāq'wax'ts'lāna'yēx lāxa xōkwē k'waxlāwaxs laō k'limtts'endeq. Wä, lä mens'ides lāxa wūlase'was g'a gwālēga (fig.). Wä, laem senoqwāla. Wä, g'il'mēsē
- 85 q'lāx 'wālag'ilasas ōba'yasa menyayāxs laō xūlt'lētsēs k'lāwayowē lāx negedzā'yasēs wūlase'wē xesēlase'wa. Wä, lä mens'itsa k'waxlāwē g'a gwālēga (fig.). Wä, laem q'laq'laax negedzā'yas (1). Wä, g'il'mēsē q'lāxa negedzā'yasēxs laō xūlt'lētsēs k'lāwayowē lāxa negedzā'yas. Wä, lä āx'ēdxā k'waxlāwa qā's
- 90 ōt'lēdē k'limtōdxa 'nemdenē lāx ōba'yas lāxens q'wāq'wax'ts'lāna'yēx. Wä, lä āx'ēdxēs selemē qā's selx'sōdēx ōba'yas. Wä, g'il'mēsē lāx'sāwē sela'yas laō k'adedzōts lāxēs wūlase'wē xesēlase'wa. Wä, laem nānaxstē'was ōba'yasa selemāx nēlbalāc lāx benadzē'yasa menyayowē k'waxlāwa lāxa xūltā'yē lāx negedzā'yas wūlase'was xesēlase'wa g'a gwālēga (fig.). Wä, g'il'mēsē
- 95 nexstōdeq laō xāl'ex'ēd selx'ēda qā xāl'ebetēs ōba'yas selemas lāx negedzā'yasēs wūlase'wē xesēlase'wa. Wä, lä sēnōgūdōts āpsba'yas qā's xūlt'lēdēx wūlg'ilasas ōba'yasa senōgūdōzā'yē menyayo lāx āpsenxa'yasēs welase'wē. Wä, laxac melbax'ēideq
- 100 qā's sēnōgūdōdēs qā's gwēbax'ēidēs lāxa āpsenxa'yē. Wä, laxac xūlt'lēdēx wūlg'ilasas ōba'yas. Wä, g'il'mēsē gwālexs laō āx'ālelōdxēs sēnōgwayowē menyayowa. Wä, lä āx'ēdxēs negenōsē qā's

it down on the thin mark on each | edge. He wants the measure to lie || on the end of the beveled mark (1). | The straight edge of 5 his measure is turned towards the rough end of | the board at which he is working, in this manner,  and he marks it with his straight knife. | Now he takes off the straight-edge and he puts it down, and | he takes his straight knife and cuts along with it at || the mark, so that the end is smooth | and 10 so that it does not slant. As soon as the rough end has been cut off, | he takes the cedar-stick and splits it so that it is thin and square. | It is another measure. He splits out two pieces, and he measures | them so that one of them is two spans long || where he 15 cuts it off with his straight knife and puts it down. Then | he takes up one of the square split cedar-sticks and cuts off | one end of it square, and he measures it so that it is | one long span and one short span | long; and he cuts it off with his knife. || The cedar- 20 stick two spans in length | is to be the measure for the long side of the box, and the measure for the short side | is one short span and one long span. First he takes | the shorter measure and puts it down on one edge of | the box that he is making, beginning at the place where he cut the edge smooth. || He puts down the 25

k'adedzōdēs lāx welba^éyasēs xūlta^éyē lāxa āpsenxa^éyē lē^éwa āwūn- 3 xa^éyasa āpsenxa^éyē. Wā, la^émē 'nex' qa 'nemenxālēs negenōsa tō^é ōba^éyasa sēnogūdā^éyē xūlta^éya lāx (1). Wā, laxaē gūyūnxa^éya 5 negenōdza^éyas negenōsas lāxa lēnoxba^éyas wūlase^éwas xesēlase^éwa. Wā, lā g'a g'wālōga (*f.g.*). Wā, lā xūlt lētsēs nexxāla k'lāwayowē lāq. Wā, laem āx'alēlōdxēs negenōsē qa^és k'at'lalilēq. Wā, lā āx'ēdxēs nexxāla k'lāwayowa qa^és xūldelena^éyēs lāxēs neqela xūltay^éa. Wā, laem xūltaqēxs laē xūltōdeq qa qēsēs ōba^éyas. Wā 10 hē^émis qa k'leāsēs sēnogwats. Wā, g'ilēmēsē lawāyē lenoxba^éyas laē āx'ēdxa k'laxlāwē qa^és xōx'wīdēq qā wīlenēs k'ewelx'ūna ōgū-laemxaē lāx menyayās. Wā, lā malts!aqē xā^éyas. Wā, lā bāl'ītsēs q!wāq!waxts!āna^éyē qa malp!enk'ēs 'wāsgemasasa 'nemts!aqas laē k'līmtts!entsēs nexxāla k'lāwayowē lāq. Wā, lā k'at'lalilaq qa^és 15 āx'ēdēxa 'nemts!aqē xōk' k'ewelx'ūn k'laxlāwa qa^és k'līmtōdēx ōba^éyas qa 'nemābēs. Wā, lāxaē bāl'ītsēs q!wāq!waxts!āna^éyē lāq qa 'nemp!enk'ēs lāxens g'il!ax bāla. Wā, hē^émisa ts!ex'uts!āna^éyē ēsegiwa^éyasēxs laē k'līmtōtsēs k'lāwayowē lāq. Wā, hē^ém men- 20 yayōltsēxa g'ildolaslasēs wūlase^éwē xesēlase^éwa malp!enk'as 'wās-gemasē k'laxlāwa. Wā, hē^émis menyayōltsēxa ts!eg'ōlāsa ēsege-yōwasa ts!ex'uts!āna^éyē k'laxlāwa. Wā, hē^émis g'il āx'ētsōsēyēdē ts!ekwagawa^éyē menyayowa qa^és k'adedzōdēs lāx āpsenxa^éyasēs wūlase^éwē g'āg'ilela lāxa la aōk'laak' xūts!aakwa. Wā, laem 'ne-

- 25 measure at the end of the board at which he is working in this way: |  and he cuts in a little with his straight knife as far  as | the end of the cedar measure goes. After he has  done so, | he takes off the measure and puts it down on the other edge, | in this way:  and he marks
- 30 the end with his knife. || After he has  done so, he takes off the measure and puts it down. | He takes his straight-edge and lays it down along | the ends of the measures, in this way:  After he has put down | the straight-edge at the marks  he cuts along it with his | knife on the board that he  is working. After doing so, he puts down ||
- 35 the straight-edge and he takes up the longer cedar-stick | measure and he puts it down on the edge of the board on which he is working. | He puts the end of his measure on the mark which he made | for the short end, in this manner,  and he makes a small mark | at its end. After  he has done so, he takes
- 40 off the measure || for the  long side and puts it down on the other edge, and he | does the same as he did before when he measured it. After | he has done so, he takes off the measure, puts it down, | takes his straight-edge, and puts it down along the marks. Now | he turns the straight-edge along the two marks
- 45 that he has made || on the board, in this way:  When the straight-edge is | on the marks on the  board,

- 25 mabalēda menyayowē lō^s ōba^syaſa wūlaſe^swas g'a gwālēg'a (*fig.*). Wā, lā xāl'ex^sid xūtlētsēs nexx'āla k'lāwayowē lāx wālalaasas ōba^syaſa menyayowē k'waxlāwa. Wā, g'il'mēsē gwālexs laē āx^salelōdxēs menyayowē qa^s lā k'adedzōts lāxa āpsenxa^syē g'a gwālēg'a (*fig.*). Wā, laxaē xūtlētsēs k'lāwayowē lāx wālalaasas ōba^syaſa menyayowē g'a gwālēg'a (*fig.*). Wā, g'il'mēsē la nexstāyē negenōdza^syas negenōsas lax xūlta^syasēxs laē xūldelenēsēs k'lāwayowē lāxēs wūlaſe^swē. Wā, g'il'mēsē gwālexs laē āx^salelōdxēs
- 30 negenōsē qa^s k'at'alilēqēxs laē āx^sēdxēs negenōsē qa^s k'adedzōdēs lāx wālalaasdās ōba^syaſa menyayowē g'a gwālēg'a (*fig.*). Wā, g'il'mēsē la nexstāyē negenōdza^syas negenōsas lax xūlta^syasēxs laē xūldelenēsēs k'lāwayowē lāxēs wūlaſe^swē. Wā, g'il'mēsē gwālexs laē āx^salelōdxēs
- 35 negenōsē qa^s k'at'alilēqēxs laē āx^sēdxē g'il'tagawa^syē k'lwāx'en menyayowa qa^s k'adedzōdēs lāx āwūnxa^syasēs wūlaſe^swē. Wā, laem 'nemābalē ōba^syaſa menyayowē lē'wa lā xūldek' qaēda ts'egōlālē, g'a gwālēg'a (*fig.*). Wā, lā xāl'ex^sid xūtlēdex wālagilasas ōba^syaſa. Wā, g'il'mēsē gwālexs laē āx^salelōdxēs menyayōxa
- 40 g'ildōla qa^s k'adedzōdēs lāxa āpsenxa^syas. Wā, laxaē hēm gwex^sidqēs gwēx^sidaasaxa g'ilx^sidē mens'itsōs. Wā, g'il'mēsē gwālexs laē āx^salelōdxēs menyayowē qa^s g'ēg'alilēqēxs laē āx^sēdxēs negenōsē qa^s k'adedzōdēs lāxa lā xūldekwa. Wā, laem gwēnodza^sya negenōdza^syas lāxa māle xwēxūltē lāx wāx'senxa^syas
- 45 wūlaſe^swas g'a gwālēg'a (*fig.*). Wā, g'il'mēsē neqemstāya negenōsē lāx xwēxūltenxa^syas wūlaſe^swasēxs laē xūldelenēq yīsēs nexx'āla

he cuts along it with his straight | knife. After doing so, he takes 47
off his | straight-edge and puts it down. He takes the measure for |
the short side and puts it down on the edge of the board on which he
is working, starting at the || mark which he put on, and he puts a 50
small mark at the end of | this measure. He takes off the measure
for the short side and | puts it down on the other edge (of the board),
and he does as | he did before. After he has marked it, he takes it
off | and puts it down. Then he takes his straight-edge and puts it
down || on the  board at which he is working, in 55
this manner: He takes his straight | knife and
cuts close along the straight-edge, and | he takes it off after he
has finished and puts it down. Then he takes | his measure for
the long side and lays it down along the edge from | the place that
he has marked, and he puts a small mark at its end. || Then he takes 60
it off and puts it down on the other edge of the | board at which he
is working, and he makes a small mark at its end. Then | he takes
his measure, puts it down, and takes his | straight-edge and lays it
on. As soon as the straight-edge has been placed | on the small
marks, he takes his knife || and marks along it. After this has been 65
done, he measures the | thickness (1)¹ of the end by means of a
split cedar-stick; and when he has found | the thickness, he lays it

k'lāwayowa lāq. Wā, g'il'mēsē gwālexs laē āx'alelōdxēs nege- 47
nōsē qa's k'at'alilēq. Wā, laxaē ētlēd āx'ēdxēs menyayāxa ts!e-
g'ōla qa's k'adedzōdēs lāx āwūxa'yasēs wūlase'wē g'āg'īlela lāxēs
xūltēx'dē. Wā, laxaē xāl'lex'īd xūltlēdex 'wālalaasas ōba'yas 50
menyayās. Wā, lāxaē āx'alelōdxēs menyayāxa ts!eg'ōla qa's
k'adedzōdēs lāxa āpsenxa'yē. Wā, laxaē hēm gwēx'ēdqēs
gwēx'ēdausaxa g'īlx'dē. Wā, g'il'mēsē gwāl xūltaqēxs laē āx'ale-
lōdeq qa's k'at'lālilēs. Wā, lā āx'ēdxēs negenōsē qa's k'adedzō-
dēs lāxēs wūlase'wē g'a gwālēga (*jig.*). Wā, laxaē āx'ēdxēs nexx'āla 55
k'lāwayowa qa's xūltlēdēs lāxa mag'īlena'yaxēs negenōsē. Wā,
lā āx'alelōdqēxs laē gwāla qa's g'ig'alilēq. Wā lā āx'ēdxēs men-
yayāxa g'īldōla qa's k'adedzōdēs laxaaxa āwūxa'yē g'āg'īlela
lāxēs xūltā'yē. Wā, lā xāl'lex'īd xūltlēdex 'wālalaasas ōba'yas.
Wā, lā āx'alelōdeq qa's lā k'adedzōts lāxa āpsenxa'yasēs wūla- 60
se'wē. Wā, laxaē xāl'lex'īd xūltlēdex 'wālalaasas ōba'yas. Wā,
lā āx'alelōdxēs menyayowē qa's g'ēg'alilēq. Wā, lā āx'ēdxēs ne-
genōse qa's k'adedzōdēs lāq. Wā, g'il'mēsē neqemstōdē negenō-
dza'yas lāxa lā xāl'laak^u xūldekwxas laē āx'ēdxēs k'lāwayowē
qa's xūldelelena'yēq. Wā, g'il'mēsē gwālexs laē mens'īdex wā- 65
gwasas (1) xa ōba'yē yīsa xōkwē klwaxlāwa. Wā, g'il'mēsē q'lālx
wāgwasasēxs laē k'adbentsa klwaxenē menyayō lāx 'wāx'senxa'ya

¹ See figure on p. 68.

- 67 off at the end of the board with his cedar-stick measure on the two edges | (5), starting from the mark that he made between 4 and 5. |
- 70 He marks each end with the straight knife, and, after || doing so, he takes off his measure, puts it down, takes | his straight-edge, and lays it down between (4) and (5); and | when the straight-edge is on the marks, he marks | it with his straight knife. Then he cuts off the end so | that it is in this way:

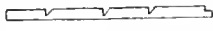
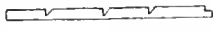
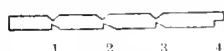
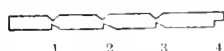
1	2	3	4
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 After
- 75 he has done so, he takes his || straight knife and cuts straight into the cutting at (1) across the whole | width of the board at which he is working; and after he has cut through half the | thickness of the board that is being made, he cuts at (2), and | cuts it to the same depth as he cut the first. Then he cuts in at (3); and |
- 80 after he has cut half through the thickness of the board, || he cuts at (4), and when he has cut half through he stops. | Then he goes back to (1). He takes his straight-edge and lays it on | the board at which he is working. He measures the width of half a little | finger from the mark at (1) and marks it, and | he does the same at the other edge.
- 85 After doing so, he takes his || straight-edge and lays it down on these marks and cuts along on the | right-hand side of the first mark which he put on, in this way:



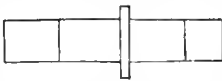
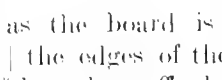
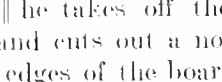
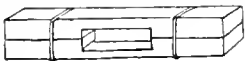

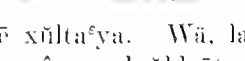
1	2	3	4
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 and he also | marks on the right-hand side of (2) and on the right-hand side of | (3); and after doing so, he takes his straight-edge and | puts it down. Then he takes his whetstone and sharpens his ||

- 68 (5), g'äg'îlela lāx xūta^ʔyas lāx a^ʔwagawa^ʔyas (4) lō^ʔ (5). Wā, lā xūlxūltbendeq yīsēs nexx'āla k'lāwayowē lāq. Wā, g'il^ʔmēsē
- 70 gwālexs laē āx^ʔalelōdxēs negēyayowē qa^ʔs grig'alilēqēxs laē āx^ʔēdxēs negēnōsē qa^ʔs lā k'adedzōts lāx āwagawa^ʔyas (4) lō^ʔ (5). Wā, g'il^ʔmēsē negēmstōdē negēnōdza^ʔyas lāx xūta^ʔyasēxs laē xūldele-
nēsēs nexx'āla k'lāwayowē lāq. Wā, laem xūlts!endeq qa lawāyēs qa grās gwālēgra (*fig.*). Wā, g'il^ʔmēsē gwālexs laē āx^ʔēdxēs nex-
- 75 x'āla k'lāwayowa qa^ʔs nexbetendē xūlt!ēdex (1) lābendex 'wādzewasasēs wūlasēwē. Wā, g'il^ʔmēsē negōyōdē 'wālabedadas xūta-^ʔyas lāx wāgwasasa wūlasē^ʔwasēxs laē ēt!ēd xūlt!ēdex (2). Wā, hēemxaāwisē 'wālabetē xūta^ʔyas lāqēxs laē ēt!ēd xūlt!ēdex (3). Wā, g'il^ʔemxaāwisē nexsendē xūta^ʔyas lāx wāgwasasēs wūlasē^ʔwaxs laē
- 80 xūlt!ēdex (4). Wā, g'il^ʔmēsē nexsendē xūta^ʔyas lāqēxs laē gwāla. Wā, lā aēdaaqa lāx (1). Wā, laem āx^ʔēdxēs negēnōsē qa^ʔs k'adedzōdēs lāxēs wūlasēwē. Wā, lā mens'idxa 'nemdenē lāxens selt!ax'ts!āna^ʔyēx gräg'îlela lāx xūta^ʔyas (1). Wā, lā xūlt!ēdeq. Wā, lāxāē hēem gwēx'idxa āpsba^ʔyas. Wā, g'il^ʔmēsē gwālexs laē āx^ʔēdxēs
- 85 negēnōsē qa^ʔs k'adedzōdēs lāxa la xūldekwxas laē xūldelenēq lāx hēlk'lot!ēna^ʔyasēs g'ilx'dē xūta^ʔya, xa grā gwālēgra (*fig.*). Wā, lāxāē ēt!ēd xūlt!ēd hēlk'lot!ēna^ʔyas (2). Wā, lāxāē xūlt!ēdex hēlk'lot!ēna^ʔyas (3). Wā, g'il^ʔmēsē gwālexs laē āx^ʔalelōdxēs negēnōsēla qa^ʔs grig'alilēq. Wā, lā āx^ʔēdxēs tlēsēmē tlēgrayowa qa^ʔs tlēx'alāben-

straight knife so that it is very sharp. When the knife is very | 90
sharp, he cuts into the last line that he puts on. | The knife is held
(with the hand) slanting | to the right; and when the cut reaches
the bottom of the cut that has been made | straight down, a tri-
angular piece comes off. || Then he shaves it out clean, so that the 95
kerf is smooth. Now (1) | has been cut out. Then he does the
same at (2) as he | did at (1); and after he has done so, he does it
at (3), | and he does what he did at (2). After he has | done so, he
splits off one-half the thickness of the board at (4) with his || knife, 200
and then he splits it off. Now he shaves it off so that it is
smooth and | very straight, so that the joint is smooth, for that
is | the name of  (4). As soon as he has finished,
it is in this way:  After | this has been done, he turns
over the board at which he is working. He takes his | straight-edge
and puts it on the board. Then he lays it on the back, || just over 5
the  groove that he cut at (1). When it is in this
way,  | he marks straight over the groove along the
side of this straight-edge. | He wants the board to be thin between
the kerf | and the mark on the back at (1); and he does the same |
at (2) and (3). As soon as this is done, he takes his crooked || knife 10
and sharpens it on the whetstone; and when | it is very sharp, he

dēxēs nexx'āla k'lāwayowa qa ālak'lālēs ēx'ba. Wā, grīl'mēsē la āla- 90
k'lāla la ēx'bē nexx'āla k'lāwayāsēxs laē xūt'lēdxēs ālē xūta'ya. Wā,
laem olālē ōxtā'yas xūda'yās k'lāwayowa gwagwaak'alēs ōxtā'yē lā-
xens hēk'lōtts'lāna'yēx. Wā, grīl'mēsē lāxlē xūt'lētsē'was lāxa ōxla-
'yasa nexbeta xūtās laē āem k'atwūlts'lōwē xwatmotas. Wā, laem
āem aēk'laxs laē k'lax'wīdeq qa qēstowēsa xūta'yas. Wā, hēem (1) 95
gālē xūt'lētsōs. Wā, lā ētlēdex (2). Wā, lā hēemxat! gwēx'ēideq
lāxēs gwēx'ēidaasax (1). Wā, grīl'mēsē gwālexs laē ētlēdex (3).
Wā, lā hēemxat! gwēx'ēideq lāxēs gwēx'ēidaasax (2). Wā, grīl-
'mēsē gwālexs laē naqlēgendālax wāgwasas (4) yīsēs xūdāyowē
k'lāwayowaxs laē pak'lōdēq. Wā, laem aēk'laxs laē k'laxwaq qa 200
ālak'lālēs neqela. Wā, hē'mis qa qēsōsa sak'ōda'yē qaxs hē'maē
lēgēms (4). Wā, grīl'mēsē gwālexs laē grā gwālō'ga (*fīg.*). Wā, grīl-
'mēsē gwālexs laē lēx'ēlilaxēs wūlasē'wē. Wā, lā āx'ēdxēs nege-
nōsē qa's k'adēdzōdēs lāxēs wūlasē'wē. Wā, la k'adēg'ints lāx
nēxsāwasa la xūdelts'lēwa'wa lax (1). Wā, grīl'mēsē lā grā gwālō'ga 5
(*fīg.*) la nēxsāsa xūdelts'lēwakwaxs laē xāl'lex'ēid xūdelēnēxēs ne-
genōsēla. Wā, ā'mesē gwanāla qa pēlbida'wēsa āwāgawa'yasa xūdel-
ts'lēwakwē lē'wa xūdek'a'yē lax (1). Wā, lā hēemxat! gwēx'ēi-
dex (2) lō' (3). Wā, grīl'mēsē gwālexs laē āx'ēdxēs xēlxwāla
k'lāwayowa qa's tlēx'ēidēq lāxēs tlēg'ayowē tlēsemē. Wā, grīl-
'mēsē ālak'lāla la ēx'baxs laē xēlxūldzōdex mōdenē lāxens q'lwā 10

- 12 shaves off four finger- | widths on the upper side of the cut that he has
just made. It is two | finger-widths that he shaves off on each |
side of the mark that he put on, in this way:  As
15 soon as the back || at (1), (2), and (3) has  been
hollowed out, and | they have all the same thickness, he stops shav-
ing it off. Then he | takes well-splitting red-pine wood and splits
it | like tongs. The pieces are four | spans long and three finger- ||
20 widths thick. They are split out square. There are | two pieces.
Then he puts them down  on the board at which
he is working, in this way:  so | that the ends of
the board-protector project  equally on both sides
of the | board. As soon as the board is in the center of the
board-protector, he marks | the edges of the board at which he is
25 working. After doing so, || he takes off the board-protector. He
takes his straight | knife and cuts out a notch at the place where
he made a mark for | both edges of the board. Then he adds to it
one | finger-width, so that it is a little longer than the width of the
plank, | and he shaves the wood out between the two marks, so that
30 the part removed is half the || thickness of the plank at which he is
working, and he puts it down. Then he takes up the other piece, and
he | measures it by the part that he has  finished.
and he imitates what he has done  before.
As soon | as it is done, it is in this way:  This is
the board-protector when it is finished. |

- 12 q!wax'tslāna'yēx lāx nexena'yasēs ālō xūlta'ya. Wā, laem maē-
malden lāxens q!wāq!wax'tslāna'yēx yīx xelxūldzōtse'was lāx
wāx'sōt!ena'yasa xūldekwxā g'a g'wālēga (*fig.*). Wā, g'il'mēsē la
15 xūlbo'yālō (1) yīx āwīg'a'yasēs laē ōgwaqax (2); wā lā ēt!ēdex (3).
Wā g'il'mēsē la ēnemōkwē wīwāgwasas laē g'wāl xelxūldze'waq. Wā,
lā āx'ēdxa wūnāgulēxa ēg'aqwa lāx xāse'wē. Wā, lā xōx'wīdeq qa
yōwēs g'wēx'sa ts!ēslāx. Wā, la mōp!enk'ē wāsgemasas lāxens
q!wāq!wax'tslāna'yēx. Wā, lā yūdux'denē wāg'idaasas lāxens
20 q!wāq!wax'tslāna'yēx lāxēs k!ēwūlk!wēna'yē. Wā, lā hēx'sendeq qa
malts!ēs. Wā, lā kradedzōts lāxēs wūlāse'wē g'a g'wālēga (*fig.*) qa
k!ēāsēs g'iltagawēs ōba'yasa l!ēbedzā'yē lāx wāx'senxa'yasēs wūla-
se'wē. Wā, g'il'mēsē nānaqeloyālēda l!ēbedzā'yaxs laē xūlt!ētsēs
nexx'āla k!āwayo lāx wālenxa'yasēs wūlase'wē. Wā, g'il'mēsē
25 g'wālexs laē āx'ālelōdxa l!ēbedzā'yē. Wā, lā āx'ēdxēs nexx'āla
k!āwayowa qa's k!imtbe!endēxēs xwēxūlta'yē lāx wūlg'ilasas wāx-
senxa'yasēs wūlase'wē. Wā, laem g'īnwasa ēnemdenē lāxens q!wā-
q!wax'tslāna'yēx qa g'āg'ilstālēs lāx wādzewasasēs wūlase'wē. Wā,
lā k!āx'wīdex āwāgawa'yasēs k!imtbe!enda'yē qa nexsendēsēx
30 wāgwasasēs wūlase'wē. Wā, lā g'īg'alilasēs laē āx'ēdxa āpsēx'sē qa's
mens'īdēs lāxa lā g'wāla. Wā lā nānaxts!ewax g'wālaasas. Wā, g'il-
mēsē g'wālexs laē g'a g'wālēga (*fig.*) yīxa l!ēbedzā'yaxs laē g'wāla.

As soon as it is finished, he takes twisted cedar-withes and he ties 33
 them | to the ends of (1) and (2) and ties them on tightly; and he twists
 them on so that || the board-protector can not get out of shape. Then 35
 he puts the board-protector on the board. | After doing this, he takes
 up another piece of red-pine wood and | splits it so that it is two
 finger-widths in thickness, | and it is also square. He takes his
 straight knife | and shaves it off on one side so that it is straight;
 and when || it is very straight, he shaves off the under side, | which 40
 is to lie flat on the plank. When this is also | straight, he puts it
 down on the plank on which he is working. This will be the instru-
 ment for bending the corners | when he bends the corners of the
 board at which he is working. | After he has done so, he goes to get
 driftwood for heating stones; || and when he has the driftwood, he 45
 piles it up in a heap close | to the fire. He takes a basket, goes down
 to | the beach in front of the house, and puts medium-sized stones into
 it; | and when he thinks he has as many as he can carry, he carries
 them up the beach | into the house in which he is making the box.
 He pours || them out by the side of the fire. Then he goes down to 50
 the beach again, | carrying his basket, and he puts more stones | into
 it (some Indians call this "putting stones into the | stone-carrying
 basket"); and when he has as many as he thinks he can carry, he |

Wä, g'il^εmēsē gwāla laē āx^εēdxa selbekwē dewēxa qa^{εs} qex^εale- 33
 lōdēs lax (1) lō^ε (2). Wä, laem lalak'lūt^εlax laē melgraalelōts qa
 k'lēsēs q'wēqulēda l'ēbedzāf^εyē qō lāl l'ēbedzōdles lāxa wūlase^εwē. 35
 Wä g'il^εmēsē gwālexs laē āx^εēdxa ō'ū'la^εmaxat! wūnāgula qa^{εs}
 xōx^εwidēxa māldenē lāxens q'wāq'wax ts'lāna^εyēx yīx wāgidasas.
 Wä, laemxaē k'lewely^εūna. Wä, lā āx^εēdxēs nexxāla k'lāwa-
 yowa qa^{εs} a^εk'lō k'lāx^εwid āpsōtlena^εyas qa neqelēs. Wä, g'il-
^εmēsē āla^εk'lāla la neqelaxs laē ēt'lēd k'lāx^εwidex benk'lōt'lēna- 40
^εyasxa k'adedzāyayōlas lāx wūlase^εwas. Wä, g'il^εemxaūwisē la
 neqelaxs laē k'adedzōts lāxēs wūlase^εwē. Wä, hēm k'ōgwayuwē
 qō lāl k'ōx^εwidēlxēs wūlase^εwēxa k'lewely^εūnē wūnāgula. Wä,
 g'il^εmēsē gwālexs laē h'x^εidaem ānēx^εēdxa q'lēxa^εlē qa^{εs} t'lēqwa-
 pēla. Wä, g'il^εmēsē lālxa q'lēxa^εlaxs laē mōgwalilas lāx māg'in 45
 walisasēs hēgwilē. Wä, lā āx^εēdxa lēxa^εyē qa^{εs} lā lents'lēs lāx
 l'ēma^εsisasēs g'ōkwē. Wä, lā xē^εx^εts'lālasa hā'yā'la t'lēsem lāq.
 Wä, g'il^εmēsē gwanāla lōk^εsēxs laē k'lōx^εūsdēsēlaq qa^{εs} lā k'lō-
 gwilelaq lāxēs wūlō^εlasē g'ōkwaxēs wūlase^εwē g'ōkwa qa^{εs} lā g'ūge-
 nōlisas lāxēs nēgwilē. Wä, lā xwēlaqents'lēsa lāxa l'ēma^εisē k'lōx- 50
 k'lōtelaxēs t'līgats'lē lēxa^εya. Wä, laxaē ēt'lēd t'līx^εts'lālasa t'lēsemē
 lāq. Wä, la ^εnēk'ēda waōkwē bāk'lumas xē^εx^εts'lālasa t'lēsemē lāxēs
 xēgwats'lē t'lēsema. Wä, g'il^εemxaūwisē gwanāla lōk^εsēxs laē
 k'lōqūlisāq qa^{εs} lā k'lōx^εūsdēsēlaq qa^{εs} lā k'lōgwilelaq lāxēs

- 55 takes (the basket) up the beach and into the || house in which he is making the box, and he goes and empties it out by the side of the fire. When | he thinks he has enough, he builds up the fire with driftwood, | piling it on crosswise; and after building the fire, he puts on | the stones on the crossed driftwood; and when he has put
60 on | the stones, the box-maker takes the basket, || carries it down to the beach, and gathers dulce, which | he throws into his basket. When it is full, | he carries it on his back up the beach and puts it down close | to the fire and stones. He empties it out on the floor, which he is going to dig out to | put the red-hot stones in. Then he takes
65 his || basket again, goes down to the beach, carrying his basket, and | brings up dead eel-grass from the high-water mark. He puts it | in the basket; and when it is full, | he carries it up the beach on his back, and he puts it down | near the pile of dulce. After he has done
70 so, he takes his || drill and well-splitting cedar-wood and puts them down | close to the basket with eel-grass; and he takes the board | at which he is working and puts it down on a level place on the floor of the house. Then | he takes his wife's digging-stick which she uses for digging clams, | and he pushes the point of the digging-stick
75 into the floor at

1	2	3
4	5	6

 each end || of the grooves on the edge of the board at which he has been working, in this way,

- 55 wūl^ēlasaxēs wūlase^ēwē qa^{ēs} lā gūgenōlīsas lāxēs legwīlē. Wā, gīl^ēmēsē k'ōtaq laem hēlalaxs laē leqwēlax^ētsa q'ēxa^ēlē. Wā laem gayi^ēlālas. Wā, gīl^ēmēsē gwāl leqwēlaxs laē t'lāqeyīndālasa t'lēsemē lāxa gayi^ēlālakwē q'ēxa^ēla. Wā gīl^ēmēsē wilk'eyīndēda t'lēsemaxa legwīlaxs laēda wūl^ēēnoxwē k'loqūlilaxa lexa^ēyē qa^{ēs} lā
60 k'loqūnts^ēlelaq lāxa l'ēma^ēisē qa^{ēs} lē k'ūl^ēgīlaxa l'ēsl^ēlekwē qa^{ēs} lā lexts^ēlālas lāxēs l'ēsl^ēlegwats^ē lē lexa^ēya. Wā, gīl^ēmēsē qōt^ēlaxs laē ōxlex^ēīdaq qa^{ēs} lā ōxlosdēse^ēlaq qa^{ēs} lā ōxleg^ēalīlas lax onālīsasēs t'lēqwapa^ēyē legwīla; wā, qa^{ēs} gūx^ēālīlēs lāxēs ēlap^ēlālīlaslē qa xē^ēx^ēts^ē!ewas^ētsa x'ix^ēexsemāla t'lēsema. Wā, lāxaē ēt^ēlēd dāx^ēīdxēs
65 lexa^ēyē qa^{ēs} lā xwēlaqents^ēlēs lāxa l'ēma^ēisē k'loqūlaxēs lexa^ēyē. Wā, lā āx^ēēdxa tsāts^ē!esmōtē lāxa ya^ēx^ēmōtasa yēxwa qa^{ēs} lexts^ēlālēs lāxēs tsāts^ē!esmōdats^ē lē lexa^ēya. Wā, gīl^ēemxaāwisē qōt^ēlaxs laē ōxlex^ēīdeq qa^{ēs} lā ōxlosdēse^ēlaq qa^{ēs} lā ōxleg^ēalīlaq lāx māg^ēīnwalīlasa mewēlē l'ēsl^ē!ekwa. Wā, gīl^ēmēsē gwālexs laē āx^ēēdxēs
70 sele^ēmē lē^ēwa ēg^ēaqwa lāx xāsewē k'waxlāwa qa^{ēs} lā g'īg^ēalīlas lāx māg^ēīnwalīlasa tsāts^ē!esmōdats^ē lē lexa^ēya. Wā, laxaē āx^ēēdxēs wūlase^ēwē qa^{ēs} pax^ēālīlēs lāxa ēnemaēlē lāx āwīnagwīlasēs g'ōkwē. Wā, lā āx^ēēdex k'īlākwāsēs genemē, yīx dzēg^ēayowasēxa g'āwēq^ēlānemē. Wā, lā ts^ēlēx^ēbetalīlas ōbā^ēyasa k'īlākwē lāx wāx^ēsbā^ēyasa xwēxū-
75 ta^ēyē lāx wāx^ēsenxa^ēyas wūlase^ēwasxa g'a gwālēga (*fig.*) lax (1) lō^ē (4). Wā, lā ēt^ēlēdex (2) lō^ē (5); wā, laxaē ēt^ēlēdex (3) lō^ē (6). Wā,

(2) to (5), and also from (3) to (6). As soon | as he has made 77
the holes straight down at each end of the grooves, | he takes
up the board at which he is working, and he puts it down on
edge in the corner of the house. | Then he digs up the soil from
(1) to (4) four fingers || wide and a short span | deep; and when 80
it is deep | enough, he digs up from (2) to (5), doing the | same
as before; and after doing so, he digs it up from (3) to | (6); and
when it is deep enough, it is this way.¹ || This hole is called the 85
“steaming-place of the box-maker for the box-board.” | After he has
dug them, he takes his tongs, | picks up the red-hot stones, and
puts them into | (1); and when he has covered the whole length of
the hole and it is nearly | filled, he does the same at (2), putting
in the red- || hot stones; and when it is also nearly full, he puts | 90
red-hot stones into (3); and when | that is also nearly full, he
puts down his tongs, takes the | dulce, and places it on top of
the red-hot | stones; and he does not stop putting on dulce until
it is level with the || floor. He does this in the two holes beside 95
the first one into which he | put dulce. As soon as he finishes
with the dulce, he takes | eel-grass and puts it over the dulce;
and after this is done | in the three holes, he takes | the board
at which he is working and places it on top of it, laying the || kerfs 300

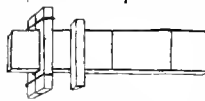
g'il'mēsē 'wī'la la kwax^ukūwīlō neqelā's wāx'sba'yasa xwēxūta'yaxs 77
laē āx'alilaxēs wūlase'wē qa's lā k'lox'walīlas lāx onēgwīlasēs g'ōkwē.
Wā, lā g'āg'ilil lap'lidxa t'lek'a lāx (1) lālaa lāx (4) xa mōdenas
'wādzegas lāxens q'wāq!wax'ts'lāna'yēx. Wā, la ts!ex^uts'lāna'yē 80
'wālabetalīlasas lāxens q'wāq!wax'ts'lāna'yēx. Wā, g'il'mēsē hēla-
betalīlexs laē ēt'lēd 'lāp'lidex (2) lālaa lāx (5). Wā, lāxaē hēm
gwēx'ideq. Wā, g'il'mēsē gwālexs laē ēt'lēd 'lāp'lidex (3) lālaa lāx
(6). Wā, g'il'emxaāwisē hēlabetalīlexs laē g'a gwāleg'a.¹ Wā,
hēm lēgades k'lālasasa wīwū'lēnoxwaxs xesēlaaxa xetsemō, yīxa 85
la 'labegwēlkwa. Wā, g'il'mēsē gwāl 'lāpaxs laē āx'ēdxēs k'lip'lālaa
qa's k'lip'lidēs lāxa x'ix'exsemāla t'lēsema qa's lā k'lip'ts'lōts lāx
(1). Wā, g'il'mēsē megūg'ilts!axtē 'lāpa'ya lōxs laē hālselaem k'lēs
qōt!a; wā, lāxaē ēt'lēdex (2). Wā, laemxaē k'lip'ts'lālasa x'ix'exse-
māla t'lēsem lāq. Wā, g'il'emxaāwisē elāq qōt!axs laē ēt'lēd k'lip'lid- 90
xa x'ix'exsemāla t'lēsema qa's lā k'lip'ts'lālas lāx (3). Wā, g'il'em-
xaāwisē elāq qōt!axs laē k'at'lalilaxēs k'lip'lālaa qa's lā hēx'ēd lāxa
L'ESL'ekwē qa's lā LEXELts!axstālas lāx ōkū'ya'yasa x'ix'exsemāla
t'lēsema. Wā, āl'mēsē gwāl lēxasa L'ESL'ekwaxs laē 'nemāg'as L'ēwa
āwīnagwīlō. Wā, lā hāstaem gwēx'idxa māl'dzeqē ōgū'la lāx g'il'x'dē 95
lēxts'lōtsō's. Wā, g'il'mēsē gwātsa L'ESL'ekwaxs laē āx'ēdxa ts'lā-
ts!ESmōtē qa's LEXE'yīndēs lāxa L'ESL'ekwē. Wā, laemxaē 'nāxwaem
hē gwēx'idqēxs yūdux'ndzeqaē. Wā, g'il'mēsē gwālexs laē āx'ēd-
xēs wūlase'wē qa's pāqeyalīlēs lāq. Wā, laem nānaxste'wasa

¹ The ditches here described are dug from points indicated by the numbers on the sketch on p. 72.

300 over the places where the steam comes out; and when the kerfs are right over | the places where he put the red-hot stones, he | takes the eel-grass and throws it on top of the | board at which he is working, right over the kerfs, in this way;¹ and when it is | piled
5 on thickly, he takes his bailer, fills it with || water, lifts up one end of the board, and | pours on the water into the three holes where the | box-maker is steaming the board. After he has poured on | the water, he puts down the board so that it lies on the |
10 steam. He takes his tongs, picks up red-hot || stones, and places them on top of the eel-grass | which he put on last along the three kerfs; and | when he has put the red-hot stones close together, he takes eel-grass | and throws it on top. Then he puts down his tongs, | takes his bailer, fills it with water, and pours it
15 along || the three rows of red-hot stones which are covered with | eel-grass. After finishing this, he takes more eel-grass | and throws it over the red-hot stones as the steam is coming out. | Then he takes his straight knife and | splits cedar-wood into thin pieces. He
20 shaves them off || so that they are sharp, and measures them so that they are four finger-widths | long; then he cuts them off. When | he has made many of these, he stops. These will be the pegs for the |

300 xūta^éyē lāxa la k'ālēla. Wā, gīl^émēsē la ^énāxwa neqemstā^éya xwēxūlta^éyē lāxa la xōxē^éx"ts'ēwax"sa x'ix'EXSEMāla t'lēSEMxS laē āx^éēd lāxa ts'lāts'ESMōtē qa^éS lEXEDzōdēs lāx ēk'ladzē^éyasēs wūlase^éwē lāx nEXsāwasa xwēxūlta^éyē, ga gwālēga.¹ Wā, gīl^émēsē la wākwa ts'lāts'ESMōtas laē āx^éēdxēs tsūlayowē qa^éS tsēx^éidēs lāxa
5 ^éwāpē. Wā, lā l'ēl'gostōdex āpsba^éyasēs welase^éwē. Wā, hē^émis la gūGELEYīndaatsēsa ^éwāpē ^énāxwa lāxa yūdux"dzeqē k'ēlasasa wēwū^élēnoxwaxS xESēlaaxa xETSEMē. Wā, gīl^émēsē gwāl gūqasa ^éwāpē laqēxs laē pāqaxōtsēs wūlase^éwē qa^éS pāqeyīndēs lāxa la k'ālēla. Wā, lā āx^éēdxēs k'īplālaa qa^éS k'īplīdēs lāxa x'ix'EXSE-
10 māla t'lēSEma qa^éS k'īpeyīndālēs lāxa lEXEDzā^éyē ts'lāts'ESMōta labendālx neGELEna^éyasā xwēxūlta^éyē lāxēs yūdux"ts'laqāē. Wā, gīl^émē ē la tāsālēda x'ix'EXSEMāla t'lēSEMxS laē āx^éēdxā ts'lāts'ESMōtē qa^éS lEXEYīndālēs lāq. Wā, lā gīgāhīlaxēs k'īplīlāa qa^éS āx^éēdxēs tsūlayowē qa^éS tsēx^éidēs lāxa ^éwāpē qa^éS tsūdzELEna^éyēs
15 lāxa yūdux"ts'lage^énāi ūla x'ix'EXSEMāla t'lēSEma la lēLEXEyalaxa ts'lāts'ESMōtē. Wā, gīl^émēsē gwālēXS laē āx^éēdxā waōl^éwē ts'lāts'ESMōta qa^éS lEXEYīndālēs lāxā x'ix'EXSEMāla t'lēSEMxS laē k'ālēlāda. Wā, gīl^émēsē gwālēXS laē āx^éēdxēs nEXxāla k'āwayowa qa^éS xōx^éwidēs lāxa k'waxlāwē qa wīsweltowēs. Wā, lā k'āx^éwīdēq
20 qa wīswēlbēs. Wā, lā mENS^éīdēq qa mōdēnēs lāxENS q'lwāq'lwax-ts'lāna^éyēx yīx āwāSGEMASASēXS laē k'īmtts'ENDēq. Wā, gīl^émēsē q'lēnemē k'āxwa^éyasēXS laē gwāla. Wā, hēm lāBEMlts'ēXēs xESē-

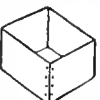
¹ That is, over the kerfs as indicated in the figure on p. 72.

box that he is making. After this is finished, he takes up the 23 well-splitting | cedar-wood and splits it not quite as thick as the || little finger. He splits up much of this. When | this is done, he takes 25 a long cedar-bark rope and puts it into | the water in order to soak it. He dips it up and down, so that it gets | soaked quickly; and when it is soaked, he takes it out of the water. He shakes off | the water and lays it out straight, so that it does not get tangled when he puts it around || the box that he is making when he bends the corners. 30 When everything is ready, | he takes the board-protector and the instrument for bending the corners, | so that they are also ready. Then he | takes the tongs and picks up the hot eel-grass and the | hot stones that are on top of the box-board. He || puts them down at a 35 place not far from where the box-board is being steamed; | and when they are all off from the board, he takes the | board-protector and puts it over the end of the board, in this way:  | Now the board-protector is near the end of the box-board. Then | he takes the implement for bend- 40 ing the corners (1, 4),¹ and puts it on towards the side of kerf || (1, 4), very near to the body of the kerf. He steps | with both feet on the ends of the bending-tool at | (1, 4).² Then he takes hold of the | ends of the board-protector with his hands, and he pulls it up, to bend the corner of

lase^éwē. Wä, grî^émēsē gwālexs laē etlēd āx^éēdxā ōgwaqwa k!wax- 23 lāwa lax xāse^éwē qa^és xōx^éwidēq. Wä, lä hälselaem wisweltoga-wēsens selt!ax^éts!āna^éyēx. Wä, laemxaē q!ēnemē xāyas. Wä, grî^é- 25 mēsē gwālexs laē āx^éēdxā grî^éla densen denema qa^és lexstendēs lāxa ēwāpē qa pēx^éwidēs. Wä, laem dzōbeltalas qa ha^énakwēlēs pēx^éwida. Wä, grî^émēsē pēx^éwidēxs laē āxwüstendēq qa^és k!elâlēx ēwābek!ena^éyas qa^és l!ax^éaliles qa k!ēsēs xō^éidel qo lāl qex^ésemde lāxēs wūlase^éwē qō lāl k!ōx^éwidēq. Wä, grî^émēsē la ēnāxwa gwali- 30 lexs laē āx^éēdxēs l!ēbedzā^éyē qa grāxēs grāēla lē^éwa k'ogwayowē qa grāxēs ōgwaqa grāēla. Wä, grî^émēsē ēnāxwa gwali^élexs laē āx^é-ēdxēs k!līplālaa qa^és k!līplidēs lāxa ts!elqwa ts!ūt!esmōta lē^éwa ts!elts!elxsemē t!ē^éema lāx ēk!adze^éyasēs xesēlase^éwē, qa^és k!līplā- hilelēs lāxa k!ēsē qwēsālilil lāxēs negasaxēs xesēlase^éwē. Wä, 35 grî^émēsē ēwīlg eldzowē xesēlase^éwasēxs laē dāx^éidxēs l!ēbedzā^éyē qa^és q!ōx^éwalelōdēs lāx ōba^éyasēs xesēlase^éwē grā gwālogra (fig.). Wä, laem māx^éba^éya l!ēbedzā^éyē lāx xesēlase^éwas. Wä, laxaē dāx^éidxa k'ogwayowē (1, 4) qa^és k'adedzōdēs lāxa gwēk!ōtstā^éyē lāx (1, 4) xūta^éya. Wä, laem māx^éēnēx xūta^éyas. Wä, lä t!ēpa- 40 lasēs wāx^ésōltsēdzā^éyē grōg'igūyō lāx wāx^ésba^éyasēs k'ogwayowē (1, 4). Wä, lä dādebentsēs wāx^ésōlts!āna^éyē lāx wāx^ésba^éyasā l!ēbedzā^éyē. Wä, la^émē gēlqōstōdēq qa k!ōx^éwidēs k!ōsās xesēla-

¹ These are the kerfs in order: 1, 4; 2, 5; 3, 6. See figure on p. 72.

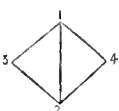
² That is, the ends of the tool.

the box | that he is making; and when he has bent it over enough, he
 45 takes off the board-protector || and puts it on the other end at (2, 5):
 and | when it is near the kerf at (2, 5), he stops the board-protector,
 and he | takes off the instrument for bending the corner and puts it
 down at (2, 5). He | steps on the ends with his feet, | takes hold of
 50 the board-protector with his hands, and pulls it upward; || and he
 only stops pulling when it is bent up enough. Then | he places the
 board-protector at the other side of (3, 6), and | he does as he did before
 when he bent with it. Now the | three kerfs are bent, forming the
 corners of the box that he is making. As soon as | this is done, he
 55 takes the long cedar-bark rope and ties it around || the box that he is
 making, which has now the shape of a box. Then he puts together
 the | two end joints of the box that he is making to fit them; and he
 pulls the | cedar-bark rope tight, twisting it around. He winds it
 around many times, | so that the box that he is making does not get
 twisted. After doing so, | he takes his drill and drills holes through
 60 the two ends, in this way:  || After he has put the drill-
 holes through, he pulls out the drill, puts it down, | and
 takes up one of the cedar pegs which he shaved to a
 point, | puts it into the mouth to wet it with saliva so | that
 it is | slippery; and when it is wet all over with saliva, he puts
 65 it into the drill-hole before it gets dry || and drives it in with
 a round stone; and when [the peg does not go in any farther when

se^éwas. Wä, g'il'mēsē hēlālē k'ōqwa^éyas, laē āx'ōdxēs L!ēbedzā^éyē
 45 qa's lā q'lōx'walelōts lāxa āpsba^éyē lāx (2, 5). Wä, g'il'mēsē ēx'a-
 k'!endex xūta^éyas (2, 5) laē wālasēs L!ēbedzā^éyē. Wä, lā āx'a-
 lēlōdxa k'ōgwayowē qa's lā k'atstōts lāx (2, 5). Wä, lāxāē t'lōt!ē-
 bentsēs g'ōg'egūyowē lāx wax'sba^éyasa k'ōgwayowē. Wä, lā dāde-
 bentsēs wāx'sōts!āna^éyē lāxa L!ēbedzā^éyaxs laē gēlqōstōdeq.
 50 Wä, laemxaē āl'em g'wāl gēlqaqēxs laē hēlālē k'ōqwa^éyas. Wä,
 lā āem k'āx'alelōdxa L!ēbedzā^éyē lāx āpsōt!ēna^éyas (3, 6). Wä,
 lāxāē āem neqemg'iltewēxēs g'ālē k'ōqwasōs. Wä, la'mē 'wīla
 k'ōgekwa yūdux'tslaqē xūta^éya lāx xesēlase^éwas. Wä, g'il'mēsē
 g'wālexs laē āx'ēdxa g'ilt!a densen denema qa's qex'semidēs
 55 laxēs xesēlase^éwaxs laē q'lōlatsemala. Wä, la'mē aēk'!ax sak'ō-
 da^éyasēs xesēlase^éwē qa benbegālēs. Wä, lā hek!wēt!ēdxa qex'se-
 ma^éyē g'ilt!a densen denema. Wä, la'mē q'lēp!enē'stēda qex'se-
 ma^éyē qa k'!ēsēs q'lwēqūlē xesēlase^éwas. Wä, g'il'mēsē g'wāla laē
 āx'ēdxēs selemē qa's selemx'ōdēsxa sak'ōdaēxa g'a g'wālēg'a (*fig.*).
 60 Wä, g'il'mēsē lax'sāwē sela^éyasēxs laē lēxōdxēs selemē qa's k'at!-
 lilexēs laē dāg'ililaxa 'nemts!aqē laxēs k'!axwa^éyē lābem k'!wāx-
 ēna qa's hām k'!endēq qa k'lūnxelalēsēs k'lūnē!ēxawa^éyas qa
 tsāx'ēnēs. Wä, g'il'mēsē la hamelxenā!axa k'lūnē!ēxawa^éyaxs
 laē hayalōmalaa dēxōstōts laxēs sela^éyē yāxs k'!ēs'maē lem'x'ūnx-
 65 ida. Wä, laem dēqwasa lōxsemē t!ēsem lāq. Wä, g'il'mēsē g'wāl

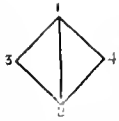
he drives it in, he drills another hole at the other corner, | and when the 67
drill-hole goes through, he pulls out the drill, | puts it down, and takes
up another cedar peg, and | does as he did before with the first one.
He drives it in || with a round stone; and after doing so, he measures | 70
three finger-widths, beginning with the first | peg that he drove in,
and he drills another hole through it; | and when it is through, he
pulls out his drill and puts it down. | He wets the peg with saliva,
and || drives it in with the stone. He continues doing this | in all the 75
holes which he makes at distances of three finger-widths apart, | and
there is one cedar peg in each of them. | That is the way in which in
ancient times the people | pegged the corner joint of a box with cedar
pegs. The present Indians || sew them together with twisted, thin cedar- 80
withes, which are soaked for four days in | urine to make them soft,
and so that they do not | rot quickly, for they have a red color. Only
two | finger-widths apart are the drill-holes for cedar-withes | on the
corner joint of the box that is being made. After the pegging || has 85
been finished, the box-maker unties the cedar-bark rope with which |
he kept it together, and he puts it away. Then he takes the board
that will be the bottom of | the box, and his adz, and he puts them

seɣʰtsʰēda lābēm dēqʷaxs laē ētʰlēd selxʰsōdxa ăpsenxaʰyē. 66
Wä, grʰlēmɪxaāwīsē lāxʰsāwē selaʰyasēxs laē lēxōdxēs selemē qaʰs
grʰgalilēsēxs laē dāgrʰlilaxa ʰnemsʰlaqē kʰwāxʰēn lābema. Wä, lā
hōēmɪxat! gʷēxʰīdqēs grʰlxʰdē gʷēxʰīdaasa. Wä, lā dēxʰwitsa
lōxsemē tʰlēm lāq. Wä, grʰlmēsē gʷālexs laē mensʰālelōtsa 70
yūduɣʰdenē lāxens qʰwāqʰwaxʰtsʰānaʰyēx grʰāgrʰlēla lāx grʰlxʰdē
lāpʰlitsʰsēsā kʰwāxʰēn lābema. Wä, hūʰmīs la ētʰlēd selxʰitsōsē.
Wä, grʰlmēsē lāxʰsāxs laē lēxōdxēs selemē qaʰs grʰgalilēs. Wä,
lāxaē ētʰlēd kʰlūnxʰēndxa lābēm lāxēs kʰlūnēlʰexawaʰyē qaʰs
ētʰlēdē dēxʰwitsa tʰlēm lāq. Wä, ăxʰsāʰmēsē hē gʷēgrʰilaq 75
lābendalēs selaʰyēxa yūduɣʰdenēs ăwālagālaasē lāxens qʰwāqʰwaxʰ-
tsʰānaʰyēx. Wä, hūʰmīs la qʰwalxōstāla kʰwāxʰēn lābema.
Wä, hēm gʷēgrʰilatsa grʰldzesē begwānemaxs lāpaasa kʰwāxʰēn
lābēm lāx sākʰodaʰyasēs xesēlaseʰwē. Wä, lālōnda ălēx bākʰum
tʰlēmʰlēgōtsa selbekwē wīʰēn hapstālil mōpʰlēnxʰwaʰsēs ʰnāla lāxa 80
kwātsʰlē qa ălakʰālēs la pēkwēda dewēxē. Wä, hūʰmīs qa kʰlēsēs
grʰyōl qʰlūsʰīdexs laē lʰlālʰlexʰūna. Wä, lāla hāmāldengāla lāxens
qʰwāqʰwaxʰtsʰānaʰyēx yīx ăwālagālaasasa selaʰyē qaēda dewēxaxs
tʰlēmʰlēgoyāxa sakʰōdaʰyasa xesēla. Wä, grʰlmēsē gʷāl lāpaqēxs
laē qʷēlkʰwētēndxa qexʰsemaʰyē grʰiltʰa densen denēma qaʰs 85
qesʰēdēq qaʰs lā grēxaq. Wä, lā ăxʰēdxa paqʰexsdēlasēs xesēla-
seʰwē lēʰwis kʰlīmʰlayowē. Wä, lā paxʰalilaq qaʰs kʰlīmʰleldzā-

88 down flat, and he adzes off the flat side | to make it smooth. When it is
 very smooth and level, | he turns over what is to be the bottom of the
 90 box, for that is its name, and || he adzes it again. After he has
 adzed it, he takes | split cedar-sticks and the box that he is making,
 and he puts it down on the floor, in this way:  | Then he takes
 one of the split cedar-sticks and measures it | crosswise at
 the four corners. He first puts the | cedar measure in at
 95 (1), going across to (2), and he pushes the end || of the
 measure into the inner corner at (2), and he marks the distance of
 the corner | on the measure from (1). Then he takes his measure |
 and puts it crosswise at (3), and pushes the measure | into the corner
 at (4); and when the distance of the corners from (3) [to (4) is the
 same as the distance of the corners from (1) to (2), then the box is
 100 not awry || that is made by the box-maker. Then he takes his
 straight | knife and cuts off his measures where he has marked them, |
 and he takes another split cedar-stick and | puts it down so that the
 end is equal to the end that he has cut off, and he | cuts them to the
 5 same length; and he does the same to the two other || cedar-sticks, so
 that they have the same measure in length. | After he has done
 so, he puts one end of the cedar-stick in the | corner of the
 box that he is making, close to the upper rim, and he puts the
 other | end of the (same) stick in the upper corner at (2), in this

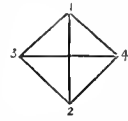
88 ^éyēq qa ^énemādzōx^éwīdēs. Wā, grīl^émēsē ālak!āla la ^énemādzōxs
 laē lēx^élilaxa pāq!EXsdayalasē qaxs hē^émaē lēgēmsē qa^és ōgwaqē
 90 k'īmlēldzōdēq. Wā, grīl^émēsē gwal k'īmlēldze^éwēqēxs laē āx^éēdxa
 xōkwē k'waxlāwa lē^éwis xesēlase^éwē. Wā, lā hang'alīlaq (*fig.*).
 Wā, lā dāx^éīdxa ^énemts!aqē lāxa xōkwē k'waxlāwa qa^és mensīlālēs
 lāxa mōwē k'lēk'lōsa. Wā, lēm grīl k'at!alēlōdaatsēsa menyā.
 yowē k'waxlāwē (1) la lāyōsēla lāx (2). Wā, laem sekālē ōba-
 95 ^éyasa menyayowē lāx ōnēqwas (2). Wā, lā xūltlēdex welgrīlasas
 lāxa menyayowē lāx ōnēqwas (1). Wā, lā āx^éalēlōdxēs menyayowē
 qa^és lā k'at!alēlōts lāx (3). Wā, lā sekālē ōba^éyasa menyayowē
 lāx ōnēqwas (4). Wā, grīl^émēsē āem nexstōdē ^éwādzeqawīlasas (3)
 lō^é (4) lāx ^éwādzeqawīlasas (1) lō^é (2). Wā, laem k'lēs k'wē^éx^ése-
 400 malē xesēlase^éwasa wē^élēnoxwē. Wā, ā^émēsē la dāx^éīdxēs nexxāla
 k'lāwayowa qa^és k'īmtts!endēxēs menyayowē nexstōdxa xūlde-
 kwē. Wā, lā ētlēd dāx^éīdxa ōgū^éla^émaxat! xō^é k'waxlāwa qa^és
 k'āketōdēs qa ^énemābalēs lē^éwa la k'īmtts!aakwa. Wā, lā k'īmt-
 ts!endaxaaq qa ^énemāsgēmēs. Wā, lā ētlēdxa malts!aqē ōgū^éla
 5 k'waxlāwa k'īmk'īmtts!ālaq qa ^énē^énamasgēmēs lē^éwa menyayō-
 wē. Wā, grīl^émēsē gwāla laē k'īt!alts!ōts ōba^éyasa k'waxlāwē lāxa
 k'lōsīsēs wūlase^éwē lāxa magrīxsta^éyas ōts!āwas. Wā, lā qet!al-
 ts!ōts āpsba^éyas lāxa neqāwa (2) k'lōsaxa g'a gwālēga (*fig.*). Wā, lā

way:



Then | he takes the other measured split cedar-stick and puts || one end in at (3), and the other end 10

Now | it is this way.



He does the same

with two split | measured

cedar-sticks at the

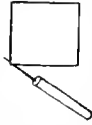
other side of the box that he is making.

| He takes his drill

and drills through the two joints of

the box that he is

making, | in this way:



As soon as he has drilled through, he

takes || a well-shaved

cedar peg, pulls out his drill, and | 15

puts the cedar peg in

the place where his drill was before. |

Then he takes up the

stone with his right hand, | and he

drives in the cedar peg. When the peg does not go any farther, | he

takes his drill and drills a hole at a distance || of three finger-widths, 20

beginning at the hole which he drilled first; | and when the drill has

gone through, he pulls out the drill and | puts a cedar peg in the place

where the drill had been, | and he takes the stone and drives in the

cedar peg. | He continues doing this until he finishes driving in the

pegs || in the box that he is making. When it has been pegged, he 25

takes some of what was left | when he split the boards for making the



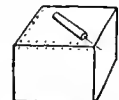
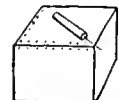
box. He takes a | broad short board and puts it down. He takes

his | adz and adzes it all over so that it is level; and | when the



ridges that were on it have been adzed off, he turns it over and ||

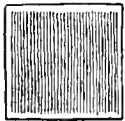

does the same on the other side. When the ridges that were on it 30

t'led dāx-^ēidxa ^ēnemts!aqē xōx-menēk" k'waxlāwa qa k'it!alts!ōdēs
ōba^ēyas (3) k'ōsūs. Wā, lā qet!alts!ōts āpsba^ēyas lāx (4). Wā, lā g'a 10
g'wālxas laē g'wāla (*fig.*). Wā, laxaē hēem gwēx-^ēitsa malts!aqē
xōx-menēk" k'waxlāwa lāxa ēpsanā^ēyasēs wūlase^ēwē. Wā, lā
āx^ēēdxēs selemē qa^s selx-sōdēxa wīwaqoda^ēyas ōba^ēyasēs wūlase-
^ēwēxa g'a g'wālēg'a (*fig.*). Wā, g'īl^ēmēsē lāx-sāwē sela^ēyas laē āx^ēēdxā
aēk-laakwē k'lāk" k'waxlāwa; wā, lā lēxōdxēs selemē. Wā, lā 15
l'ayogwaalelōtsa k'wāx^ēenē lābem lāx k'leqwaalaasdāsēs selemē.
Wā, lā dāx-^ēitsēs hēk!ōts!āna^ēyē lāxa t'lēsemē. Wā, lā dēx^ē-
wīts lāxa k'wāx^ēenē lābema. Wā, g'īl^ēmēsē gwāl se^ēx^ēts!a dē-
qwē lābemasēxs laē t'led dāx-^ēidxēs selemē qa^s selx-sōdēs
lāxa yūdūx^ēdenē lāxens q'wāq'waxts!āna^ēyēx g'āg'īlela lāx g'ālē 20
selēs. Wā, g'īl^ēmēsē lāx-sāwē sela^ēyas laē lēxōdxēs selemē. Wā,
lā l'ayogwaalelōtsa k'wāx^ēenē lābem lāx k'leqwaalaasdāsēs selemē.
Wā, laxaē dāx-^ēidxa t'lēsemē qa^s dēx^ēwidēs lāxa k'wāx^ēenē lābema.
Wā, ōx-sū^ēmēsē hē gwēg'ila lābendālx lāpax ^ēwādzōsgemasasēs wū-
lase^ēwē. Wā, g'īl^ēmēsē ^ēwīla la lābekwa laē āx^ēēdxā g'āyolē lāxēs 25
lātlanemē yāxs lāx-dē lat!a qa^s xesēlase^ēwa. Wā, la^ēmē āx^ēēdxā
wādzowē ts!egudzo lātlaakwa qa^s pax^ēālilēq. Wā, lā āx^ēēdxēs
k'īmlayowē qa^s k'īmlēldzōdēs lāq qa ^ēnemadzōx^ēwidēs. Wā,
g'īl^ēmēsē ^ēwīla k'īmlālax t'lētnēxdzā^ēyas laē lēx^ēīdeq qa^s hēxat!
gwēx-^ēidex āpsādza^ēyas. Wā, g'īlēmxaāwisē ^ēwīlāwē t'lētnēxdzā- 30

- 31 have also been adzed off, | he adzes it on the surface, so that it is level; and after | he has finished, he turns it over; and after | he has done so, he takes the box that he is making and puts it on the | bottom board of the box that he is making, in this way, and
- 35 he marks it all round with the straight knife  || on the outside of the box that he is making. As soon as his marks go around, | he takes off the box that he is making and puts it down, and he takes up again | his straight knife and cuts off the edges along | the mark that had been made; and when it has been cut off all along the mark, | he cuts off the ends along
- 40 the marks; and when the two ends are off, || he takes up again the box that he is making and puts it on again. Then | he marks along the inside of the box, | on the bottom board of the box that he is making; and | when he has marked all around it, he takes off the box that he is making and puts it down. | Then he takes his straight knife and cuts
- 45 along || the mark that he put on first; and when he has cut half the width of the little finger | in depth all around the bottom board of the box, he | cuts it off and removes it. As soon as he finishes, it is in this way:
- 50 he takes  | Then he takes the box that he is making and puts it on  | so that the inside fits well to the bottom. Then he takes his || drill and drills in a slanting direction in this way:  | turning the box that he is making upside down. He puts one foot | on the bottom board of the box that he is making; and when his drill comes through, |

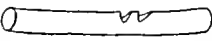
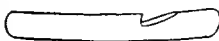
- 31 ʔasēxs laē ēekʼla kʼlīmleldzōdeq qa ʔemādzowēs. Wä, gʼlēmēsē gwāla laē lēxʼīdeq qaʼs hēxat! gwēxʼīdxa āpsādzeʔyas. Wä, gʼlēmēxāwīsē gwālexs laē āxʼēdxēs wūlasēʔwē qaʼs hāndzōdēs lāxa pāqʼlexsdēlas wūlasēʔwas (*fig.*). Wä, lä xūltsēstālasēs nexxʼāla kʼlāwayowa
- 35 yowē lāx lāsadzēʔasēs wūlasēʔwē. Wä, gʼlēmēsē lästa xūltaʔyasēs laē āxʼālelōdxēs wūlasēʔwē qaʼs hāngʼalilēs. Wä, laxaē dāxʼīdxēs nexxʼāla kʼlāwayowa, qaʼs kʼlāxʼwīdēx ēwūnxaʔyas lālakʼ!enaxēs xūltaʔyē. Wä, gʼlēmēsē lākʼ!endē kʼlāxwaʔyas lāqēxs laē xūltsʼ!endēx wāxʼsbaʔyas. Wä, gʼlēmēsē ʔwīlāwa wāxʼsbaʔyaxs laē
- 40 xwēlaqa dāxʼīdxēs wūlasēʔwē qaʼs hāndzōdēs lāq. Wä, lāxaē xūldeltsʼlāxax ōtsʼlāwasēs wūlasēʔwē. Wä, laem xūltsēstālax ʔwāla-lasas ōtsʼlāwasēs wūlasēʔwē lāxa pāqʼlexsdēlasēs wūlasēʔwē. Wä, gʼlēmēsē lästē xūltaʔyasēs laē āxʼālelōdxēs wūlasēʔwē qaʼs hāngʼalilēq. Wä, lä dāxʼīdxēs nexxʼāla kʼlāwayowa qaʼs xūldelēnaʔyēxs
- 45 gʼlīxʼdē xūltaʔya. Wä, gʼlēmēsē kʼlōden lāxēus seltʼaxʼtsʼlānaʔyēx yīx ʔwālabedāsas xūltaʔya lāx āwēstāsa pāqʼlexsdēlas wūlasēʔwas, laē kʼlaxālaq qa lāwūyēs. Wä, gʼlēmēsē gwālexs laē gʼa gwālēgʼa (*fig.*). Wä, lä dāxʼīdxēs wūlasēʔwē qaʼs hāndzōdēs lāq. Wä, gʼlēmēsē benālē ōtsʼlāwas lāxa pāqʼlexsdaʔyē laē hēxʼīdaem āxʼēdxēs
- 50 selemē qaʼs masʼ!ekʼalaē selemasēs laē selxʼīdeq gʼa gwālēgʼa (*fig.*) lāx qepālaēnaʔyasēs welāseʔwē. Wä, li tʼlēbedzeʔwēsēs āpsōltsē-dzaʔyē lāxa pāqʼlexsdaʔyasēs welaseʔwē. Wä, gʼlēmēsē lāxʼsawē

he takes a cedar-stick and his straight knife and | cuts it, 55
making a peg. When he has finished many, he || puts the pegs in the
whole number of holes that he has drilled. When he has done so,
he | takes the other cedar board that he split, which is one hand-
width thick. | He puts it down at the place where he is working,
takes his stone hammer and his | wedges, and marks a line on one
end with his marker, that is a short blunt-ended wedge, | in
this form:  As soon as he finishes marking the end, || he 60
takes his wedges and drives them along the line that
he made on the end. | The wedges are close together as they are stand-
ing on the end of what he is splitting. | Then he strikes them lightly
with his stone hammer, striking them one at a time; | and
when he has split off the piece, then it is in this form,  as he 65
had planned it | for the cover of the box that he is making. When this
is done, || he takes his adz and adzes it well all over on both sides;
and | when all the ridges have been adzed off, he adzes the top side |
of what will be the top of the cover that he is making. |

When the cover has been finished, he takes his small crooked | knife,
turns the box that he is making on its side, and he cuts 70
grooves on it in this way: ||  and when his grooves go all
round, he has finished his box for lily bulbs. | 70
When it is done, his wife takes twisted
cedar-bark rope | and puts it around
in this way: 

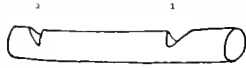
selemas, laē āxēdxā k'!waxlāwē lē'wis nexx'āla k'!awayowa qa's 53
k'!ax'widēq. Wā, laēm lapēlaq. Wā, g'il'mēsē gwāla q'lenēmē la
k'!axwēs laē lap'!its lāx 'wāxaasasēs sela'yē. Wā, g'il'mēsē gwāla laē 55
āxēdxā wākwē k'!wagedzo lat'!aakwaxa āmxlās wāgwasē. Wā, g'āxē
pax'elsas lāxēs g'edasē. Wā, lā āxēdxēs pelpelqē lē'wis lem-
lemgrayowē. Wā, lā maēlbentsēs maēlbanowē tslek'!wa lemgrayo
lāqxa g'a gwālēg'a (fig.). Wā, g'il'mēsē gwāl maēlbendqēxs laē
āxēdxēs lemlemgrayowē qa's dēx'stōdalēs lāxa maēlba'yē. Wā, 60
laēm memk'ālē lemlemgrayāsēxs laē q'!waēlba'ya lāx latoyolas.
Wā, lā hālselaēm dēgutewēsēs pelpelqē lāxēs 'nāl'nemp'lenxtōda-
laēna'yaq. Wā, g'il'mēsē lawāyē latoyās laē g'a gwālē sēnatasēg'a
(fig.) yīx yīkūyēlasa xesēlase'was. Wā, g'il'mēsē gwālexs laē
āxēdxēs k'!līmlayowē qa's aēk'!lē k'!līmleldzōdēx wāwāx'sadza'yas. 65
Wā, g'il'mēsē 'wiēlāwē t'!ent'lenxdzā'yasēxs laē aēk'!la k'!līm'idx
ēk'!adze'yasa yīkūyēlasa xesēlase'was.

Wā, g'il'mēsē gwāla yikwaya'yaxs laē āxēdxēs k'!wēdayowē āmē
xelxwala. Wā, qōx'walilaxēs xesēla'yē qa's aēk'!lē k'!wēt'ledēq (fig.).
Wā, g'il'mēsē lā'sta k'!wēta'yas laē gwāla x'ōgwats'lē xetsema. 70
Wā, g'il'mēsē gwāla laē genemas āxēdxēs mela'yē densen denema
qa's welxsemdēs lāq (fig.).


- 1 **The Making of Oil-Boxes.**—I have forgotten to talk about the measuring | of the oil-boxes. The husband of the | woman who picks viburnum-berries takes his seven wedges and his | hammer for splitting
5 ting boards in the wedge-bag of sea-lion skin. || He carries these on his back and goes into the woods, carrying his ax | in one hand. He is going to a place where he knows of a cedar-tree which has moss on its back, and which has been lying on the ground for a long time; | for the box-maker looks for this kind of a tree when he wants to make an oil-box, | because it bends, and it does not split easily, although | the heat strikes it for a long time when they are trying
10 out the oil at Knight Inlet. As soon || as he comes to a trunk that has no branches or knots, he puts his wedge-bag down on the ground | and chops into the log near the top of the cedar-tree. When | the place chopped out is a little over one span deep, | he measures three spans, | making more
15 room for starting his chopping, in this way:  || As soon as the new notch has the same depth as | the first one, he chops out the block between ¹ the two notches. | When it comes off, it is this way:  The long slanting place that he has chopped out | is | the place where he will put his wedges in. Now he starts
20 where he | cut in, and measures off ten spans || and four finger-widths. | There he chops into the tree, and the chopping at

- 1 **The Making of Oil-Boxes.**—Wä, hēxōlən l!elēwēsē^{wa} mensa-^{wa} yasa dengwats!ēmōtē. Wä, hēm g'il āx^{wa} ētsōs lā^{wa} wūnemasa t!elts!ē-
noxwē ts!edāqēs lat!ayowē a!ēbōts!aq lēmlemg'ayowa lē^{wa} wēs
lāt!ex^{wa} sē^{wa} yasē pelpelqaxs q!wats!āē lāxēs q!waats!ē l!ēxens-
5 gema. Wä, laem ōxlalaqēxs lāē ālē^{wa} sta dāk!ōtelaxēs sōba-
yowē. Wä, laem lāl lāxēs q!atsē^{wa} p!eldzēk'ila lā gēs t!ā^{wa} s lēk'
wēlkwa, qaxs hē^{wa} māē ālāso^{wa} s'ā w'wūlēnoxwaxa dengwats!ēlē,
qaxs ts!exaē: wä hē^{wa} mēsēxs k'lēsaē ts!etaxs wāx^{wa} māē la gāla
ts!elqwasōsa l!ēsalāsa semx'dema leq!ūsxa dzāxūnō. Wä, g'il-
10 mēsē lāgraa lāxa ēk'ētelāxs lāē hēx'idaem ōxleg'aelsaxēs q!wa-
ats!ē. Wä, la temx'wīdxa gwēba^{wa} yē lāxa ōxtā^{wa} yasa wēlkwē. Wä,
g'il mēsē ēseg'eyowē la wālabedats sōpa^{wa} yās lāxens q!wāqwax-
ts!āna^{wa} yēx lāē bāl'īdxa yūdux^{wa} p!enk'ē lāxens q!wāq!wāx^{wa} ts!ā-
na^{wa} yēx lāē sāg'ilila sōp!ēd g'āg'ilela lāxēs g'ālē sōpa^{wa} yaxa g'ā gwā-
15 lēg'ā (*fig.*). Wä, g'il mēsē la^{wa} nēmalē wālabetsas ālē temkwēs lē^{wa} wis
g'ālē sōpa^{wa} yaxs, lāē kūgelelōdex āwāgawa^{wa} yasēs temkwa^{wa} yē. Wä,
g'il mēsē lāwāxs lāē g'ā gwālēg'ā (*fig.*). Wä, hēm q!wālaasles lēm-
lemg'ayowasxa la g'iltsto sēnoqwāla sōpēs. Wä, lā g'āg'ilela lāxēs
temkwa^{wa} yē (1), lāē bāl'īdxa neqap!enk'ē lāxens q!wāq!wax^{wa} ts!ā-
20 na^{wa} yēx. Wä, hē^{wa} misa mōdenē lāxens q!wāq!wax^{wa} ts!āna^{wa} yaxs
lāē sōbetendeq. Wä, la^{wa} mē gwāgwaaxstālē senōqwalaēna^{wa} yas

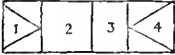
this place slants toward | the base of the cedar-tree. This place is 22
 not as wide open as the one which he chopped out first, | but it is
 much deeper than the one that he chopped out at the top, | at (1).
 When it is deep enough, it is this way: Then || he takes 25
 his wedge-bag and takes out his wedges and his | stone
 hammer, and he puts them down at (1) at the top of the
 cedar-tree. | Then he drives in the wedges with his stone hammer. |
 He hammers on each one at a time. | The seven wedges are all
 close together. When the top piece comes off, 30
 he turns it on its back. || Then he measures
 the thickness of one finger, | which he will split
 off from the top piece. He takes the short | marking-wedge and
 drives it into the log in this way: Then | he takes
 a straight-edged cedar-stick and places it on the
 end of the piece that had been wedged off from
 the | cedar-tree at (1), as far as (2), and he marks 35
 along it. After he has done so, || he takes his marking-wedge and
 his stone hammer, and puts his | marking wedge into the line that has
 been marked out, and drives it in with his hammer, | so that the
 wood splits a little. Then he pulls it out again | and puts it in at the
 end of the place where he drove it in before, and he pulls out his |
 marking-wedge and strikes it again with the hammer. He || does so 40
 along the whole length of the line that has been marked with his mark-
 ing-wedge. Then | he takes his wedges and drives them into the line that



sōpa^syas lāxa oxla^syasā wēlkwē. Wā, laem k'les lēxstowē sobēla- 22
^syas. Wā, la^smē k'hwāyāla wūnqelagawēs grālē sobelēs lāxa ōxtā^syē
 lāx (1). Wā, grīl^smēsē hēlabetaxs laē gra gwālēgra (*fig.*). Wā, lā
 āx^sēdxēs q'!waatslē, qā^s Lōx^swūltsālēxēs LEMLEMgrayowē LE^swis 25
 pel^spelqē, qā^s q'!waēlbendēs lāxa wiletā^syasā wēlkwē (1). Wā,
 la^smē dēgūtewēsēs pel^spelqē lāq. Wā, la^smē ^snāl^snemp!enxtōda-
 laxs laē dēqwasēs pel^spelqē lāxa LEMLEMgrayowaxs memk'e-
 wakwaēda ālēbōts!ats!ē (*fig.*). Wā, grīl^smēsē NELEWē āpsōdilasa
 wīkwaxs laē mens^sidxa ^snemdenē lāxens q'!wāq!wax'ts!āna^syēx, 30
 yix wāgwasa lā lātoyoles lāxa āpsōdilē. Wā, lā āx^sēdxa ts!ek!wa
 maēlbano LEMgrayowa qā^s maēlbendēsxa gra gwālēgra (*fig.*). Wā,
 la^smē āx^sēdxa negenōsela k'hwaxlāwa, qā^s k'adēlbendēs lāxa āpsō-
 dilē wēlkwa lāx (1) lā lax (2). Wā, la xūlde^slenēq. Wā, grīl^smēsē
 gwālexs laē āx^sēdxēs maēlbanowē LE^swis pel^spelqē. Wā, lā lāk'entsēs 35
 maēlbanowē LEMgrayowē lāxa la xūldekwa, qā^s dēx^swidēsēs pel-
 pelqē lāq. qā xāl!EX^sidēs xōxwax^sida. Wā, lāna^sxwē xwēlaqa lēx-
^swideq, qā^s xwēlaqē Lāx^sidēs lax ōba^syasēs lāx'dē lēx^swidaasxēs
 maēlbanowē LEMgrayowa, qā^s ēt!ēdē dēx^swideq. Wā, āl^smēsē
 gwālexs laē lābendē maēlba^syas lāxa xūldek^swē. Wā, lā āx^s- 40
 ēdxēs LEMLEMgrayowē, qā^s dēgūlna^syēs lāxa maēlba^syē. Wā,

- 42 has been marked out. | As soon as the board that he splits out turns over, he does the | same as he did before; and when he has enough, | he carries the boards that he has split off and puts them down flat
45 outside of his house. || Then he takes his hand-adz and adzes them all over. After he | has done so, he turns them over and adzes the other side, | adzing it all over nicely. After this has been done, he puts the board on edge and | adzes off the edges so that they are straight. When | this has been done, he puts it down flat. He
50 takes a cedar-stick and splits it in two so || that it is the thickness of our little finger. He cuts off one end | square, and from this point he measures off | three spans. Then he cuts it off. Now the cedar-stick
55 is | three spans long. | This he lays on the || other end of the box out of which he is making an oil-box. He marks as far as | its end in this way:  After doing so, | he takes off the cedar-stick measure and puts it down at the | other end of the oil-box that he is making, and he does the
60 same | with the straight-edge as he did before: he marks its end: and, || after doing so, he takes a straight-edged cedar-board, | puts it down lengthwise, on the oil-box that he is making. | flush with the straight line that runs from one mark to the other on | each end of the oil-box that he is making, and he marks along it | the whole
65 length. After this has been done, he puts it on edge, takes his || hand-

- 42 g'il'mēsē nelāwē lātoda'yasēxs laē ēt'lēda: wā, lā āemxat! hē gwēx'idēs g'ilx'dē gwēgilasa. Wā, g'il'mēsē hēlōlēxs g'āxaē wīx'wūlt'lāxēs lātlanēmē, qa's lā pāx'ēlsas lāx l'āsanā'yasēs g'ōkwē.
45 Wā, lā āx'ēdxēs k'limlayowē, qa's k'limlēldzōdē. Wā, g'il'mēsē gwālēxs laē lēx'īdeq qa's ēt'lēdē k'limlēdzōdxa āpsādze'yē lāxēs aēk'laēnāē k'limlaq. Wā, g'il'mēsē gwālēxs laē k'ōx'ūlsa, qa's k'limlēnxendēx āwūnxa'yas, qa neqenxelēs. Wā, g'il'mēsē gwālēxs laē pax'ēlsa, qa's āx'ēdēxa klwaxlāwē, qa's xōx'ūsendēq, qa
50 yūwēs wāgitens selt'ax'ts'lāna'yēx. Wā, lā k'limtōdēx ōba'yas, qa 'nemābēs. Wā, hē'mis g'āg'ilēlaxs laē bāl'itsēs q'lwāq'wax'ts'lāna'yaxa yūdux'p'lenk'axs, laē k'limts'lēndēq. Wā, laem yūdux'p'lenk'ē 'wāsgemasas lāxens q'lwāq'wax'ts'lāna'yēx, yix 'wāsgemasasa klwāx'ēne menyayowē. Wā, hē'misē k'adedzōdayōs lāx
55 āpsba'yasa wūlāse'wa dengwats'lē. Wā, lā xūt'lālēlōdēx 'wālagilasas ōba'yasxa g'a gwālēg'a (*fig.*). Wā, g'il'mēsē gwālēxs laē āx'ālēlōdxēs menyayowē klwaxlāwa, qa's lāxat! k'adedzōts lāxa āpsba'yasēs dengwats'lēgilase'wē. Wā, laemxaē hēem gūyinxendalē neqenxa'yas. Wā, lāxaē xūt'lālēlōdēx ōba'yas. Wā, g'il-
60 mēsē gwālēxs laē āx'ēdxa neqenxela neqenōsela klwaxlāwa qa's k'adedzōdēs aōts'laqāla lē'wē wūlāse'wē dengwats'lā. Wā, la'mē nānaxte'was neqenxa'yasa neqenōsela lāxa xwēxūlta'yē lāx wāx's-ba'yas wūlāse'was dengwats'lāxs laē xūldehēndēq hēbēndālax 'wāsgemasas. Wā, g'il'mēsē gwālēxs laē k'ōx'ūlsa, qa's āx'ēdēxēs

adz, and adzes along the mark that he has put on. When he | 65
nearly reaches this line, he stops. Then he takes his straight | knife
and cuts off so that everything comes off down to the mark. After |
the board has been cut smooth, he lays it down flat again and puts it
on the other edge, | and he cuts the other edge also so that it is
straight; and || after doing so, he puts it down flat. Three spans | is 70
the width of the oil-box. He | takes the cedar measure and cuts off
its end so that it is square. | He measures it off so that it is two spans
long, | and cuts it off. Then he lays it on the || middle of one end of 75
the oil-box that he is making, and marks it. | After doing so, he
measures with his cedar measure | to find out the center of the
box that he is making. When he has found it, | he
marks it and measures it in this way:  | Now the
cedar-stick is beveled so that he may find out which
way it slants. || As soon as he finds that it is not 80
square, he takes his straight-edge | measure and lays it on the
end of the box that he is making, and | he marks along it:
and after he has finished, he takes his straight | knife and
cuts across the grain, cutting off the slanting end. | As soon
as this is done, he takes another cedar-stick || and splits it so that 85
it is flat and one span wide. | It is very thin. He cuts off | the end
so that it is square, and, after doing so, he measures | it so that it is

k'limlayowē qa's k'limlɛlɛna'yēxa xūlɛkwē. Wā, g'il'mēsē lā- 65
k'ɛnd ɛlāq lāqēxs lāē gwālā. Wā, lā dāx'ɛdxēs nexx'āla
k'lawayowa, qa's k'lax'wīdēq, qa'wīlāwēsa xūlta'yas. Wā, g'il'mēsē
lā aēk'lā k'lākūxs lāē pax'ɛlsa, qa's xwēlaqē k'lōx'ūlsa, qa's
k'lax'wīdēx āpsɛnxa'yas, qa'ōgwaqēs neqɛla. Wā, g'il'mēsē
gwālexs lāē ɛt'ɛd pax'ɛlsa. Wā, lāem yūdux^{up}!ɛngadzowa
wūlāsɛwas dengwats'lē lāxɛns q'lwāq!wax'tslāna'yē. Wā, lā
āx'ɛdxa k'laxlāwē, qa's k'limtōdēx ōba'yas, qa'ɛnemābēs
ōba'yas. Wā, lā bal'ideq qa malp'ɛnk'ɛs ɛwāsgɛmasas lāxɛns
q'lwāq!wax'tslāna'yēx lāē k'limtōdēq. Wā, lā k'ādedzōts lāx
nɛgɛdzā'yas āpsba'yasēs wūlāsɛwē dengwats'lā. Wā, lā xūltbɛn- 75
dēq. Wā, g'il'mēsē gwālexs lāē mɛnsi'lālasēs k'laxlāwē mɛnya-
yowa, qa's q'lāstēx nɛgɛdzā'yasēs wūlāsɛwē. Wā, g'il'mēsē q'lā-
qēxs lāē xūt'lāɛlōdēq. Wā, lā mɛnsi'lālaq gra gwālēgra (*fig.*). Wā,
lāem sēnoqwalēda k'laxlāwē mɛnyayowa, qa's q'lāstēx sēnogwas-
laxas. Wā, g'il'mēsē q'lāstax sēnoqwalaxs lāē āx'ɛdxēs nɛgɛnōsɛla 80
k'laxlāwē mɛnyayowa, qa's k'atbɛndēs lāxēs wūlāsɛwē, qa's
xūlɛlɛna'yēq. Wā, g'il'mēsē gwālexs lāē āx'ɛdxēs nexx'āla
k'lawayowa, qa's gɛgɛx'salē k'lax'wīdēq, qa's k'lax'ālēx sēnoqwa-
yas. Wā, g'il'mēsē gwālexs lāē āx'ɛdxa k'laxlāwē ōg'ɛlāemxat!,
qa's xōx'wīdēq qa pɛx'ɛnēs, qa'ɛnɛmdɛnēs ɛwādzɛwasas lāxɛns 85
q'lwāq!wax'tslāna'yēx. Wā, lā pɛldzowa. Wā, lāxɛt t'limtōdēx
ōba'yas qa'ɛnemābēs. Wā, g'il'mēsē gwālexs lāē bal'ideq, qa

three spans long. | Then he cuts it off. Then he measures two spans
 90 and two || finger-widths for the end (of another one), which he also
 cuts off. | Next, he places the shorter | measure on the edge of the box
 that he is making, beginning at the | end, and marks the end of the
 measuring- | stick. Then he takes it off. He puts it down on the
 95 upper side || and marks its end again. Then he takes the | straight-
 edge and puts it down so that it touches the marks, | and he marks
 along it. As soon as he has done this, he takes the longer one of
 the | cedar measures, puts it down on the box that he is making, |
 beginning at the last mark that he put on, and he marks its end; ||
 100 and he also puts it on the other edge and marks its | end. After
 this has been done, he takes his straight | cedar-stick and puts it
 down close to the marks that he has just made, and | marks along it.
 Then he puts it down on the floor. He takes the shorter | cedar
 5 measure and puts its end down on the edge || of the box that he is
 making, beginning at the last mark that he has put on, and he |
 marks its end. Then he takes it off and puts it down | on the other
 edge and marks its end. | After this has been done, he takes his
 straight-edge and puts it down on | the box that he is making so that
 10 it touches the marks that he has put on, and he marks along it: || and

88 yūduḡ^up!enkēs ʷwāsgemasas lāxens q!wāq!wax ts!ānaʷyaxs laē
 k!imts!endeq. Wā, lāxaē ēt!ēd bāl!idxa hamaldengālāsa malp!en-
 90 kē lāxens q!wāq!wax ts!ānaʷyēx, yīx ʷwāsgemasas laaxat! k!imt-
 ts!endeq. Wā, gīl!mēsē gwālexs laē k!ātenxentsa ts!ekwa-
 gawaʷyē menyayo lāx āwūnxaʷyasēs wūlāseʷwē g!āg!lēla lāx
 ōbaʷyas. Wā, lā xūlt!ālelōdex ʷwālalaasas ōbaʷyasēs menyayowē
 k!waxlāwa. Wā, lā āx!ālelōdeq, qaʷs lā k!ātenxents lāxa āpsenxa-
 95 ʷyas. Wā, lāxaē xūlt!ālelōdex ʷwālalaasas. Wā, lā āx!ēdxēs
 negenōsē, qaʷs k!adedzōdēs qa nexstāyēsēx xwēxūltāʷyasēs laē
 xūldelelēq. Wā, gīl!mēsē gwālexs laē āx!ēdxa g!itagawaʷyē
 k!waxlāwa menyayowa, qaʷs lā k!ātenxents lāxēs wūlāseʷwē g!ā-
 g!lēla lāx ālē xūltēs. Wā, lā xūlt!ālelōdex ʷwālalaasas ōbaʷyas.
 100 Wā, lāxaēs lāxa āpsenxaʷyē. Wā, lāxaē xūlt!ālelōdex ʷwālalaasas
 ōbaʷyas. Wā, gīl!mēsē gwālexs laē āx!ēdxa negenōsēla k!wax-
 lāwa, qaʷs lā k!at!ālelōts lāx neqelāsa xwēxūltāʷyē. Wā, lā
 xūldelēfendeq. Wā, lāxaē k!at!āliqāxēs laē āx!ēdxa ts!ekwaga-
 waʷyē k!waxlāwa menyayowa, qaʷs lāxat! k!adedzōts lāx āwūnxa-
 5 ʷyasēs wūlāseʷwē g!āg!lēla lāxēs ālē xūltāʷya. Wā, lāxaē xūlt!ā-
 lelōdex ʷwālalaasas ōbaʷyas. Wā, lā āx!ālelōdeq, qaʷs lā k!āten-
 xents lāxa āpsenxaʷyē. Wā, lā xūlt!ālelōdex ʷwālalaasas. Wā,
 gīl!mēsē gwālexs laē āx!ēdxēs negenōsēla, qaʷs lā k!adedzōts lāxēs
 wūlāseʷwē. Wā, gīl!mēsē neqāla lāx xwēxūltāʷyasēs laē xūldele-

after all the places where the short sides are to be bent have been 10
marked, and also | the long sides of the oil-box that he is making, he
takes the measure of | the longer cedar-stick and puts it down on the
edge of the | box that he is making so that it touches the mark that
he made last. He marks the | end of the measure, takes it off, and
puts it down || on the other edge, and he marks the end of it again. 15
After this has been | done, he takes his straight-edge, puts it down so
that | it just touches the marks along it. This is | the place where
the two ends of the oil-box that he is making will meet. After he has
done so, it is | in this way.¹ Then he takes his straight knife and ||
cuts out the marks for the bending of the sides, | in this way.² The 20
ends are cut out in this manner.² After this has been done, he takes |
a basket, goes down to the beach of the house where he is making
the box, and | puts stones into his basket. As soon as | it is full,
he carries them in on his back into the house in which he is making
the box, || and he pours down the stones by the side of the fire. 25
Then he goes down again | and puts stones into his basket. | When
it is full, he carries them on his back | into the house in which he is
making the box. He pours them down by the side | of the fire.
When he thinks he has enough, he stops. || He rakes up his fire and 30
puts the stones on top of it. | When this is done, he takes the box

nēq. Wä, gril'mēsē 'nāxwa xūldekwa k'lek'losasa ts'eg'ōla lē'wa 10
g'ildōlās wūlāsē'was dengwats'lā; wä, lāxaē āx'ēdxā menyayowasa
g'ildolasēxa gril'tagawa'yē k'lwaxlāwa lā k'adedzōts lāx āwūnxa'yāsēs
wūlāsē'wē. Wä, laem sex'enēx ālē xūltēs. Wä, la'mē xūt lalēlōdex
ōba'yāsēs menyayowē. Wä, lāxaē āx'alelōdeq, qa's lā k'at lalēlōts
lāxa āpsenxa'yē. Wä, lāxaē xūtlalēlōdex ōba'yās. Wä, gril'mēsē 15
gwālexs laē āx'ēdxēs negenōsela k'lwaxlāwa, qa's k'adedzōdēs, qa
neqalēs lāxa xwēxūltā'yē. Wä, lā xūdelelōq. Wä, hēm sak'o-
dēltsa ōba'yās wūlāsē'was dengwats'lā. Wä, gril'mēsē gwālexs laē
g'a gwālēg'a (*fig.*). Wä, lā āx'ēdxēs nexx'āla k'lāwayowa, qa's
xūxūtsōx'wīdōxa la xwēxūldekwa g'a gwālēg'a (*fig.*). Wä, lāla 20
g'a gwālē xūltā'yasa sak'ōdā'yē. Wä, gril'mēsē gwālexs laē āx'ēdxā
lexa'yē, qa's lā lents'lēs lāx l'ema'isasēs wū'lats'lē g'ōkwa. Wä, lā
xex'uts'lālasa t'lēmē lāxēs xegwats'lāxa t'lēmē lexa'ya. Wä, gril-
mēsē qōt'laxs laē ōxlōsdēselaq qa's lā ōxlaēlelaq lāxēs wū'lats'lē
g'ōkwa, qa's lā gūgenōlisas lāxēs legwīlē. Wä, lā ētents'lēsa, qa's 25
lāxat!ēt'lēd xex'uts'lōtsa t'lēmē lāxēs xegwats'lāxa t'lēmē lexa'ya.
Wä, gril'emxaāwisē qōt'laxs laē ōxlex'ideq, qa's lā ōxlōsdēselaq,
qa's lāxat!ōxlaēlelaq lāxēs wū'lats'lē g'ōkwa, qa's lā gūgenōlisas
lāxēs legwīlē. Wä, gril'mēsē k'ōtaq laem hēlalaxs laē gwāla. Wä,
lā lēlqōx'wīdōxēs legwīlē, qa's xex'ulāx'īdēxa t'lēmē lāq. Wä, 30
gril'mēsē gwālexs laē āx'ēdxēs wūlāsē'wē qa's pax'ālilēs lāx

¹ See figure on p. 68.² See figure on p. 69.

32 which he is making and puts it down | close by the fire. He marks
on the floor a point on each side of the marks that he has put on | the
three corners of the oil-box that he is making. Then | he takes the
35 box away and puts it down flat at a place not far from || where he is
working. He takes his wife's clam-digging stick and digs up | the
soil. The hole that he digs is of the same length as the width | of the
box that he is making, and the width of the hole is one span, | and
40 it is one span deep. | As soon as he has done so, he takes the || large
basket, goes down to the beach, and picks off | dulce and throws
it into a basket. | When it is full, he carries it on his back up the
beach, | into the house in which the box is being made. He puts it
down at the place | near where he dug the holes. As soon as this is
45 done, he takes good, easily-splitting || pine-wood and splits it with
his knife into thin pieces. | He cuts them round with sharp | points.
The length of each is four finger-widths. | He cuts them of the same
size as the size of his drill, and he uses them to peg | the ends of the
50 box together. (Some people sew the ends || of the box with cedar-
withes.) | As soon as he has cut enough pegs, he goes to get his drill, |
and also the tongs, which he brings and puts down. As soon as this
is done, | he takes his large bucket and goes to draw fresh water. |

32 mā'gínwalisāsēs legwīlē. Wā, lā xūlt!alilax wīwax'sba'yasēs xwēxū-
ta'ya yūdux^uts!aqē k'lek'!ōsaltsa dengwats'lē wūlāsō's. Wā, lā
lēqūlilaxēs wūlāse'wē, qa's lā pax'ālilas lāxa k'lesē qwēsālali
35 lāxēs ēaxālasē. Wā, lā āx'ēdex k'!ilākwasēs genēmē, qa's ēlāp'i-
dēxa dzeqwa. Wā, laem ēnemāsgēmē ēlāpa'yas lō' ēwādzewasasēs
wūlāse'wē. Wā, lā ēnāl'ēnemp!en lāxens q'!wāq!wax'tslāna'yēx, yix
ēwīwadzegasas. Wā, lāxāē ēnāl'ēnemp!enk'ē ēwīwalabetalilasas
lāxens q'!wāq!wax'tslāna'yēx. Wā, g'il'mēsē gwālexs laē āx'ēdxa
40 ēwālasē lexa'ya, qa's lā lents!ēsela lāxa L!ema'sisē, qa's lā k'!ūlgrī-
laxa L!es!L!ekwē qa's lā lents!ālas lāxēs L!egwats'lē lexa'ya. Wā,
g'il'mēsē qōt!axs laē ōxlex'ēideq, qa's g'āxē ōxlōsdēselaq, qa's lā
ōxlaēlelaq lāxēs wūlats'lē g'ōkwa. Wā, lā ōxleg'alilas lāxa
nēxwāla lāxēs ēlāpa'yē. Wā, g'il'mēsē gwālexs laē āx'ēdxa ēg'aqwa
45 lāx xāse'wē wūnāgūla, qa's xōx'ēwidēsēs k'!āwayowē lāq, qa's wīswēl-
tewēs. Wā, lā k'!āx'ēwideq qa lēlx'enēs. Wā, hē'mis, qa wīswēl-
bēs ōba'yas. Wā, lā māēmōdenē āwāsgemasas lāxens q'!wāq!wax-
tslāna'yēx. Wā, la'mē nānamag'it!aq lē'wis selemē qō lap'idles
lāxa sāk'oda'yasēs wūlāse'wē. Wā, lāla t!emt!egōdēda waōkwē
50 wīwūlēnox^usa wīswēltowē dewēx lāx sāk'oda'yasēs wūlāse'wē. Wā,
g'il'mēsē hēlalē k'!āxwa'yas lābema laē k'!eng'alilaxēs selemē.
Wā, hē'misē k'!ip'lālaa, qa g'āxēs k'adēla. Wā, g'il'mēsē gwālexs
laē āx'ēdxēs ēwālasē nagats!ā, qa's lā tsēx'ēdex ēwēwāp!ema,
qa's g'āxē hāng'alilas. Wā, lā āx'ēdxa k'!āk!lek!obanē qa g'āxēs

Then he takes pieces of old mats and || puts them down; and after 55 he has done so, he sees that the stones on his | fire are red-hot. Then he | takes his tongs and picks off the red-hot stones and | puts them into the holes that he has dug. He does not fill them too full of | stones; and when there are stones in every hole, || he takes the 60 basket with dulce, takes out the dulce, and | puts it on the red-hot stones. He puts on a great deal of it, so that the | dulce in the three holes forms a thick layer. When this is done, | he takes the box that he is making and puts it down over the holes. He puts the grooved side down, | and he places the holes just under the grooves. || Then he puts dulce over all the grooves. | As soon as a thick layer 65 has been put on, he lifts up one end of the box that he is making | so that it does not stand quite straight on edge. He takes his bucket | and pours water on the three holes for steaming. After doing so, | he puts down the box that he is making, as the steam begins to come out. || He covers it with pieces of old mats. After | this has been 70 done, he takes well-splitting pine-wood and splits it | so that it is two finger-widths in thickness and square. | He measures off five spans for the | length of the red-pine wood, and splits it so that it is || like 75 tongs. After this has been done, he takes split cedar-strips | and ties them to one end, so that the pine-wood does not split. | After he

gwāfīla. Wā, gīl^ēmēsē gwālēxs laē dōx^ēwalēlaxa xē^xlālālīsē lāxa 55
lēgwīlē tlēsemāxs lē^ēmāē ^ēnāxwa mēmēntsemx^ēīda. Wā, lā
dāx^ēīdxēs k^ēlīplālaa, qā^sk^ēlīplīdēs lāxa x^ēīx^ēsemāla tlēsema, qā^s
lā k^ēlīpts^ēlālas lāxēs ^ēlāpāyē. Wā, lā k^ēlēs hēlq^ēlālaq lōma qōt^ēlaxa
tlēsemē. Wā, gīl^ēmēsē ^ēnāxwa la xēq^ēlūxlālaxa tlēsemāxs laē
āx^ēēdxa lēgwatslē lexā^ēya, qā^s lex^ēwūlts^ēlōdēxa l^ēslēkwē, qā^s lā 60
lex^ēalōdālas lāxa x^ēīx^ēsemāla tlēsema. Wā, āwīlā^ēmēsē wāk^ēwēda
l^ēslēkwē lāqēxs yūdux^ēdzaqāē. Wā, gīl^ēmēsē gwālēxs laē
āx^ēēdxēs wūlāsewē qā^s lā paqeyīnts lāq. Wā, lā^ēmē bensālaxa
xwēxūdekwē. Wā, lā nēneqalē k^ēlēk^ēlālasas lāxa xwēxūdekwē.
Wā, lā mōdzodalasa l^ēslēkwē lāx nēnēxsāwasa xwēxūdekwē. 65
Wā, gīl^ēmēxaāwisē la wākwa laē wūyēnxēndxēs wūlāsewē, qā
hālselā^ēmēs k^ēlēs k^ēlōx^ēwalīlēxs laē āx^ēēdxa ^ēwābets^ēlāla nagatslā,
qā^s tsētsadzēlts^ēlaxtālēxs yūdux^ēdzeqē k^ēlēk^ēlālasa. Wā, gīl^ē-
mēsē gwālēxs laē pāqeyīntsēs wūlāsewē lāqēxs laē k^ēlālela. Wā,
lā āx^ēēdxa k^ēlāk^ēlēk^ēlōbana qā^s lā lēbēg^ēīndālas lāq. Wā, gīl^ēmēsē 70
gwālēxs laē āx^ēēdxa ēg^ēaqwa lāx xāsewē wūnāgūla, qā^s xōx^ēsē-
ēndēq, qā maldēnē^ēstalis lāxēns q^ēwāq^ēwax^ēts^ēlānā^ēyēx, yīx ^ēwāg^ēi-
dasas. Wā, lā bāl^ēīdxa sek^ēlāp^ēenk^ēlē lāxēns q^ēwāq^ēwax^ēts^ēlānā-
^ēyēx, yīx ^ēwāsgēmasasa wūnāgūlē. Wā, la xōx^ēwīdeq qā yowēs
gwēx^ēsa tslēslālax. Wā, gīl^ēmēsē gwālēxs laē āx^ēēdxa dzēxēkwē 75
tslēq^ēladzo dēnasa, qā^s yīl^ēxlēndēs lāq qā k^ēlēsēs hēx^ēsa xōx^ēsa.

- 77 has done this to the piece protecting the sides of the box when the corners are being bent, | he takes off the old mat which he had spread over the side of the box that he is steaming, | and he puts it
 80 down a little ways from where he is working, and || he removes from the box all the dulce that has been steamed. | When it is all off, he takes hold of one edge of the box that he is making, which is now pliable. | He lays it down flat on a place where it is level. Then he takes the protector of the box, | he opens the two legs while he is | lifting the box-board from the floor, and puts the board between the
 85 legs of the tongs. || He places this close to the slanting side of the groove that he has made in the board. Then he places both feet, one on | each end of the protector. He takes hold of the two corners of the box-board that he is making and | pulls it upward. Then the side of the box begins to bend; and | when it is in this way,¹ he moves his protector to the following | groove; and he does the same as he
 90 did before when he bent the first groove; || and after he has bent the three grooves, he takes a | long cedar-bark rope and winds it around the box that he is making. Now | he pushes the one end against the groove that will fit it at the other end; and after doing this, | he takes his drill and drills a slanting hole through the two ends that are fitted together. | The distance between these holes is three finger-widths. ||
 95 When he has pushed his drill through, he pulls it out | and puts in its place a peg of red-pine wood, which he | hammers in with a stone.

- 77 Wä, g'il'mēsē gwāla L'ēbedzewēyasa k'ōqwāx k'lōsāsēs wūlāsē-
 ēwaxs, laē āx'ēdxa LEPEYā'yē k'lāk'lek'lōbanēsēs kūnsasē'wēs
 wūlāsē'wē, qa's lä LEplālilas lāxa qwāqwesāla lāxēs ēaxelasē. Wä,
 80 la xēkūldzōdxēs wūlāsē'wē, qa lawāyēsa la L'lōp L'ESLEkwa. Wä,
 g'il'mēsē 'wīlg'ildzōxs laē DENXENDxēs wūlāsē'waxs laē pēqwa qa's
 lä pax'ālilas lāxa 'nemaēlē. Wä, lä dāx'ēdxēs L'ēbedzā'yasa
 k'ōqwāx k'lōsāsēs wūlāsē'wē, qa's lä āqālamasexs wāx'sanōdzexsta-
 'yasēxs laē wēg'ililaxēs wūlāsē'waxs laē L'ēbedzōts lāxēs wūlāsē'wē.
 85 Wä, laem hē gwāgawa'yā sēnoqwala xūta'yaxs laē t'lēt'epbendxa
 L'ēbedzā'yasēs g'ōg'igūyōwaxs laē dāDENXENDxēs wūlāsē'wē, qa's
 g'elqōstōdēq. Wä, hē'mis la be'nakūlatsa k'lōsāsē wūlāsē'wē. Wä,
 g'il'mēsē la g'a gwālēg'axs (*fig.*) laē L'ēgūLElōdxēs L'ēbedzoyē lāxa
 'nemē xūta'yā. Wä, laxaē āem nāqem'iltowēxēs g'ilx'dē gwēgi-
 90 lasa. Wä, g'il'mēsē 'wī'la la k'ōgekwa yūdux'dāla xūtās laē āx'ēdxa
 g'ilt'la DENSEN DENEMA, qa's qEX'semēdēs lāxēs wūlāsē'wē. Wä, laem
 SEX'ba'yā sāk'odaē lāxa qemtba'yas. Wä, g'il'mēsē gwāLEXs laē
 āx'ēdxēs SELEMē, qas Lānēxalaēs SELā'yē lāxa sāk'oda'yē. Wä,
 lä yaēyudux'dEN lāxENS q'lwāq'wax'ts'lāna'yēx yix āwālagālaasas
 95 SELā'yas. Wä, g'ilnaḡwa'mēsē lāx'sāwē SELā'yasēxs laē lēx'ūLE-
 lōdxēs SELEMē, qa's L'ayogwaALElōdēsa wūnx'ūnē LāBEM lāq. qa's
 dēx'widēsa tlēSEMē lāq. Wä, g'il'mēsē 'wī'la la LāBEkwa, laē

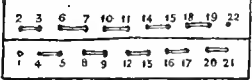
¹ At right angles.

When it has all been pegged together, he | takes a short board which 97
 is the end of the box that he is making, and | puts it down flat. He
 takes hold of each side of the box that he is making and puts it on
 top of his board. || He takes his drill and marks all round the outside 200
 of the | box that he has made; and as soon as he has marked all
 round it, he takes it off | and puts it down at a place not far from
 where he is working. Then he | takes his straight knife and he cuts
 the board until he reaches the mark that he put | round the bottom
 of his box. When he reaches || the mark up to which he is cutting, 5
 he cuts it very smooth with his crooked | knife at the place where the
 box is going to fit on the bottom board of the box that he is making. |
 Then he pounds up charcoal and puts it into the shell of a | horse-
 clam. He pours some water on it, stirs it, and | when it is mixed, he
 takes soft cedar-bark, dips it in, || takes the box that he is making 10
 and turns it bottom-side up. | When it is in this position, he soaks
 some shredded cedar-bark in the charcoal mixture, | and paints it all
 round the bottom edge of the box that he is making. He lays the
 bottom board | flat on the bottom of the box, and sits down on it, so
 that it is | pressed down against the box. After doing so, || he takes 15
 it off, and then he examines it to see if the black paint is all over
 the bottom board, | then there is no leak. If the black is in patches,
 then there will be | leaks at the points without paint. He takes his
 crooked | knife and shaves off all the black paint; and when | it is

āx^ēēdxā ts!āts!ax^usemē ɣayōl lāx ōba^ʔyasēs wūlāsēwē. Wā, lā 98
 paxālilas. Wā, lā dananōdxēs wūla^ʔyē, qa^s lā hāndzōts lāq. Wā,
 lā āx^ēēdxēs selemē, qa^s xūtsēstālis lāx l!āsadza^ʔyas āwī^ʔstāsēs 200
 wūla^ʔyē. Wā, ɣīl^ʔmēsē lā^ʔsta xūlta^ʔyasēxs laē āx^ʔalelōdxēs wūla-
^ʔyē, qa^s lā hāng^ʔalilas lāxa k^ʔlēsē qwēsala lāxēs ēaxelasē. Wā, lā
 dāx^ʔīdxēs nexxāla k^ʔlāwayowa, qa^s k^ʔlāx^ʔwīdēq lālak^ʔlīnaxēs xūl-
 ta^ʔyē lāx āwī^ʔstāsa pāq^ʔexsde^ʔyē. Wā, ɣīl^ʔmēsē ^ʔwīla lāk^ʔlēdē 5
 k^ʔlāxwa^ʔyas lāxa xwēxūlta^ʔyaxs laē aēk^ʔla k^ʔlāx^ʔwītsa xelxwāla
 k^ʔlāwayowē lāx k^ʔlwadzāyaaslas wūla^ʔyas lāxēs pāq^ʔexsdōlē. Wā,
 la^ʔmē q^ʔlwēl^ʔīdxā ts!ōlna qa^s k^ʔlāts!ōdēs lāxa ^ʔwālasē xālaētsa
 met^ʔlāna^ʔyē. Wā, lā ɣūq^ʔeqasa ^ʔwāpē lāqēxs laē xwēt^ʔlēdeq. Wā,
 ɣīl^ʔmēsē lēlgoxs laē āx^ʔēdxā k^ʔādze^ʔkwē, qa^s dzopstendēs lāq.
 Wā, lā āx^ʔēdxēs wūla^ʔyē, qa^s ēk^ʔlaxsdālamasēqēxs laē qep^ʔlēsā. 10
 Wā, lā dōstendxā hāpstaakwē k^ʔādze^ʔkwē lāxa ts!ōlna^ʔstala qa^s
 ɣelt^ʔsētsālēs lāx ōgwāga^ʔyasēs wūla^ʔyē. Wā, lā āx^ʔēdxā pāq^ʔexsdē-
 las, qa^s pāq^ʔexsdendēs lāq. Wā, lā k^ʔlwadzōdeq, qa^ʔ nāxwēs
 q^ʔlēsālela. Wā, ɣīl^ʔmēsē ɣwālexs laē āx^ʔalelōdeq. Wā, ɣīl^ʔmēsē
 āx^ʔalelōdqēxs laē dōx^ʔwīdeq. Wā, ɣīl^ʔmēsē ^ʔnāxwa ts!ōl^ʔīdexs laē 15
 k^ʔlēs ɣīlx^ʔa lāq. Wā, ɣīl^ʔmēsē lōlasālēda ts!ōlāxs laē hēem
 ɣīlx^ʔēda lōlasawawa^ʔyē. Wā, hū^ʔmis la āx^ʔēdaatsēxs xelxwāla
 k^ʔlāwayowa, qa^s xālē k^ʔlāk^ʔlax^ʔwūqewaxa ts!ōlna. Wā, ɣīl^ʔmēsē

all off, he takes some more soft cedar-bark, dips it into the charcoal ||
 20 mixture, and rubs it over the edge of the box that he is making; then
 he puts | on the bottom board; and when the black charcoal is no
 longer in patches, | he takes his drill and drills | slantingly through
 (the side and the bottom). When he gets through, he pulls out his
 drill, | takes one of the pegs, wets it in his mouth with his saliva,
 25 and, || when it is wet all over, he puts it into the drill-hole. | He takes
 his stone hammer and drives it in. When it is all in, | he stops
 hammering. He takes his drill and drills another hole | three finger-
 widths away from the first one; | and when that also passes through,
 30 he wets another peg in his mouth || with his saliva. Then he pulls
 out his drill, | changes, and puts the peg in its place in the drill-hole.
 Then he takes the | stone and drives in the peg, as he did before.
 He | continues doing this, going around drilling and putting in pegs;
 and | when he has pegged all round the bottom, the oil-box is
 35 finished; || for the time when he makes the box is when the | winter
 is over and just before the olachen run in Knight Inlet. | Oil has to be
 put in the oil-box first, in order to make it tight | by filling the
 pegged edge of the bottom with oil. When | the time for picking
 40 viburnum berries comes, the oil box is empty. || Then the berries are
 put in; and now the juice of the viburnum berries will not run out, |
 although they leave it in the box for a whole winter. | That is all.

ʷwɪl̥ax̥s laē ētl̥ēd̥ ʷx̥ʷst̥end̥x̥a k̥ād̥zekw̥ē dzōp̥st̥ālax̥a ts̥l̥ōln̥aʷst̥āl̥a
 20 ʷwāpa, q̥aʷs̥ l̥āx̥at̥! g̥elt̥s̥ēst̥āl̥as̥ l̥āx̥ ʷw̥ēst̥ās̥ w̥ūl̥aʷyas̥. Wā, l̥āx̥aē
 pax̥ʷal̥ēl̥ōts̥a p̥āq̥l̥ex̥s̥daʷyē l̥āq̥. Wā, g̥il̥m̥ēs̥ē k̥l̥ēās̥ l̥ōlas̥awaʷya
 ts̥l̥ōln̥āxs̥ laē h̥ēx̥ʷidaēm̥ ʷx̥ʷēdx̥ēs̥ selem̥ē, q̥aʷs̥ sel̥x̥ʷid̥ēx̥a l̥āne-
 x̥al̥ēxs̥ laē l̥āx̥s̥ā. Wā, g̥il̥m̥ēs̥ē l̥āx̥s̥āxs̥ laē l̥ēx̥ʷid̥x̥ēs̥ selem̥ē, q̥aʷs̥
 d̥āx̥ʷid̥ēx̥a ʷn̥em̥ts̥laq̥ē l̥āb̥ema, q̥aʷs̥ mel̥x̥ʷūnd̥ēs̥ēs̥ k̥l̥ūn̥ēl̥ex̥awaʷyē
 25 l̥āq̥. Wā, g̥il̥m̥ēs̥ē k̥l̥ūnx̥ʷen̥āl̥ax̥s̥ laē l̥ast̥ōts̥ l̥āx̥ēs̥ sel̥aʷyē. Wā l̥ā
 d̥āx̥ʷid̥x̥a t̥l̥ēs̥em̥ē, q̥aʷs̥ d̥ēg̥ūt̥ōd̥ēs̥ l̥āq̥. Wā, g̥il̥m̥ēs̥ē l̥āx̥l̥ax̥s̥ laē
 g̥wāl̥ d̥ēq̥waq̥. Wā, l̥ā ētl̥ēd̥ d̥āx̥ʷid̥x̥ēs̥ selem̥ē, q̥aʷs̥ sel̥x̥ʷid̥ēx̥a
 yūd̥ux̥ʷden̥ē l̥āx̥ēs̥ q̥l̥wāq̥l̥wax̥ʷts̥l̥ānaʷyēx̥ g̥āg̥il̥ēl̥a l̥āx̥ēs̥ g̥āl̥ē
 sel̥aʷya. Wā, g̥il̥m̥ēs̥ē ʷl̥āx̥s̥āxs̥ laē mel̥x̥ʷūnt̥s̥ēs̥ k̥l̥ūn̥ēl̥ex̥a-
 30 waʷyē l̥āq̥, q̥a k̥l̥ūnx̥ʷen̥āl̥is̥ēx̥ laē l̥ēx̥ʷid̥x̥ēs̥ selem̥ē, q̥aʷs̥ l̥l̥ayō-
 g̥waal̥ēl̥ōd̥ēs̥ēs̥ l̥āb̥em̥ē la l̥ast̥ōts̥ l̥āx̥a sel̥aʷyax̥s̥ laē d̥āx̥ʷid̥x̥a
 t̥l̥ēs̥em̥ē q̥aʷs̥ d̥ēg̥ūt̥ōd̥ēs̥ l̥āq̥ēs̥ laē d̥ēx̥ʷbet̥ēnd̥eq̥. Wā, ʷx̥ʷs̥āʷm̥ēs̥ē
 h̥ē g̥wēʷn̥āk̥ūl̥aq̥ēs̥ l̥āst̥al̥aē sel̥n̥āk̥ūl̥a, q̥aʷs̥ l̥āb̥ēʷn̥āk̥ūl̥ēq̥. Wā,
 g̥il̥m̥ēs̥ē l̥el̥g̥owa l̥āpaʷyas̥ēs̥ laē g̥wāl̥ē w̥ūl̥aʷyas̥ d̥eng̥wats̥l̥ā, y̥ix̥s̥
 35 h̥ēʷmaē w̥ūlx̥ʷid̥ēx̥ʷd̥em̥s̥ēx̥ēs̥ w̥ūl̥āseʷē d̥eng̥wats̥l̥ēxs̥ g̥āl̥aē g̥wāl̥
 ts̥l̥āw̥ūnx̥a, y̥ix̥s̥ k̥l̥ēs̥ʷmaē q̥waʷūl̥isa dz̥āx̥ūn̥ē l̥āx̥ Dz̥āwad̥ē, q̥ax̥s̥
 h̥ēʷmaē g̥il̥ts̥l̥āw̥ēda l̥l̥ēʷn̥ax̥a d̥eng̥wats̥l̥ē, q̥a ʷl̥ak̥l̥al̥ēs̥ ʷn̥ix̥ax̥s̥ laē
 q̥ōq̥ūt̥l̥aʷst̥ow̥ē sak̥ʷodaʷyas̥ l̥ēʷwēs̥ p̥āq̥l̥ex̥s̥daʷyax̥a l̥l̥ēʷna. Wā, g̥il̥-
 40 m̥ēs̥ē t̥l̥ēl̥t̥l̥ēts̥l̥ēnx̥xa t̥l̥ēl̥s̥ax̥s̥ laē l̥opt̥s̥l̥āw̥ēda d̥eng̥wats̥l̥āx̥a l̥l̥ēʷna.
 Wā, l̥ā t̥l̥ēl̥ts̥l̥āx̥a t̥l̥ēl̥s̥ē. Wā, l̥aʷm̥ē h̥ēw̥āx̥a g̥il̥x̥s̥āl̥ē ʷwāpa-
 gaʷyas̥a t̥l̥ēl̥s̥ax̥s̥ w̥āx̥ʷmaē l̥el̥g̥og̥w̥il̥ax̥a ʷn̥em̥x̥ēnx̥ē ts̥l̥āw̥ūnx̥a.
 Wā, l̥aēm̥ g̥wāl̥a.

Sewing with Cedar-Withes.—The man takes a long bone drill | and two 1 split boards which he places side by side. Then he | drills close to the end slanting, and passes through the edges of the | two split boards, so that the end of the drill passes out on the other side of the || other board, thus:  As soon 5 as he comes to the end, he takes his | knife and cuts a groove into it, in which the cedar-withes lie. After cutting the grooves, he turns it over and cuts a groove on the other side, where no groove has been cut (on the upper side). When he gets to the end, | he takes the twisted cedar-withes and puts the thin end through (1). || He pulls it; and when it reaches the thick end, 10 he takes | a cedar stick and cuts it so that it has a sharp point, and drives it in | alongside of the cedar-withe. Then the end of the cedar-withe comes out at (2). | He pulls it tight and twists it, and pushes it in | at (3), and it comes out at (4). He pulls it tight, and || 15 hammers it with a diabase pebble so as to | drive it into the groove, while another man is pulling | the cedar-withe, for it always requires two men to work at boards. He twists the | cedar-withe tight and smooth and pushes the thin end into (5), | and it comes out at (6). He pulls at it and hammers it with the stone; || and when it lies in 20 the groove, he twists the cedar-withe and | pushes it into (7), so that it comes out at (8); and | he does the same as he did before; and

Sewing with Cedar-Withes.—Wā, lā āx^ēēdxa grīltē nāx^ēEN selema. 1 Wā, lā āx^ēēdxa mālexsa lādekwa. Wā, la gwasōdeq. Wā, la selx^ēīdxa max^ēba^ēyē lānēxālēs sela^ēyē la hēx^ēsāla lāx ēwūnxa^ēyasa mālexsa lādekwa qa^ēs lā nēl^ēīdē ōba^ēyasa seleme lāx āpsādza^ēyasa 5 ēnemxsa g^ēa gwāleg^ēa (*fig.*). Wā, grīl^ēmēsē lābendexs laē āx^ēēdxēs k^ēlawayowē qa^ēs xūxūtdēzēdēq yīx lālē k^ēatbedatsa dewēxē. Wā, grīl^ēmēsē gwāl xūxūdqēxs laē lēx^ēīdeq qa^ēs ēt^ēlēdē xūxūdex^ēīdex nexsāwasa k^ēlēcē xūdek^ē lāx āpsadze^ēyē. Wā, grīl^ēmēsē lābendexs laē āx^ēēdxa selbekwē dewēxa qa^ēs nēx^ēsōdēs wīlba^ēyas lāx (1). Wā, lā nēx^ēōdeq. Wā, grīl^ēmēsē lag^ēaa lāx lēx^ēba^ēyasēxs laē āx^ēēdxa 10 k^ēwaxlā^ēwē qa^ēs k^ēlax^ēwidēq qa^ēs wīlbēs. Wā, lā dēgmōdzēnts lāx ānodza^ēyasa dewēxē. Wā, laem nēl^ēēdē ōba^ēyasa dewēxē lāx (2). Wā, lā nēx^ēēdeq qa^ēs lēk^ēlūt^ēīdēq. Wā, lā selpl^ēīdēq qa^ēs nēxsōdēs lāx (3). Wā, g^ēāxē hēx^ēsāla lāx (4). Wā, lā nēx^ēōdeq qa^ēs lēk^ēlūt^ēīdēq. Wā, lēdzēg^ēīntsa qētsemē ts^ēlēqlūls t^ēlēm lāx dewēxē qa 15 t^ēlēbēg^ēēs lāx xūxūdek^ēa^ēyas laē nēxālēda ēnemōkwē begwānemxa dewēxē qaxs mālōkwaēda ēaxalāxā ts^ēlēx^ēsemē. Wā, laxaē selpl^ēīdxa dewēxē qa lēk^ēlūt^ēsōwēs selpa^ēyasēxs laē nēx^ēsōts wīlba^ēyas lāx (5) qa lās nēl^ēīd lāx (6). Wā, lāxāē nēx^ēēdqēxs laē lēdzēg^ēīntsa t^ēlēmē laq. Wā, grīl^ēemxaāwīsē t^ēlēbēg^ēaxs laē selpl^ēīdxa dewēxē qa^ēs 20 nēx^ēsōdēs lāx (7). Wā, g^ēāxē nēlbax^ēīd lāx (8). Wā, āemxaāwīsē

23 he continues to the end of all the holes | up to (22). Then he drives in the point of a cedar-stick at its sides. |

- 1 **Care of Canoe.** —I forgot this when I was talking about | the canoe-builder, who spreads open the canoe, making a small canoe. When he | pours water into it, and the stones are nearly red-hot, | he
5 pours four buckets of water, || and there is one bucket of urine which he | pours into the canoe, and he carries four more buckets of water, | pours them into it, and he also carries one bucket of urine | and pours it into the water in the | small canoe. Then eight buckets of
10 water || have been poured into the small canoe, and two buckets of urine, | so that it may not be split by the heat of the sun after the canoe-builder shall have finished it. | That is the reason why they put urine into it. As soon as enough | water and urine are put into it, he puts red-hot stones into the canoe. | When the canoe-builder
15 finishes this, || he takes a rush mat and a dish or a small steaming-box | and perch-oil (that is the oil obtained from | perch-liver). He places the steaming-box by the side of the fire of his house, and | he takes the rush mat and puts it into the fire. | As soon as it burns, he
20 places it on the side of the steaming-box, so that || the charcoal falls into the box. When he thinks he has enough, | he takes his hammer

22 nāqemgiltāxēs gēgilasaxa gāgīlīyē. Wā, lā lābēndālux wāxaasa lāgraa lāx (22) xs lāē dēxwitsa wīlba k'waxlāwē lāx ōnodzāyās.

- 1 **Care of Canoe.**—Wā, gāimēsēn L'lelōwēsōxgūn lēx gwāgwēx'sāla lāxa Lēq'lēnoxwaxs lāē Lēpaxēs Lēqāyē xwāxwagūma yixs lāē gūx'ālēxsēlasa wāpē lāqēxs lāē lēlāq mēmēultsemx'idēda t'ēsēmē. Wā, hēmāaxs lāē gūx'ālēxsasa mōwēxla nagatslē wāpa lāxa
5 xwāxwagūma. Wā, la nēmēxla nagatslēda kwātslē lā gūgēgīn-dayosēq. Wā, lāxaē ētlēd tsēx'idxa mōwēxla nagatslē wāpa qā's lāxat! gūx'ālēxsas. Wā, laxaē ētlēd tsēx'id lāxa kwātslēxa nēmēxla nagatslē qā's lā gūgēgīnts lāxa la tōxs wāpsa xwāxwagūmē. Wā, g'ilēm mālēxlag'iyō nagatslēda wāpē lā
10 gūx'ālēxdzemsēxa xwāxwagūmaxs lāē mālēxla nagatslēda kwātslē qa k'lēsēs ts!at!ālēxs L'ēsase'waasa L'ēsēla qō gwālamasla Lēq'lēnoxwaq. Wā, hēm lāgilasa kwātslē lāq. Wā, g'ilēmēsē hēlalēda wāpē lē'wa kwāts'laxs lāē k'lip!ālēselasa x'ix'ixsemāla t'ēsēm lāq. Wā, g'ilēmēsē gwālamasēda Lēq'lēnoxwaxa xwāxwagūmaxs lāē
15 āx'ēdxa kūlēyē. Wā, hēmēsa lōq'lwē lōxs āmāyāē q'ōlatslē āx'ētsēwē; wā, hēmēsa dzēk'wēsē, yix tsēnxwāyās lēwulāsa g'ōmaga. Wā, lā hānōlisasa q'ōlatslē lāxēs lēgwilasēs g'ōkwē. Wā, lā āx'ēdxa kūlēyē qā's āxlēndēs laxēs lēgwilasēs g'ōkwē. Wā, g'ilēmēsē x'ix'ēdexs lāē āxāgīnts lāxa q'ōlatslē qa tēx'alts'lālē
20 ts!ōts!almōtas lāxa q'ōlatslē. Wā, g'ilēmēsē k'ōtaq laēm hēlālaxs lāē āx'ēdxēs pēlpēlqē qa lēselgayēs lēxbāyās lāq qa q'lwēq'lūltslē

and crushes the charcoal with the striking-head into dust, | so that 22
it becomes like flour. After this has been done, he pours the | perch-
oil into it. Then he stirs it; and when it becomes a | thick paste, he
turns the canoe bottom-side up, takes an || old mat and tears off 25
enough to squeeze it in his hand. Then he puts it into | the mixture
of oil and coal and blackens the outside of the | small canoe. He
rubs it well, so that it will penetrate the cedar wood; | and when it is
all covered, he finishes at the end of the canoe. | Therefore they do not
put a sun-protector on the outside of the small canoe when it is
blackened || outside with oil mixed with charcoal, for the heat of the 30
sun does not go through. | They do this way with small canoes and
with | big canoes. |

As soon as this is finished, the canoe is turned right-side up, and |
supports of cedar-wood are put on each side of the bow and on each
side of the stern. || Short boards of cedar-wood are placed on the 35
seats; and when | it is all covered, the man pours fresh water into it
so as to | keep the inside of the canoe cool. When the weather is
hot, | he takes a dipper and sprinkles water so as to wet the inside
of the canoe | in the morning. When the owner of the canoe has
no short boards, || he cuts off branches of young cedar-trees and | 40
places them on the seats of the canoe the whole | length of the canoe,
so that neither the sun nor the | cold winds of winter pass through,

qa yuwēs la gwēx'sa qūxēx. Wä, g'il'mēsē gwālexs laē gūq!ēk'asa 22
dzēk!wēsē laqēxs laē xwēt!ēdēq. Wä, g'il'mēsē lēlgōxs laē
gēnk'a. Wä, lā qep!ālīsaxa xwāxwagūmaxs laē āx'ēdxā k'lāk'ō-
banaxs laē kwapōdxā āem hēlāla lāx q!wētsemēsē'waxs laē āxstents 25
lāxa q!ēlts!ēqēla ts'lōlūa. Wä, lā q!wōxsemts lāx ōsgema'yasa
xwāxwagūmē. Wä, lā dzēk'ak'ats qa ālak'ālēs lālaqa k!waxlāwē.
Wä, g'il'mēsē ha'mēlxsemdqēxs laē gwāla lō'ē ōba'yas. Wä, hēm
lāgrīfas hewāxa t!ayase'wa ōsgema'yasa xwāxwagūmaxs q!wā'x'se-
makwaasa q!ēlts!ēqēla ts'lōlūa qaxs wīx'sāēda ts!ēlqwāsa l!ēsēla 30
lāq. Wä, la 'nāxwaem hē gwēg'ilase'wēda xwāxwagūmē lē'wa
āwāwē xwāxwāk'lūna.

Wä, g'il'mēsē gwālexs laē t!āx'alīdzema qa's qēqēdenōlēmte-
'wēsa k!waxlāwē lē'wis wāx'sanōl!ēx!ā'yē. Wä, lā pāx'ālēxdze-
ma ts!āts!ēx'samē lāx ēk'!ōt!ēna'yas lēlēx'exas. Wä, g'il'mēsē 35
emts!āxs laē gūgēxsalasa 'wē'wap!ēmē laq qa hēmenāla'mēsē
wūdaxsa ōxsasa xwāk'lūna. Wä, g'il'mēsē ts!ēts!ēlgūsa 'nālāxs
laē āx'ēdxā tsēx!ā qa's xōdzelexselēsa 'wāpē lāxa ōxsasa xwāk'lū-
nāxa gaāla. Wä, g'il'mēsē k!eās ts!āts!ē'x'sema xwāgwādāsa
xwāk'lūnāxs laē tsēx'ēdxā ts!ap!axasa dzādzaxmedzemē qa's 40
lā lōx'ūndālas lāx lēlēx'exasa xwāk'lūna, lēlbendex 'wās-
gēmg'ig'aasasa xwāk'lūna. Wä, laem wīx'sewatsa l!ēsēla lē'wa
yōyāxa ts!āwūnxē qaxs hē'maē xēnlēla hōxwamasa yōyāxa xwā-

for the cold wind | cracks the inside of the canoe; for when the cold
 45 winter wind is coming, the canoe-owner || bails out the water, so that
 it is dry inside. He takes | coarse cedar-bark mats and spreads them
 over the seats, | and he covers over the sides and each end | so that
 the cold wind does not go through. |

After the canoe has been finished, he goes to split from a cedar-
 50 tree || narrow boards. These are one span | wide and one | finger
 thick. | Their length is one and a half | fathoms. If they are split out
 55 for a small canoe, | four of these are made for bottom-boards; and || for
 a large traveling-canoe twenty | are split out for bottom-boards.
 He does the same as he does when splitting out | roof-boards. The
 only difference is that they are not adzed. When | the owner of the
 large canoe goes traveling, he first | lays down on the beach the
 60 boards, beginning at the bow of the canoe, and || he places them more
 than a fathom apart, in this way.¹ | This is called "place over which
 the traveling-canoe is pushed down." When | they have all been
 put down, many men take hold, one on | each side of the thwarts
 and also one | on each side of the bow, pressing their backs against
 the sides of the bow so that they lift it up and that it does not shove
 65 the boards out of place, and || also one on each side of the stern, who

k!ūna, yixs g'il'maē yōwē'nakūlaxs laē hēx'ida'ma xwāgwadāsa
 45 xwāk!ūna tsālax'ideq, qa lemχūxsēs. Wā, hēm la āx'ēdaatsēxa
 āwādzōlēdekwe g'ildedzō lēwa'ya qa's lā lep!endālas lāx lēlē-
 x'exas. Wā, laem aemxaq lax wāx'sanēgūxsas lē'wa wāx'sba-
 'yas qa k'lesēs lāx'sāwa yoyāsa ts!āwūnxē lāq.

Wā, g'il'mēsē gwāla xwāk!ūnāxs laē lat!ex'idxa wēlkwē lāxa
 50 ts!elts!eq!a lādekwa, yixa 'nāxwa'mē 'nāl'nemp!enk' lāxens
 q!wāq!wax'ts!āna'yēx yix āwādze'wasas. Wā, lā 'nē'nemden lāxens
 q!wāq!wax'ts!āna'yēx yix wiwāgwasas. Wā, lā neq!ebōdē ēsēgi-
 wa'yas lāxens bālāqē āwāsgemasas. Wā, g'il'mēsē xwāxwā-
 gūmē lat!ag'ilasēxs laē mōxsemē lat!ā'yas qa pāxts. Wā, g'il-
 55 'mēsē 'wālas melēxatslē xwāk!ūnāxs laē maltsemgrustāxsē lat!ā'yas
 qa pāxts. Wā, laem hēm gwēg'ilaxs lat!aaqē gwēg'ilasasa lat!āxa
 saōkwē. Wā, lēx'a'mēs ōgū'qalayōsēxs hēyadzāē. Wā, g'il'mēsē
 melēxelala xwagwadāsa 'wālasē xwāk!ūnāxs laē hēm g'il la paxa-
 liselayowa lādekwa g'āg'ilis lax āgiwa'ayasa xwāk!ūna, yixs hāyā-
 60 qaaxa 'nāl'nemp!enk'ē lāxens bālāqē āwālagōlēdzasas g'a gwālēg'a.¹
 Wā, hēm lēgades wī'x'udemana melēxatslē xwāk!ūnē. Wā, g'il-
 'mēsē 'wīl'alisēxs laēda q!ēnemē bēbegwanem q!wālxokūlndex
 wāx'sba'yas lēlēx'exas hē'misa wāx'sanōlema'yē tēteg'inōlemēx
 ēwanōlema'yas qa's wālēq qa k'lesēs k'iqedzewēxa wī'x'udema. Wā,
 65 laxaē wāx'sōdexlā'ya ma'lōkwē wīq!wūxla'ya. Wā, lāda 'nemō-

¹ Laying them down parallel, as a runway for the canoe.

push ahead. Then one | man shouts, "Wol!" and then all the | men 65
push together at the stern and pull on each side | at the ends of the
thwarts. Those pull with the right hand at the ends of the thwarts,
holding | with the left hand the side of the canoe, who stand on the
left-hand side of the canoe. || And those pull with the left hand on 70
the ends of the thwarts | who stand on the right-hand side and hold
with the right hand the side of | the canoe. When they have taken
it down to the sea, they take | the split boards and place them in the
bottom of the canoe; and when they are | all in, they put the cargo
on top of the boards. When || the canoe has been loaded, they start 75
bow first; and when they arrive | at the place where they are going,
they go ashore stern first as they go to the beach. | The steersman is
the first to go ashore. He pulls up the stern | of the canoe. When
the crew is ashore, they unload | the cargo; and when everything is
out, they take || the bottom-boards ashore and put them down, 80
beginning at the stern of the canoe; and they | lay them down up to
the place where they will put the canoe on the beach. They pull it
up | over the boards, and leave it at a level place on the beach.
Then they | gather all the split boards and put them over the seats,
so that | the heat of the sun does not strike the canoe. That is all. ||

Wooden Sail.—Now I will talk about the sail of the | ancient 1
people, which was sewed together of boards. First they | look for a

kwē begwānem hāsela^{laē} wōxa. Wā, hē^{mis} la ^{enemāx}idaatsa 66
bēbegwānemē wī^xwid lāxa ōxla^{yē}. Wā, lāla gelqēda wax^{sax}dza-
^{yas} ōba^{yasa} lēlex^{exsē} yīsēs hēlk^{lōtts}lāna^{yaxs} dag^{āga}yasēs
gemxōlts^{lāna}yē lāxa ōgwāga^{yasa} gemxaxdza^{yasa} xwāk^{lūna}. Wā,
la hē gelqē gemxōlts^{lāna}yasa hē gwāxdza^{ya} hēlk^{lōtāga}yaxa 70
lēlex^{exsē}. Wā, lā dag^{āgēyēsēs} hēlk^{lōtts}lāna^{yaxs} lāxa ōgwāga^{yasa}
xwāk^{lūna}. Wā, gīl^{mēsē} laxstālisaxa demsx^{āxs} laē āx^{ēdxa} wī^x-
dema lādekūx^s qa^s lā paxsas lāxa xwāk^{lūna}. Wā, gīl^{mēsē} wilg^a-
alexsex^s laē mōdzōdālasēs memwāla lāxa paxsē. Wā, gīl^{mēsē}
^{wilxsex}s laē ^{neqagriwalaxs} laē seplēda. Wā, gīl^{mēsē} lāg^{aa} 75
laxēs lālaāxs laē alaxlax^{ida} qa^s k^{lax}alīsēxs laē lag^{alisa}. Wā,
hē^{mis} galōltāwēda lenxla^{yasēxs} laē lāltā qa^s wāwat^{exlēn}-
dalēxs yā^{yatslē}. Wā, lawislē hōx^{wūltāwē} lē^{lōtas} qa^s mōltō-
dēxs memwāla. Wā, gīl^{mēsē} wilōltāwē memwālāsēxs laē āxwūl-
tōdxa pāxsē qa^s paxalīsēlēs grāgīlēs lāx ōxla^{yasa} xwāk^{lūna} qa^s 80
lā paxpegēs lālaa lāx hā^{nēd}zalas. Wā, lax^{da}xwē wāteldzōdeq
lāxa wī^xdema qa^s lā hāng^{alīsas} lāxa ^{nema}ēsē. Wā, lā qlaplē-
gīlisaxa lādek^{wē} pāxsā qa^s lā pāk^{līndālas} lāxa lēlex^{exsē} qa
k^{lēsēs} l^{lēsasōsa} l^{lēsela}. Wā, laemxaa gwāl lāxēq.

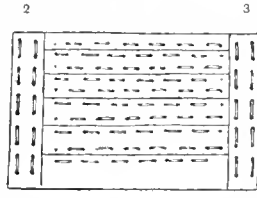
Wooden Sail.—Wā, la^{mēsēn} gwāgwēx^{sālal} lāx yāwape^{yayasa} 1
gālē begwānemaxa gwāsewak^{wē} ts^{lēx}sema. Wā, hēm gīl la

3 thick moss-covered cedar-tree that has been lying on the ground for a long time. When | it has been found, one and a half fathom-lengths are
 5 split off. || Each piece is two spans wide | and one finger-width thick. | I do not know how the edges are fitted together. | They are well adzed . . . Then | he takes a long bone drill, and he takes two
 10 pieces of the boards || and lays them side by side. He drills near the end in a slanting direction | through the edges of the two split boards, so that the point of the drill comes through | on the other side of the other board, in this manner.¹ . . . When | this is done, he takes another (board) and places it alongside of the last one, and | he
 15 drills it in the same way, and sews it together as he sewed || the first one; and he only stops adding to it when it is two fathoms | wide. Then he takes a split board half | a finger-width thick and four | finger-widths wide. Its length is equal | to the width of the boards
 20 that have been sewed together. He places it on top || of one end of the sewed boards. He takes his | drill and drills through it one finger-width | from the edge of the piece of wood that forms now the straight | crosspiece of the short boards that have been sewed together. He drills straight | through, and at a distance of three

3 ālāsōsēda lēkwē p!ēlsenāla la gēs k'at!ēs wēlkwa. Wā, g'īl'mēsē q'lāqēxs laē lat!ix'īdxa neq!ēbōdāsēsegr'iwā'yē lāxēns bālax. Wā, lā
 5 'nāxwaem maēmālp!enk' lāxēns q!wāq!wax'ts!ānā'yēx yīx āwādzewasas. Wā, la 'nāl'nemden lāxēns q!wāq!wax'ts!ānā'yēx yīx wīwāgwāsas. Wā, la'men k'lēs q!lālelax gwēg'ilasasēxs laē benax ēewagawā'yas. Wā, laxaa āmemayastowē k'īm!ā'yas. . . . Wā, lā āx'ēdxa g'īltē xax'ēn selema. Wā, lā āx'ēdxa mālexsa lādekwa.
 10 Wā, la gwasōdeq. Wā, lā selx'īdxa max'ba'yē lā'nēxalēs sela'yē la hēx'sāla lāx ēwūnxa'yasa mālexsa lādekwa qa's lā nē'ēdē ōba'yasa seleme lāx āpsādza'yasa 'nemxxa g'a gwālēg'a.¹ . . . Wā, lā gwālexs laē āx'ēdxa 'nemxxa qa's gwasenxendēs lāq. Wā, laxaē hēem gwālē sela'yas lāq lē'wē t!emt!egōda'yasē t!emt!egōdaēna-
 15 'yasa g'ālē āxēs. Wā, al'misē gwāl gwasenxendālaqēxs laē malp!enk'ē 'wādzewasas lāxēns bālax. Wā, laem āx'ēdxa lādekwe k'lōden lāxēns q!wāq!wax'ts!ānā'yēx yīx wāgwāsas. Wā, la mōden lāxēns q!wāq!wax'ts!ānā'yēx yīx 'wādzewasas. Wā, la hēem 'wāsgēmē 'wādzewasasa gwāsewakwē ts!ēx'sema. Wā, la pagēdzōts lāx āpsba'yasa gwāsewakwē ts!ēx'sema. Wā, lē āx'ēdxēs seleme qa's selx'īdxa 'nemdenas 'wādzewasē lāxēns q!wāq!wax'ts!ānā'yēx g'āgrīlela lāx āwaxa'yasa la 'nemēnxatēda xwalba'yē lō'ē ōba'yasa gwāsewakwē ts!ēx'sema. Wā, laem hēx'sālē sela'yas lāq. Wā, la yūdux'den lāxēns q!wāq!wax'ts!ānā'yēx

¹ Here the method of sewing is described in detail. See figure on p. 92


finger-widths || from the first hole he drills through again; and then 25
 he drills | other holes at the same distances. The drilling continues
 over the | whole length of the cross end-piece. He also cuts grooves
 into it; and after | the grooves have been cut between alternating
 pairs of drill-holes, he turns the | sewed boards over and cuts grooves
 on the opposite side, over those (intervals) in which he did not cut ||
 grooves (on the other side). After he finishes, he turns it over. 30
 Then he takes | twisted cedar-withes and sews them together | in
 the way in which he sewed the short boards. As soon as | he has
 finished doing this at (1), ² he drills at (2), and ³ did at (1); and after
 he does | the same as he did at (1); and after the crosspiece at the 35
 he has done it, he || puts it at (3), and | he
 other end, and he drills (1) and (2); and |
 does the same as he did at and when he reaches
 finally he does it at (4); the end, he has finished. ⁴ Now, that | is the
 sail of the ancient people before any white people came; to wit, | short
 boards sewed together. The canoe-mast is short, for it || just shows 40
 above the top edge of the board sail when | it is standing up in the bow.
 They just push up one end, | for the lower edge lies hard against the
 mast when | it is standing. The wind just blows against it and presses |
 the board sail against the mast when the canoe is running before the
 wind. When || it gets calm, they lay it down flat towards the stern. 45



yix ^εwālalaasas la ēt!ēd selx^εitsō^εs. Wā, laxaē lax^εsāxs laē ēt!ēd 25
 selx^εidxa hēmaxat! ^εwālālē. Wā, lā hēbendalē selx^εyas lāx
^εwāsgemasasa xwālba^εyē. Wā, laxaē xūxūdēx^εidēq. Wā, g'il^εmēsē
 gwāl xūxūdēk^εax ēawagawa^εyasa sela^εyaxs laē lēx^εidxa gwāse-
 wakwē ts!ēx^εsema qa^εs xwēxūdēx^εidēx nexsāwasa k'lēsē xwē-
 xūdēg ikwa. Wā, laxaē lēx^εidqēxs laē gwāla. Wā, laxaē āx^εēdxa 30
 selbekwē dewēxa. Wā, lā hēem t!ēm^εx^εidaēnēqēs t!ēmalaēna^εyas
 lāx^εdē t!ēm^εt!ēgōdālaxa gwāsewakwē ts!ēx^εsema. Wā, g'il^εmēsē
 gwālexs laē selx^εidēx (2), yixs laa!āl gwālē (1). Wā, āēmxaāwisē
 neqēm^εg'iltewēxēs g'ālē gwēg'ilasēx (1). Wā, g'il^εmēsē gwālexs laē
 pax^εalēlōtsa xwālba^εyē lāxa āpsba^εyē. Wā, laxaē selx^εidēx (3). 35
 Wā, āēmxaāwisē nānaxts!ewaxēs gwēg'ilasax (1) lō^ε (2). Wā, la
 elxlālx (4)wē. Wā, g'il^εmēsē lābēndqēxs laē gwāla. Wā, hēem
 yawapē^εyēsa g'ālē begwānēm^εxs k'lēsmaōl g'āxa māmalax yixa gwāse-
 wakwē ts!ēx^εsema. Wā, la ts!ēk!wē lap!ēqas lāxa xwāk!ūna yixs
 hālsela^εmaē nēletāla lāx ēk!ēnxa^εyasa gwāsewakwē ts!ēx^εsemaxs 40
 laē laxs lāxa āgiwa^εyē. Wā, ā^εmēsē laqō^εstōyiwē āwūnxa^εyasēxs
 lāa!āl tesālēs banēnxa^εyē lāx ōx^εsīdza^εyasa yawapp!ēqāxs lāa!āl
 laxsa. Wā, ā^εmisē la yōlayōsa yāla qa^εs lā tesplēga^εya gwāsewa-
 kwē ts!ēx^εsem lāxa lap!ēqaxs neq!ēxlālaē lāxa yāla. Wā, g'il^εmēsē
 q!ōx^εwīdēxs laē āēm pax^εālēndzem gwāgwāaqa lāxa gwālexsasa 45

46 away from | the mast; and the middle of the board sail lies against the mast as it is standing on edge. | After they have taken it down, they take down the mast and put it down | into the bow; and they push up the | board sail and shift it towards the bow, so that it lies
50 flat || in the bow of the canoe. The sail of a large | traveling-canoe is of this size. |

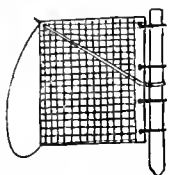
1 **Mat Sail and Mast.**—A woven mat was the sail of | small canoes.

It was made of the middle part of cedar-bark, for the | weaving is
5 made of narrow strips. Its length is one fathom | and two spans, || and its width is one fathom. There are four holes in one edge, | by means of which it is strapped to the mast, in this way: | and there is one hole in each corner to put the sprit into the | top corner: | and the hole in the lower corner is for the lower | end of the sheet | to pass through. When it is finished, the  | the man peels ||
10 a young cedar-tree, which is to be the mast | for the mat sail. | He passes twisted cedar-bark rope through the four holes in the side of the sail, | and puts it around the mast to hold the sail. He uses a small | young cedar-tree for the sprit, and he uses | twisted cedar-bark rope and puts it around the mast below
15 the || middle to hold the lower end of the sprit. | Finally he takes well-made, twisted, thin cedar-bark rope, | sometimes five fathoms in

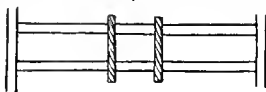
46 ʔap!l̥eq̥ l̥āxēs nalnaqeyoyālaēnaʔyaxa ʔap!l̥eq̥axs laē tsāg̥exsa. Wā, g̥il̥mēsē paxʔaf̥exsaxs laē k̥l̥ig̥ūl̥exsaseʔwēda ʔap!l̥eq̥ q̥aʔs l̥ā k̥radeg̥i-yōdayo l̥āxa āg̥iwaʔē. Wā, āʔmisē la l̥āxʔwidayōwēda g̥wāsewakwē ts!exʔsem q̥aʔs l̥ā xemxʔidayo l̥āxaaxa āg̥iwaʔyē q̥a l̥ās pāg̥eg̥iwē
50 l̥āxa āg̥iwaʔyasa x̥wāk̥l̥ūna. Wā, hēem yāwapeʔyēsa ʔwālasē mēl̥ēxats!ē x̥wāk̥l̥ūnē ʔwālayasas.

1 **Mat Sail and Mast.**—Wā, l̥āla k̥l̥edekwē l̥ēwaʔyē yāʔwapeyaʔyasa x̥wāx̥ūx̥wagūmēxa g̥āyolē l̥āxa nāq!eg̥aʔyē denasa, y̥ixs ts!ēl̥ts!eq̥!aōl̥edekwaēs k̥l̥itaʔyē. Wā, la māl̥p!enx̥bāla l̥āxens q̥l̥wāq̥l̥wax̥ts!ānaʔyēx̥ y̥ixa ʔnemp!enk̥ē l̥āxens bāl̥āq̥ē ʔwāsg̥emasas. Wā, l̥ā ʔnemi-
5 p!enk̥iʔowē ʔwādzewasas. Wā, l̥ā mōdzeq̥ē kwāk̥ūx̥ūnxaʔyas q̥a ney̥imx̥sālatsa t̥l̥emq̥emk̥l̥īnālasa l̥āxa ʔap!l̥eq̥ē g̥a g̥wāl̥ēg̥a (*fig.*). Wā, l̥āxaē kwāx̥sāwēda dzēg̥aslasa dzēg̥inolemaʔyē l̥āxa ēk̥l̥inx̥aʔyas. Wā, l̥āxaē kwāx̥sāwē benenxaʔyas q̥a nex̥sālatsa wādenōts!exsdēl̥ē. Wā, g̥il̥mēsē g̥wālexs laē āx̥ēdx̥a s̥āq̥l̥ūg̥id̥ekwē
10 dzādaxmedzema q̥a yāwap!eq̥sa l̥ēk̥ūyaʔyē yāwabema. Wā, l̥ā ney̥imx̥sōtsa melkwē densen denem l̥āxa mōdzeq̥ē kwāk̥ūx̥ūnxēs. Wā, l̥ā t̥l̥emq̥emk̥l̥īnts l̥āxa yāʔwap!eq̥ē. Wā, l̥ā āx̥ēdx̥a wīl̥ē dzādaxmedzema q̥aʔs dzek̥l̥inx̥endēs l̥āq̥. Wā, l̥āxaē āx̥ēdx̥a melkwē densen denema q̥aʔs g̥ālop!endēs l̥āxa benk̥l̥ōl̥ts!aʔyas
15 negoyāʔyasa ʔap!l̥eq̥ē q̥a dzēg̥atsa dzēg̥inolemaʔyē. Wā, l̥ā āl̥el̥x̥sdl̥axs laē āx̥ēdx̥a aēk̥l̥aakwas mēlaʔyē wīlen densen denema, ʔnāl̥nemp!enaē sek̥l̥āp!enk̥ē ʔwāsg̥emasas l̥āxens bāl̥ax q̥aʔs g̥ālō

length, and | passes its end through the sprit-hole in the upper corner, 18
and he does the same | to the other end in the lower
corner. That is the | lower corner sheet. || When it 20
is finished, it is thus: |

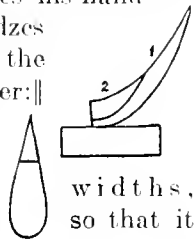


The mast-hole of the | ancient people | before any
white people came here | consisted of two round sticks
in the | bow of the canoe. | These were three finger-widths
apart. | The ends were sewed with cedar-witbes. Then || the canoe-builder 25
took heavy cedar-witbe ropes and small cedar-wood | and measured the
middle point for the mast-hole. After | he had found the middle, he
marked off a hole | measuring one finger-width and a half, beginning |
at the middle mark. He took the same distance || from the middle on 30
the other side of the mark. | Three finger-widths is the distance of the |
marks on each side of the mark in the middle. Then he takes | the
heavy cedar-witbe and ties it around the two bars. | After putting two
turns into the cedar-witbe rope, || he pulls it up between the two bars 35
and draws it tight; | and he winds it between the | crossbars and ties
the ends. He does | the same on the | other
side. The mast stands between the two | cross-
bars and the | cedar-witbes, in this manner: || The
mast stands in (1). || This finishes all | know 40
about the making of a canoe.



p!alēlōdēs ōba'yas lāxa dzē'gasenxa'yē. Wā, lāxaē hēem gwēx'ētsa 18
āpsba'yas lāxa kwāx'sāwē lāxa banenxa'yē. Wā, hēem wādenō-
dzexsdēsē. Wā, g'il'mēsē gwālexs laē g'a gwālēg'a (*fig.*). 20
Wā, hē'mēsa kwawoyāsa lāp'lēqasa g'ālē begwānemixs k'lēs-
'maōlēx g'āxa mamalax, yīxa malts!aqē lēlx'in lēx'exs lāxa
āgiwa'yasa xwāk'lūna. Wā, la yūdūx'den lāxens q'wāq!wax'ts!ā-
na'yēx yīx āwālagālaasas yīxs laē t!em!embalaxa dewēxē. Wā, la
āx'ēdēda lēq'lēnoxwaxa lēkwē dewēxa. Wā, lā mens'ētsa 'wīlē 25
xōk'u k!waxlā'wa lax negōyā'yasa kwa'woyolasa lāp'lēqē. Wā,
g'il'mēsē q'lāqēxs laē xūldōyōdxa malts!aqē kwa'woyā. Wā, lā
mens'idxa k'lōdenōsela lāxens q'wāq!wax'ts!āna'yēx g'āg'ilela
lāx negōyā'yasēxs laē xūlt!ēdeq. Wā, lāxaē hēemxat! 'wālālē
xūltā'yas lax āpsālēlāsa negōyā'yē xūltā'yaxs laē xūlt!ēdeq. Wā, 30
laem yūdūx'den lāxens q'wāq!wax'ts!āna'yēx yīx āwālagālaasasa
xwēxūltā'yē lāx wāx'sēlēlāsēs xūltā'yē lāx negōyā'yasēxs laē āx'ēdxa
lēkwē selbek'u dewēxa qa's qax'ōdēs lāxa malts!aqē lēlēx'exsa.
Wā, g'il'mēsē mālpl'enē'staxs laē ēk'!ēbax'īdex ōba'yasa dewēxē
lāx āwāgawa'yasa malts!aqē lēlēx'exsa qa's lēk'lūt!ēxs laē 35
nēx'ēdeq. Wā, lā k'ilg'il'ents lāxa dewēxē lāx āwagawa'yasa
lēlēx'exasxs laē mōxwalelōts ōba'yas. Wā, lāxaē hēem gwēx'-
īdxa āpsālēlās. Wā, hēem lālagawayaaatsa lāp'lēqa āwagawa'yasa
dewēxē. Wā, lā g'a gwālēg'a (*fig.*). Hēem lax'sālat'sa lāp'lēqē (1).
Wā, lawisla 'wīla gwāla lāxen q'lālē lāx gwēg'ilasaxa xwāk'lūna. 40

- 1 **The Making of Horn Spoons (1).**—Now I will talk about the | making
of the horn spoon, the black spoon. | When the head of the mountain-
goat is taken off, it is | kept in the corner of the house for four days,
5 and it is placed || not far from the side of the fire of the house: and |
when the heat of the fire strikes it, the spoon-maker | turns the head
over all the time; and when it gets warm, | he places it nearer the
fire. He watches it all the time | so that it does not get burnt.
10 When he thinks it is warm through and through, || he takes hold of
the head and tries to pull | the hair off. When it gets loose, he
knows that | the horns are also loosened. He takes hold of | the
horn with his right hand, and with his left hand he holds | the nose
15 of the head. Then he twists the horn a little and || pulls it off. Now
the horn has been blown off by the steam. He | also does the same
with the other one. When he has them off, | he takes his hand-
adz and a block of wood and he adzes it. | He adzes
it at the coneave side of the horn, | plaeing the
thick end on the block of wood, in this manner: ||
20 As soon as he has it off, he adzes off the "mouth"
of the spoon so that it is round, | in this manner:
After he has done so, he measures three | finger-
beginning at the | top of the horn, and he adzes it



- 1 **The Making of Horn Spoons (1).**—Wä, la^men gwägwēx^säläl läxa
käsäläx wül!äxasa ^melxlowēxa tsölolaqē k'äts!ēnaqa. Wä,
hē^maa^xs laē äx^etse^wē xewēqwasasa ^melxlä^xs laē möp!ēn-
xwa^sē ⁿäläs äxēl läx öⁿēgwilasa g'ökwē, qa^s lä äx^eälilem
5 läxa k'läsē xēnlela nēxwāla läx öⁿälisasa legwila^s g'ökwē. Wä,
lä^lē l'ēsala^sös l'ēsala^sa legwile, wä läda k'äsäläēnoxwaxa k'a-
ts!ēnāqē hēmenālaem lēxⁱlälaq. Wä, g'il^mēsē ts!elgūⁿakū-
laxs laē l'äl!asölēlas läxa legwile. Wä, lä hēmenālaem q'laq!älälaq
qa k'läsēs k'ümēlxⁱda. Wä, g'il^mēsē la k'ötaq laem ts!elxsä läx
10 weyōq!ūga^yasēxs laē dāxⁱdxā xewēqwē qa^s gūnxⁱdē p!elxⁱdex
habetsema^yas. Wä, g'il^mēsē k'!enxⁱdexs laē q!älēlaqēxs
lē^mae k'!inēmg^aälēlē wīwül!axs. Wä, hēxⁱda^mēsē dāxⁱtsēs
hēlk!ötts!āna^yē läxa wül!axē, wä lä dālasēs gēmxölts!āna^yē läxa
xⁱndzasa xewēqwaxs laē hälselaem selx^widxa wül!axaxs laē
15 nēxōdeq. Wä, la^mē tek^öyōsa k'älēla lax äwāga^yas. Wä, lä
hēmxat! gwēxⁱdxā äpsōdatā^yas. Wä, g'il^mēsē lawāxs laē
äx^edxēs k'!imlayuwē lē^wa temg'ikwē leqwa qa^s k'!imldēmaq.
Wä, lä k'!imlōdex ök!wädza^yasa wül!axasa ^melxlä^xs laē l'ēn-
qalē lēx^uba^yas läxa temg'ikwē leqwa; g'a gwälē^ra (*f.g.*). Wä,
20 g'il^mēsē lawāxs laē k'!imlⁱdex äwāxsta^yas qa k'ilxⁱxstaxⁱdēs
g'a gwälē^ra (*f.g.*). Wä, g'il^mēsē gwälēxs laē ^mensⁱdxā yūdūx^udēnē
läxens q!wāq!wax^ts!āna^yēx yix ^wasgēmasas g'äg'ilela läxa

is| notched in this place, and it is in this way finished| it. ||

He puts away his hand-adz and takes his In former times the people rubbed them down sandstone | when they were making black horn there is water in a dish, | and the man puts it down at his left-hand side while he is rubbing the horn. He | puts the thick end into the water, and he holds it by the small end || with his left hand. With his right hand he holds a rough | sandstone and rubs the horn. | Nowadays the modern men adz it. They shave it down | to smooth it after they just begin cutting it. | After all this, he puts a small kettle half full of water over the fire, || and he takes two cedar-sticks, 35 each one span long | and half the thickness of a | finger. He takes split | cedar-bark and ties the ends of the cedar-sticks together with the cedar-bark. Then he gets | another piece of cedar-bark ready to tie the other end || after having put the spoon in between. Then it 40 is this way.¹ | When the kettle boils up on the fire, he takes the | spoon and puts it in. He does not leave it in a long time | before taking it out again. Then he puts the spoon near its "mouth,"



when he has 23

straight knife. | 25

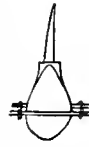
with rough
spoons. Now

māx'ba'yas ōxtā'yasa wūlāxax laē k'īmīfīdeq qa's k'īm'kīm- 23
denōdzendēq. Wā, lag'a gwālēgrax laē gwāl k'īmīlaq (*fig.*).

Wā, lā g'ēxaxēs k'īmīlayāxs laē āx'ēdxēs nexx'āla k'lāwayā yīxs 25
k'lōl'laalal dasgemak^u de'na t'ēsemē g'īxelāsa g'ālē begwānemxs
k'āsēlaaxa ts'lōlōlaqē k'āts'ēnaqa q'lōts'lāse'waēda lōg'wāsa 'wāpē.
Wā, lā hā'nēl lāx gemxagawalīlāsa g'ēxāxa wūl'axē. Wā, lā
āx'stentsa lex^uba'yas lāxa 'wāpē. Wā, lā dālx wīetā'yas yīsēs
gemxōlts'lāna'yaxs laē dālasēs hēlk'lōtts'lāna'yē lāxa k'lōl'la dās- 30
gemak^u de'na t'ēsema. Wā, lā g'ēx'īdxa wūl'axē. Wā, lālal
k'īmīlasōsa ālēx begwānema. Wā, la'mē k'lax'wīdeq qa's qāqē-
ts'lēq qa qēs'ēdēs lāxēs hānē'mē ālēs k'lōxūgalē. Wā, g'īl-
'mēsē gwālexs laē hānx'lentsa ha'nēmō negōyoxsdālaxa 'wāpē.
Wā, lā āx'ēdxa malts'laqē k'waxlāwa 'nal'nemp'enk'ē āwāsge- 35
masas laxens q'wāq'wax'ts'lāna'yēx. Wā, lā k'lōdēn lāxens q'wā-
q'wax'ts'lāna'yēx yīx āwāgwīdāsas. Wā, lā āx'ēdxa dzexekwē
denasa qa's yālōdēx ōbā'yasa k'waxlāwasa denasē. Wā, lā
gwalīlāsa 'nems'ts'laqē denas qa's yālōdayōlxa āpsba'yē qō lāl
āx'ālelala k'ats'ēnaqē lāxa l'ēbāsaq. Wā, laem g'a gwālēg'a.¹ 40
Wā, g'īl'mēsē medelx'wīdēda hānx'lala lāxa begwīlaxs laē āx'ēdxa
k'ats'ēnaqē qa's āxstendēs lāq. Wā, lā k'lēs ālaem gē'stalaxs
laē āxwūstendēq. Wā, lā āxōtsa āwanā'yas k'īlx'īxsta'yasa

¹ That is, two straight sticks tied loosely together at one end.

- 45 between | the cedar-sticks, in this manner,
the cedar-bark and ties it on near the end
spreader | into which the spoon is put.
the point, | and holds it by putting it into
that it sets. Then it does not bend back
kept in position | as it gets cold. Next he takes off the spoon-opener,
50 and || he takes dried dog-fish skin and rubs it all over it, so that it
becomes very | smooth inside and outside. When it is quite |
smooth, it is finished. Now the black horn spoon is finished after
this.



|| and he takes
of the spoon-
He bends back
cold | water, so
again, but is

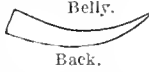

- 1 **The Making of Horn Spoons (2).**—Let me first talk about the | horn
spoons, how they are made. When | the mountain-goat hunter goes
out to hunt, the spoon-maker asks | him to break off the horns of the
5 goats that he will get, for || the mountain-goat hunter only wants the
tallow and the | kidney-fat and the meat. He does not want the
bones and the | horns. Therefore the spoon-maker | asks him for
these. In the morning, when daylight comes, the | mountain-goat
10 hunter goes hunting; and after he has killed || a mountain-goat, he
takes off the tallow, | kidney-fat, and the meat, and finally he cuts
the skin around | the bottom of the horns; and when he has cut off

- k'ats!Enaqē lāx āwagawa'yasa L!Ebāsak' g'a gwālēg'a (*fig.*). Wā, lā
45 āx'ēdxa denasē qa's yil'ALElōdēs lāxa āpsba'yasa L!Ebasē lāx
laēnā'yas LEBEKWA k'ats!Enaqē, wā, lā L!ōt!EXōDEX ōxawa'yas
qa L!ōt!EXālēs. Wā, lā dālaqēxs laē āxstents lāxa wūda'sta
'wāpa qa L!EMx'widēs. Wā, la'mē xak'ālaem lā LEPālē ōgū-
g'a'yasēxs laē wūDEX'ida. Wā, lā āxōdxa L!Ebasē. Wā, lā
50 āx'ēdxa lēmōkwē xūlgwēg'a'ya qa's xūlxsemdēq qa ālak'lālēs lā
qēsa yix ōgūg'a'yas LE'wis ōsgema'yē. Wā, g'il'mēsē la ālak'lāla
la qēsaxs laē gwāla. Wā, laem gwāla ts!ōlolaqē k'āts!Enaqē laxēq.

- 1 **The Making of Horn Spoons (2).**—Wēg'a'maLEN gwāgwēx'sEX'ēd lāxa
ts!ōlolaqē k'āts!Enaqēxs laē k'asēlasē'wa. Wā, hē'maaxs g'ālaē lāla-
ēda tewī'nēnoxwaxa 'mELXLOWē. Wā, la axk'lālasō'sa k'asēlaēnoxwē
begwānema qa's tepālēx wūlaxasēs yānemē 'mELXLOWa, qaxs
5 lēx'a'maē āxsō'sa tētewē'nēnoxwaxa 'mELXLOWēs yEX'sema'yē LE'wa
met!ōsē LE'wa Eldzās. Wā, la k'leās āx'ētsōs lāx xāqas LE'wa
wūlaxas. Wā, hē'mis lāg'ilasa k'asēlaēnoxwē hāwāxēlaq qa's
āx'ēdēsēq. Wā, g'il'mēsē 'nāx'ēdxa gaālāxs laē qās'ēdēda tewē-
'nēnoxwaxa 'mELXLOWē. Wā, lā tewēx'ida. Wā, g'il'mēsē tewē'nā-
10 nemaxa 'mELXLāxs laē hēx'idaem āxālaxa yEX'sema'yē LE'wa
met!ōsē LE'wa Eldzās. Wā, lā alēlxsdalaxs laē t!ōtsē'stalax ōXLa-
'yasa wīwūl!axas. Wā, g'il'mēsē lā'stē t!ōsa'yas lāx kl'ūts!asēxs laē

the skin, | he takes a hammer and pounds off the horns. Now they break off from | the bone core. He continues doing this || with 15 all the mountain-goats that he has killed. And when he has killed enough, he carries them down | from the mountain where he was hunting; and when he arrives at home, he | immediately goes and gives the horns to the spoon-maker, | who at once takes a basket and goes down to the beach | in front of his house, carrying (the basket) in his hand. He puts stones into it, || enough so that he can carry 20 them up | and he takes them into his house. He puts them down near | his fire, and he builds up the fire and puts the stones | on. When this is done, he takes a steaming-box and | places it next to the fire, and he also takes his large water-bucket || and goes to draw 25 some water, and he pours the water into the steaming-box | so that it is half full. After this is done, he takes the tongs | and puts them down, and also his adz and his straight | knife, so that they are ready on the floor of the house; and he also takes a piece of fire-wood, | which he places next to the fire. When all these have been || put 30 down, he places the stones on the fire until they get red-hot. | Then he takes his tongs, picks up the red-hot | stones, and throws them into the steaming-box which contains water, and | he continues putting in red-hot stones. As soon as the water | begins to boil, he

dāx'idxa t'ēsemē qa's leg'ELElōdēxa wīwūl'axē. Wā, la'mē tep'lidē 13 k'wālaLElasasxa xāqē. Wā, ā'misē la hē gwē'nākūlaxēs tēwē'nā-nemē 'melxLOWa. Wā, g'ilēmēsē hē'OLEXS g'āxaē ōXLaxelaxēs tē- 15 wē'nanemē lāxa neg'ā. Wā, g'ilēmēsē lā'gaa lāxēs g'ōkwaxs laē hōx'idaem la ts'lāsa wūl'axē lāxa k'asēlāchnoxwē begwānema. Wā, hōx'ida'mēsē āx'ēdxa lēxa'yē qa's lā k'ōqūlaqēxs laē lents'lēsela lāx l'ēma'isasēs g'ōkwē, qa's lā xē'x'utslālasa t'ēsemē lāq. Wā, ā'misē gwanāla qa's lōkwēsēxs laē ōXLEX'ideq qa's lā ōXLōsdēse- 20 laq, qa's lā ōXLAēLElaq lāxēs g'ōkwē, qa's lā ōXLEG'alilas lāx mā-g'īnwalisasēs legwīlē. Wā, lā leqwēlax'ida, qa's xē'x'ulālēsa t'ēsemē lāxēs legwīlē. Wā, g'ilēmēsē gwālexs laē āx'ēdxa q'lōlats'lē, qa g'āxēs hānālisex legwīlas. Wā, lāxaē āx'ēdxēs 'wālasē nagats'lā, qa's lā tsēx'idx 'wāpa. Wā, lā gūxts'lōtsa 'wāpē lāxa q'lōlats'lē, 25 qa negōyoxsdālēs. Wā, g'ilēmēsē gwālexs laē āx'ēdxa ts'lēslāla qa g'āxēs k'adēla. Wā, hē'misēs k'īm'layowē lē'wis nexx'āla k'āwayowa, qa g'āxēs gwālēl g'ēx'g'āēla. Wā, hē'misa leqwa, qa g'āxēs k'adēl lāx onālisasēs legwīlē. Wā, g'ilēmēsē g'āx 'wīla g'ēx'g'āēlexs laē mēmēntSEMIX'idēda xē'x'ulālālisē t'ēsem lāxa 30 legwīlē. Wā, lā dāx'idxēs ts'lēslāla, qa's k'īp'lidēs lāxa x'ixse-māla t'ēsema, qa's lā k'īpstents lāx 'wabets'lāwasa q'lōlats'lē. Wā, lā hānal k'īpstālasa x'ix'EXSEMāla t'ēsem lāq. Wā, g'ilēmēsē medelx'wīdēda 'wāpaxs laē gwāl k'īpstālaq. Wā, lā dāx'idxa wīwū-

- 35 stops putting in stones, takes the horns, || and puts them into it. He does not leave them there a long time, before | he takes up his tongs, feels for the horn, and when he finds one, | he takes soft shredded cedar-bark and puts it into his hand | in order not to burn it as he takes hold of the point of the horn. He strikes with | the thick end against the piece of fire-wood on the floor. Then the core
40 that is left inside || jumps out. Now the horn is hollow. He continues | doing this with all of them; and when they are all done, he measures off two | finger-widths from the point at the concave | (belly) side, in this way:  Then he takes his straight | knife and cuts a notch into it, slanting towards
45 the || thick end. Then he puts down his knife and measures | three finger-widths from the point where he made the notch, | towards the big end, and he puts a small notch there. | Then he puts down his knife, takes his | adz and adzes off the horn, beginning at the first notch. He adzes off one-half || its thickness between the two notches. Then he turns the horn over, | holding it by the thick end, and adzes it off so that it is a little rounded, and so that it is hollow in the middle. | After this has been done, he adzes off the thick end so that it is round; | and when this is done, it is in this way:
55 well  Then he takes | red-pine wood that splits and splits it in pieces of the size of our || middle

- 35 L'axē, qā's lā āxstents lāq. Wā, k'lēstlē ālaem gē'stalilexs laē āx'ēdxa ts'lēslāla, qā's k'ap'elēs lāq. Wā, g'il'mēsē lālxā 'nemē q'lōlk' wūl'axens laē āx'ēdxa q'lōyaakwē k'ādzekwa, qā's sāx'ts'lā-nalēqēxs laē dāx'ēits lāx wīlba'yasa wūl'axē. Wā, lā xūser'tsa lēx'ba'yē lāxa lēqwa k'adēla. Wā, hē'mis la dēx'wūlts'ēwats gō-
40 gūlgra'yas. Wā, la'mē kwākwūx'īdēda wūl'axē. Wā, āx'sā'mēsē hē gwēgilaxa waōkwē. Wā, g'il'mēsē wī'laxs laē mens'īdxa mā-dēnē lāxens q'lwāq'lwax'ts'lāna'yē g'āg'īlēla lāx wīlētā'yas lāx ōk'waēdza'yasxa gra gwālēgra (*fig.*). Wā, lā dāx'īdxēs nexx'āla k'lāwayowa qā's k'limtbetendēxa lānēxala gwāgwaaqāla lāxa
45 lēx'ba'yas. Wā, lā g'ig'alilaxēs k'lāwayowē, qā's ēt'lēdē mens'īdxa yūdux'dēnē lāxens q'lwāq'lwax'ts'lāna'yēx g'āg'īlēla lāx k'limtā'yas gwāgwaaqa lāxa lēx'ba'yē. Wā, lāxāē xāl'ēx'īd k'limtbetendēq. Wā, lā g'ig'alilaxēs k'lāwayowē, qā's dāx'īdēxēs k'limlayowē, qā's k'limf'īdēxa g'āg'īlēla lāx g'ālē k'limtēs. Wā, lā negoyōdē k'lim-
50 la'yas lālaa lāx ālē k'limtēs. Wā, lā xwēl'īdxa wūl'āxē, qā's dālēx lēx'ba'yasēxs laē k'limf'īdēq, qā k'āk'ēlx'ālēs, qā xūlboyōlēs. Wā, g'il'mēsē gwālexs laē k'limf'īdex lēk'lūxla'yas, qā k'āk'ēlx'ālēs. Wā, g'il'mēsē gwālexs laē gra gwālēgra (*fig.*). Wā, lā āx'ēdxa ē'raqwa lax xāse'wē wūnāgūla. Wā, lā xoxox's'ēndēq, qā yuwēs āwāgwītens
55 'nōlax'ts'lāna'yaxsens q'lwāq'lwax'ts'lāna'yēx. Wā, lā bāf'itsa 'nem-

finger, and he measures off one | span for its length. Then he 56
 takes his | straight knife and cuts it off, and when he has cut off |
 the same number and split as many as the number of black horn |
 spoons that he is making, then he takes spruce-root and splits
 it in two, || puts it into a small dish with water in it to soak, | 60
 and he takes his straight knife and splits one end of the |
 pine-sticks to make them like a pair of tongs; and when | the ends
 of all of them have been split, he takes the split roots and ties the
 other end. | in this way.¹ He does this with all of them; and when ||
 they all have been tied with the roots, he builds up his fire, | takes 65
 the stones out of the steaming-box, and puts them back on the fire. |
 When they are all on, he waits until they are red-hot. | When they
 are red-hot, he takes | his tongs and picks out the hot stones and
 puts them back || into the water in the steaming-box; and when the 70
 water begins to boil up, | he takes the adzed horns and puts them | in.
 As soon as they are in, he takes the roots and | puts them down at
 the place where he is seated, and also the split pine-sticks. When he
 thinks | that the horns are hot enough, he takes his fire-tongs and || 75
 picks up the horns. He takes one of the | spoon-moulds,—the pieces
 of pine-wood tied at one end,—and puts the | spoon between its legs.

p!enkē lāxēns q!wāq!wax tsānā'yēx yīx āwāsgēmasasēxs laē āx'ēdxēs 56
 nēxx'āla k'lāwayowa, qā's k'limts!endēq. Wā, g'il'mēsē 'wīlaxs
 jāxēs hēēnēmē wāxats!aqa xōkwē wūnāgūlē wāxēxlaasasa ts'ōlōlaqē
 k'āts!ēnaqēxsōs. Wā, lā āx'ēdxa L'ōp!Ek'asa ālēwasē, qā's pāpax'sā-
 lēq. Wā lā āx'stālās lāxa 'wāpē q!ōts!āxa lālogūmē, qā pēx'widēs. 60
 Wā, lā āx'ēdxēs nēxx'āla k'lāwayowa, qā's xōx'widēx ēpsba'yasa
 wīwūnagūlē, qā yuwēs gwēx'sa ts!ēslāx. Wā, g'il'mēsē 'wīla
 xōbaakwa laē āx'ēdxa paakwē L'ōp!Ek'a, qā's yīl'idēs lāxa ēpsba-
 'yas g'a gwālōg'a.¹ Wā, lā 'nāxwaēm hē gwēx'ideq. Wā, g'il'mēsē
 'wīla la yaēlbālaxa L'ōp!Ek'axs laē leqwēlax'idxēs legwīlē. Wā, lā 65
 āx'wūstālaxa t!ēsemē lāxa q!ōlats!ē, qā's lā xēx'lēndālas lāxēs legwī-
 le. Wā, g'il'mēsē 'wīlx'lālaxs laē āēm la ēsēlaq, qā mēmēntsem-
 x'idēs. Wā, g'il'mēsē mēmēntsemx'idēda t!ēsemaxs laē dāx'id-
 xēs ts!ēslāla, qā's k'lip'idēs lāxa x'ix'exsemāla t!ēsema, qā's lāxat!
 k'lipstālas lāxaax 'wābets!āwasa q!ōlats!ē. Wā, g'il'mēsē mēdelx- 70
 'widēda 'wāpaxs laē āx'ēdxa lā k'lik'lim!Ek' wūl!axa qā's lā āx'stā-
 las lāq. Wā, g'il'mēsē 'wīlastaxs laē āx'ēdxa L'ōp!Ek'ē, qā g'āxēs
 g'aēl lāx k!wāēlasas lē'wa xōkwē yaēlbaak' wūnāgūla. Wā, ā'misē
 gwānala, qā ts!ēlx'widēsa wūl!āxaxs laē dāx'idxēs ts!ēslāla, qā's
 k'lip'idēs lāxa 'nemē wūl!āxa. Wā, lā dāx'idxa 'nemts!aqē 75
 L!ēbeg'a'yēxa xōkwē yīlbāla wūnāgūla, qā's L!ēbeg'indēs lāxēs
 ts!ōlōlaqē k'āts!ēnaqaxs laē pēqwa. Wā, ā'misē gwānala, qā

¹ See footnote on p. 103.

- 78 Since the horn is pliable, he can spread it | as wide as he wants. Then
 he takes root and ties the | other end of the spoon-mould. After he
 80 has done so, it is in this way.¹ After || he has done so with one, he
 does the same with the others; and after he has | finished, he puts
 some more red-hot stones in the steaming-box; | and when the water
 begins to boil up, he takes | mountain-goat tallow and puts it down
 where he is working. Then he puts a dish | down where he is seated,
 85 takes the || water-bucket with water in it, and pours the water into
 the dish. After | doing so, he takes the spoon with the spoon-mould
 on it | and puts them into the boiling water. When he thinks that |
 they are hot through, he takes them out one by one, | and rubs them
 90 all over with the tallow; and as soon as he has done so, || he throws
 them into the cold water in the dish. He does this | with all of them.
 He wants them to become brittle, | therefore he does so. As soon as
 they have all been put into the cold water | in the dish, he takes
 them out, unties the roots which he has tied | around the mould, and
 95 takes dogfish-skin from the back of the dogfish, and || polishes the
 outside and the inside. When they are smooth both outside | and
 inside, they are finished. He continues doing this | with all of them,
 and in this way the horn spoons are made. | Now, that is all. |

- 78 ^εwādzegege'aatsēxs laē āx^εēdxā L'ōp!ēk'ē, qā's yīl'īdēs lāxa āpsba-
^εyasa L'ēbega'yē. Wā, lā g'a gwālaxs laē gwālēg'a.¹ Wā, g'īl-
 80 ^εmēsē gwālexs laē āem hē gwēg'ilāxa wāōkwē. Wā, g'īl^εmēsē gwā-
 lexs laē xwēlaqa k'īpstālasa x'ix'EXSEMāla tlēsEM lāxa q'ōlats!ē.
 Wā, g'īl^εmēsē mēdēlx^εwīdēda ^εwāpaxs laē āx^εēdxā yāsekwasa
^εmēlxlowē, qā g'āxēs g'aēla lāx ēaxēlasas. Wā, lā āx^εēdxā lo-
 q'lwē, qā's g'āxē k'āg'alilas lāxaaxēs k'lwāēlasē. Wā, lā āx^εēdxā
 85 nagats!ē ^εwābets!ālila, qā's gūxts!ōdēsa ^εwāpē lāxa lōq'lwē. Wā,
 g'īl^εmēsē gwālexs laē āx^εēdxā L'ēbegaakwē ts!ēts!ōlolaqa, qā's lā
 āx^εstālas lāxa maemdelqūla ^εwāpa. Wā, g'īl^εmēsē k'ōtaq laem
 ālak'lāla la ts!ēlx^εwīda, laē ^εnāl'nēmēm k'axs laē k'īp^εwūstālaq,
 qā's hamēlxSEMdē dEX'sEMtsa yāsekwē lāq. Wā, g'īl^εmēsē gwālexs
 90 laē ts!EXstents lāxa wūda^εsta ^εwābets!ālilxa lōq'lwē. Wā, lā ^εnā-
 xwaem hē gwēx^εīdxā wāōkwē. Wā, laem ^εnēx' qā L'EMx^εwīdēs
 lāg'ilas hē gwēg'ilāq. Wā, g'īl^εmēsē ^εwīla^εsta lāxa wūda^εsta ^εwābe-
 ts!ālilxa lōq'lwāxs laē āx^εwūstālaq, qā's qwēlālēxa L'ōp!ēk'ē yaēl-
 bēsa L'ēbega'yē. Wā, lā āx^εēdxā xūlgwēg'a'yasa xūlgūmē, qā's
 95 xūlx^εwīdēx ōsgēma^εyas L^εwēs ōgūg'a'yē. Wā, g'īl^εmēsē lā qētsema.
 Wā, hē^εmisēxs laē qēdzēga laē gwāla. Wā, āx^εsā^εmēsē hē gwēg'i-
 laxa wāōkwē. Wā, hēEM gwēg'ilatsa ts!ōlōlaqēlāxa ts!ōlōlaqē
 k'āts!ēnaqa. Wā, laem gwāl lāxēq.

¹ See figure on p. 104.

Cedar-Bark Breaker.—The man takes a (bone from the) | nasal 1
bone of a whale, and he takes a thin-edged rough sandstone | and a
small dish, and he pours water into it so that it is | half full. Then
he puts it down where he is going to work at a cedar-bark breaker. || 5
He takes the bone and measures it so that it is | two spans and four
finger-widths in length. | Then he puts the rough sandstone into the
water in the | dish, and he saws the bone off so that the end is square.
He | does the same with the other end. When both ends are square, || 10
he rubs the edges so that they are straight; and when the edges are
straight, | he measures the width of one hand for its width, and | he
measures with a cedar-stick to find the center, in this manner.¹ |
As soon as he finds the center, he marks a line across, and he rubs |
on each side of the line to make a hole through it, which serves as
a grip. As soon as he has finished || rubbing the hole through 15
which serves as a grip, | he rubs along the lower edge so as to
sharpen it. Now he has finished | the bark-breaker. |

Bag of Sea-Lion Hide.—As soon as this is done, he takes the | skin
of a sea-lion which has been dried. He spreads it out, and he ||
measures two spans. Then he puts a | straight-edge of cedar-wood on 20
it and marks along the edge, so that it may be straight. Then he | cuts
along, following the line; and he also lays the straight-edge of cedar-

Cedar-Bark Breaker.—Wä, lä äx'édēda begwānemaxa xaqē g'a'yōl | 1
lāx xagēlba'yasa gwe'yīmē. Wä, lä äx'édxa pelenxē k'!ōl!a de'na
t'lēsema. Wä, hē'misa lālogūm qa's gūxts!ōdēsa 'wāpē lāq qa negō-
yoxsdālēsēxs laē hāng'a'lilas lāxēs ēaxelaxlaxa k'ādza'yōlaxa k'ādze-
kwē. Wä, lä äx'édxa xāqē qa's mēns'idēq qa 'wāsgēmats. Wä, lä 5
ha'mōdēngāla lāx malp!enk'ē 'wāsgemasas laxens q!wāq!wax'ts!ā-
na'yaxs laē äx'stentsa k'!ōl!a de'na t'lēsem lāxa 'wābets!āwasa
lālogūmē. Wä, lä x'iltst!ents lāxa xāqē qa 'nemābēs. Wä, lä hēem-
xat! gwēx'idxa āpsba'yē. Wä, g'il'mēsē 'nē'namabaxs laē g'ēx'ī-
dex ōxwā'yas qa 'nemēnxelēs. Wä, g'il'mēsē la 'nemēnxelaxs laē 10
bāl'itsēs ts!ēx'ts!āna'yē q!wāq!wax'ts!āna'yēx lāq qa wādzewats.
Wä, lāxaē mēns'īlālasa k!waxlā'wē lāx negōyā'yas g'a g'wālēg'a (*fig.*)
Wä, g'il'mēsē q!lāxa negōyā'yaxs laē xūltaxōdex. Wä, lä g'ēx'īdex,
wāx'sauā'yasa daasēxa la sax'stō kwāx'sā. Wä, g'il'mēsē g'wālexs
laē g'ēxsōdxa sax'stowē kwāx'sāxa daas. Wä, g'il'mēsē g'wālexs 15
laē g'ēxx'ālabēndeq qa ōpēsx'ā'yēs ēx'ba. Wä, laem g'wāla k'āya-
yāxa k'ādzekwē.



Bag of Sea-Lion Hide.—Wä, g'il'mēsē g'wālexs laē äx'édxa pese-
na'yasa L'ēxenaxs laē lemōkwa. Wä, la Lep'lāhilaq. Wä, lä bāl'-
īdxa malp!enk'ē lāxens q!wāq!wax'ts!āna'yēx. Wä, lä k'ādedzōtsa 20
negēnōsē k!waxlō lāqēxs laē xūlt!ēdeq, qa neqelēsēxs laē bexe-
lēndxēs xūltā'yē. Wä, lāxaē ōgwaqa k'ādedzōtsa negēnōsē k!waxlō

¹ See illustrations in Publications of the Jesup North Pacific Expedition, Vol. V, p. 372.

wood | on the other side and marks along it and cuts following the
 25 line. | Now it is two spans wide, || and he cuts along six spans | for
 the length as he lays his straight-edge of cedar-wood down at the
 end of the | six spans which he has marked off, and he cuts along the
 line that he has marked. | Then he doubles it up in the middle of
 the long side and bends it over, and he steps on it, | so that the sides
 30 may be close together. Then he punches holes through the edges || two
 finger-widths apart. That is | where the cord will pass through when
 he sews it; and when | it is finished, he puts the straight-edge of
 cedar-wood on a piece two | spans wide and marks a line on it, and
 35 cuts along it. | This piece is seven spans in length. || It is to be the
 carrying-strap for the wedge-bag, and he | puts on the straight-edge
 of cedar-wood on a piece half | a finger wide and marks a line on it
 and cuts along it. This | long strip serves to sew up the sides of the
 wedge-bag. | As soon as this is done, he puts it for a short time into ||
 40 water, together with the wedge-bag. Only the carryings-trap is not
 put into the water. | He does not leave it in for a long time before
 he takes it out. | Then he takes the narrow strip of sea-lion skin
 and pushes one end | through the holes. Then he puts one end of the
 carrying-strap to | one side and sews it on. This sewing goes down-


- 23 lāx āpsenxa^ʔyasēxs laē xūtlēdeq. Wä, lāxaē bexelendxēs xūta^ʔyē;
 laem malp^ʔeng^ʔadzowē ^ʔwādzewasas lāxen q^ʔl^ʔwāq^ʔl^ʔwax^ʔts^ʔlāna^ʔyēx.
 25 Wä, lāxaē bāl^ʔidxa q^ʔl^ʔēlāpenk^ʔē lāxens q^ʔl^ʔwāq^ʔl^ʔwax^ʔts^ʔlāna^ʔyēx qa
^ʔwāsgematsēxs laē k^ʔādēdzōdaxaasēs negenōsē k^ʔl^ʔwaxlō lāx ^ʔwālaasa-
 sa q^ʔl^ʔēlāp^ʔenk^ʔaxs laē xūtlēdeq. Wä, lāxaē bexelendxēs xūta^ʔyē.
 La^ʔmē gwānax^ʔideq lāxēs g^ʔildolasē qa negexlālēs. Wä, lā t^ʔlep^ʔlēdeq
 qa q^ʔlāsox^ʔwidēsēxs laē l^ʔenqemsālasēs k^ʔlāwayowē lāx ēwūnxa^ʔyas
 30 lā hemaldengālē lāxens q^ʔl^ʔwāq^ʔl^ʔwax^ʔts^ʔlāna^ʔyāqē l^ʔenqa^ʔya. Wä,
 hēem g^ʔayimx^ʔsālas^ʔtsa q^ʔl^ʔenāla qō q^ʔl^ʔenq^ʔeg^ʔox^ʔwid^ʔleq. Wä, g^ʔil-
^ʔmēsē gwālexs laē ēt^ʔlēd k^ʔādēdzōtsa negenōsē k^ʔl^ʔwaxlō lāxa māldenē
 lāxens q^ʔl^ʔwāq^ʔl^ʔwax^ʔts^ʔlāna^ʔyaxs laē xūtlēdeq. Wä, lā bexlendeq.
 Wä, lā ālēbop^ʔenk^ʔē ^ʔwāsgemasas lāxens q^ʔl^ʔwāq^ʔl^ʔwax^ʔts^ʔlāna^ʔyēx.
 35 Hēem aōxlaaslesa q^ʔl^ʔwaats^ʔlēlasa lemgrayowē. Wä, lā ēt^ʔlēd k^ʔādē-
 dzōtsa negenōsē k^ʔl^ʔwaxlō lāxa k^ʔlōdenas ^ʔwādzewasē lāxens q^ʔl^ʔwā-
 q^ʔl^ʔwax^ʔts^ʔlāna^ʔyaxs laē xūtlēdeq. Wä, lā bexlendeq. Wä, laem
 g^ʔilt^ʔlēq. Wä, hēem q^ʔl^ʔenq^ʔleq^ʔoyōltsēxa ēwūnxa^ʔyasa q^ʔl^ʔwaats^ʔlēlasa
 lemlemgrayowē. Wä, g^ʔil^ʔmēsē gwālexs laē yāwas^ʔid āx^ʔstents lāxa
 40 ^ʔwāpē ^ʔwī^ʔla lē^ʔwa q^ʔl^ʔwaats^ʔlēlē. Wä, lēx^ʔa^ʔmēsē k^ʔlēs lā āx^ʔstanōsēda
 aōxlaaslē. Wä, k^ʔlēs^ʔla gē^ʔstāla lāxa ^ʔwāpaxs laē āx^ʔwūstendeq.
 Wä, lā āx^ʔēdxa q^ʔl^ʔenyowē bexek^ʔ pesenēsa lēxenē qa^ʔs ^ʔnēx^ʔsālēs
 laxēs l^ʔenqa^ʔyē. Wä, laem āx^ʔālēlōts ōba^ʔyasa aōxlaasē lāx onō-
 dzexsta^ʔyas. Wä, lā q^ʔlāq^ʔl^ʔenk^ʔinaq. Wä, la^ʔmē hāxelamē q^ʔl^ʔena^ʔyas

ward || to the bent bottom of the wedge-bag. He does | the same at 45
the other side. | Then the wedge-bag is finished. |


Spruce-Roots and Cedar-Withes.—When the season approaches when 1
the huckleberries are ripe, | the woman makes her huckleberry-
basket, and | it is ready when the berries are ripe. She takes her
digging-stick and her small ax, | going to the place where small
spruce-trees are growing, and where she knows that the ground is
soft. As soon as || she reaches there, she pushes one end of her clam- 5
digging stick into the ground and | pries up the roots of a young
spruce-tree. As soon as the roots come out of the ground, | she
picks out thin and small ones. She takes hold of them and pulls
them out. | These may be more than a fathom in length; | and when
she reaches the end, she takes her small ax and || chops them off. 10
The woman who is getting the roots | continues doing this. When
she has enough, she coils them up and ties them | with small roots
in four places, so that they are this way :  | As soon
as this is done, she carries them in her right hand and |
goes home. She puts them down in a cool corner of
the house. || Then she takes a mat and  spreads it 15
over them. As soon as she has done this, | she again takes her small
ax and goes to a place where young cedar-trees grow; | and when she
reaches there, she looks for those that have straight long branches, |
that are not twisted; and when she finds a | young cedar-tree that

lāx gwānax⁵idaasas ōx⁵da⁵yasa q¹waatslē. Wā, lā hēemxat! gwēx- 45
⁵idxa āpsanā⁵yē. Wā, la⁵mē gwāla q¹waats!āsa LEMLEMgrayu laxēq.

Spruce-Roots and Cedar-Withes.—Wā, hē⁵maaxs laē elāq gwāt lenxa 1
laē gēg⁵raēx⁵ēdēda ts!edāqē, qa⁵s lexilē, qa⁵s k¹elats!ēla gwādemē, qō
NEGEXLōDLō. Wā, lā āx⁵ēdxēs k¹elakwē Lē⁵wis sāyōbemaxs laē
lāxa alēwādzemxekūla lāxēs q¹ālē telq¹ūts t!ek'a. Wā, gīl⁵mēsē
lāg⁵aa lāqēxs, laē ts!EX⁵betelsas ōba⁵yasēs k¹elakwē, qa⁵s k¹wet!eqōl- 5
selēxa L!ēL!ōp!ek'asa alēwādzemē. Wā, gīl⁵mēsē lāqōlsa L!ēL!ōp!ē-
k'axs laē alēqaxa neqela wīla, laē dāyōdeq, qa⁵s nex⁵ūqōl⁵elēq.
Wā, lā ⁵nāl⁵nemp!ena ēseg⁵iyō lāxēs bālāqē āwāsgemasas. Wā,
gīl⁵mēsē lāg⁵aa lāxa ābāsemāsēxs laē dāx⁵ēdxēs sāyōbemē, qa⁵s
tsEX⁵sendēq. Wā, āx⁵ūsā⁵mēsē hē gwēgilaxs L!āL!ōp!ek'aēda 10
ts!edāqē. Wā, gīl⁵mēsē hēlolexs laē q¹elō⁵nākūlaq, qa⁵s yaē⁵alēlō-
dalēsa wīsweltowē L!ōp!ek' lāxa mōx⁵wīdalanēla lāq xa g⁵a gwālēg'a
(fig.). Wā, gīl⁵mēsē gwālexs laē q¹elxūlasēs hēlk' lōts!āna⁵yē lāqēxs
laē nā⁵nakwa. Wā, lā q¹elxwalilas lāxa wūdanēgwilasēs g'ōkwē
qa⁵s āx⁵ēdēxa lē⁵wa⁵yē, qa⁵s na⁵x⁵semilēs lāq. Wā, gīl⁵mēsē gwālexs 15
laē ēt!ēd dāx⁵ēdxēs sāyōbemē, qa⁵s lāxat! lāxa dzādzeSEXekūla.
Wā, gīl⁵mēsē lāg⁵aa lāqēxs laē alēx⁵ēdxa gīlsgīlt!ās tEXemē, yīxa
⁵nemāg'itēxa k¹lēsē selp!ena. Wā, gīl⁵mēsē q¹lāxa ⁵nemts!aqē

- 20 has these, she chops it down. || When it falls, she breaks off the straight branches; and when | she has enough, she puts the thick ends together and takes thin cedar-withes | and twists them. When this is done, she ties them around the thick ends of the cedar-twigs. | She ties them  at four places, so that they are in this way: | As soon as this is done, she carries them home on her shoulder; and when || she enters the house, she puts them down at the place where she always sits. | There she unties the cedar-withes; and after they have been taken off, | she strips off the branches of the first one that she takes up; and after she has taken them all off, | she begins at the thin end of the cedar-withes and splits them in two | towards the thick end, right
- 30 through the heart. After they have been split in two, || she puts down the other half and splits the first half again in two; | and after this has been split in two, she takes up | the other half which she had put down on the floor, and splits it in two also. | Now the cedar-withes have been split into four pieces. When this has been done, |
- 35 she takes up another cedar-withe and strips off the branches; || and after this has been done, she splits it in the same way as she did the first one; | and she continues doing so with the other cedar-withes: | and after splitting them, she picks out the pieces containing the sap | and places them by themselves; and she takes the remainder of

- dzeSEQ^u āx^εENālaqēxs laē hēx^εida^εEm sōp!EXōdeq. Wā, g'il^εmēsē
 20 t'lāx^εidEXs laē dzadzatūqewaxa ēk'ētela TEXEMA. Wā, g'il^εmēsē.
 hēlōLEXs laē q'lōp!ēXLendeq. qā^εs āx^εēdēxa wīlē g'il^εla dēwēxa,
 qā^εs selp!ēdēq. Wā, g'il^εmēsē gwāLEXs laē yīl^εalelōts lāx ōxla^εyas.
 Wā, lā mōx^εwīdalē yīla^εyas lāq. Wā, lā g'a g'wālaXs laē gwāla (*fig.*).
 Wā, g'il^εmēsē gwāla laē wēx^εseyap!ālaqēxs g'āxaē nā^εnakwa. Wā,
 25 g'il^εmēsē laēL lāxēs g'ōkwaxs laē āx^εālilas lāxēs hēmenēlasē k'lwāclasa.
 Wā, lā qwēlālaX yīLEmasēs tayaxamanēmē. Wā, g'il^εmēsē wī^εlāwa
 laē x'ik'ālax q'lwāk'!Ena^εyasēs g'ālē dāx^εit^εse^εwa. Wā, g'il^εmēsē wī^εlā-
 g'ilENxs laē g'ūbendEX wīlētāyasa TEXEMaxs laē pax^εsendeq gūyo-
 lēla lāx ōxla^εyas naq!ēgēndālaX dōmaqas. Wā, g'il^εmēsē pāx^εsaa-
 30 kūxs laē g'īg'alilaxa āpsōdilasēxs laē ētts!End pāx^εsendxa āpsōdilasā
 la g'aēla. Wā, g'il^εEMxaāwisē la pāx^εsaakūxs laē g'īg'alilasēxs laē
 ēt!lēd dāg'ililaxa āpsōdēlēxa g'ilx^εdē k'at!alēlems, qā^εs pāx^εsendēq.
 Wā, laem mōx^εsēda ēnemts!aqē TEXEMA. Wā, g'il^εmēsē gwāla laē
 ēt!lēd dāg'ililaxa ēnemts!aqē TEXEMA, qā^εs x'ik'ālēx q'lwāk'!Ena^εyas.
 35 Wā, g'il^εmēsē gwāLEXs lāaxat! pāx^εsendeq lāxēs gwēg'ilasaxa g'ilx^εdē
 pāpEX^εsalasōs. Wā, āx^εsā^εmēsē hē gwēg'ilaxa waōkwē TEXEMA.
 Wā, g'il^εmēsē wī^εla la paākūxs laē māmenōqewaxa ts!ēts!EXēg'a-
 yasēs pa^εyē qā q!ap!ālēs. Wā, lā āx^εēdxa paā^εyē qā^εs yīLEmdēs lāq

what she split and ties it together | in this way: She does
 the same to the inner part. As soon || as every- 40
 thing has been tied together, she lays the withes
 over her fire | to get dry; for when she splits them, the bark also
 comes off. | After this has been done, she takes the roots and
 unties them. | and she straightens them out. Then she takes good |
 straight-splitting red-pine wood and splits it like a || pair of tongs. 45
 She takes a thin root and ties it at a place | four finger-widths from
 the unsplit end; | and after doing so, she takes her straight knife
 and | cuts off the end of the tongs which serve for stripping off the
 bark of the roots, and | thus the end is sharp. She cuts it again at the
 end where she tied the tongs with roots. As soon as this has been
 finished, || she puts it into the floor close to the fire, | with the split 50
 end upward, and the sharp end in the ground, leaning (outwards) |
 towards the fire, in this way: As soon as this has
 been done, | she takes one of the long pieces of
 root and coils it up again. Then | she puts it
 on the middle of the fire  takes her tongs, and ||
 holds the root with them. Then she turns it until all the bark has 55
 been burnt black. | As soon as the bark has been burnt black, | she
 takes it off with the tongs and puts it down next to the implement for
 stripping off the bark | of the root. Then she takes the end of it and
 puts it between the | legs of the tongs for stripping off the bark from

g'a gwālēg'a (*fig.*). Wā, lāxāē hēem gwēx'īdxa nāq'ēga'yē. Wā,
 g'il'mēsē wīl'a la yaēlemāxas laē lēsalelōts lax nexstā'yasēs legwīle, 40
 qa lem'x'wīdēs qaxs hē'maē lawālatx xēxēx'ūna'yasēxs laē pāpēx'sā-
 laq. Wā, g'il'mēsē gwālexs laē āx'ēdxa L'ōp'lek'ē qa's qwēlālēx
 yīlemas. Wā, la dāl'īdeq qa's dāl'alilēq. Wā, lā dāx'īdxa ēg'aqwa
 lāx xāse'wē wūnāgūla. Wā, lā xōx'wīdeq qa yuwēs gwēx'sa
 ts'lēslāx. Wā, lā āx'ēdxa wīlē L'ōp'lek'a, qa's yīl'alelōdēs lāxa 45
 mōdenē lāxens q'lwāq'wax'ts'lāna'yēx g'āg'īlela lāxa k'lēsē xōkwa'
 Wā, g'il'mēsē gwālexs laē dāx'īdxēs nexx'āla k'lāwayowē qa's
 k'lāx'wīdēx ōba'yasa x'ik'āla'yāx xēx'ūna'yasa L'ōp'lek'ē qa
 ēx'bēs g'āg'īlela lāxa la yīl'enē L'ōp'lek'a. Wā, g'il'mēsē gwālexs
 laē ts'lēx'betalilas ōba'yas lāxa ōnālisasēs legwīlē. Wā, laem 50
 ēk'leba'ya xōkwaxs laāl'al g'ēbelalilelēs ēx'ba'yē laxēs L'astālaē-
 na'yē lāxa legwīlē, g'a gwālēg'a (*fig.*). Wā, g'il'mēsē gwālexs laē
 dāx'īdxa 'nemts'laqē g'ilt'la L'ōp'lek'a, qa's xwēlaqē qes'īdqēxs laē
 L'lex'lents lāx nexlālāsēs legwīlē. Wā, lā dāx'īdxēs ts'lēslāla qa's
 k'līp'īdēs lāqēxs laē lālēx'īlālas qa 'nāxwēs k'lwēk'lūmelk'eyē xēx'ūnā- 55
 na'yas. Wā, g'il'mēsē 'nāxwa la k'lwēk'lūmelk'eyax'īdē xēx'ūnā-
 'yasēxs laē k'līp'īdqes k'līp'lalilēs lāx māk'lexlā'yasa lālēl x'ik'āla-
 yax xēx'ūnā'yasa L'ōp'lek'ē. Wā, lā dābendex ōba'yas qa's k'āk'ē-
 tōdēsa L'lāl'ax'elalakwē L'ōp'lek' lāx āwāgawa'yasa x'ik'ēlayāx

- 60 the roots that have been burnt over the fire. || She takes hold of the top of the legs of the tongs with the | left hand, presses them together, while she pulls the roots through the tongs with the | right hand. Then the bark | peels off, and the sap comes out. As soon as all | the bark is off, she puts the other end in and strips off the bark of the ||
- 65 root that she is holding; and she continues for a long time | pulling it to and fro, stripping off the bark of the roots by pulling them through. She only | stops doing this when the root is white all over, for they are dry. | After doing this, she takes another | root and does the same as she did with the first one with which she was working; ||
- 70 and she only stops when all the bark is stripped off. | Then she splits them in two through the middle, splitting the whole length; | and after splitting them in two, she splits the halves into two again. | Then she splits each root into four pieces. She continues doing this
- 75 with | all the roots; and when they have all been split, she || scrapes them. Then she takes her husband's straight knife | and puts it down at the left-hand side of her foot. She takes | the split root with the left hand and puts it | against the right side of the heel of her left foot. | Then with the right hand she takes the straight
- 80 knife || and puts the back of the knife against the root, and presses it down against it, | and pulls the root through with the right hand. Then she turns the root over, | pulling it through between the heel of

- 60 *xex^uünā'yasa L'öp!Ek'axs laē dāx'itsēs g'emxōlts!āna'yē lāx ōxtā'yas wāx'sanōdzexta'yasēxs laē q!wēq!wasālaqēxs laē nēx'itsēs hēlk'!ōtts!āna'yē lāxa L'öp!Ek'ē. Wā, hē'mis lā qūsālatx xex^uünā'yas. Wā, lāxāē saaqālē sāaqas. Wā, g'il'mēsē 'wīg'ilēuxēs xex^uünā'yaxs laē xwēl'ideq qa's ōgwaqē x'ik'ōdex xex^uünā'yasēs dālasōx'dē. Wā, lā gēg'ilil aēdaaqāna'xwa k'āk'etōts lāxēs x'ik'ālayāx xex^uünā'yasa L'öp!Ek'ē qa's xwēlaqē nēxsōdeq. Wā, āl'mēsē g'wāl hē g'wēg'ilāqēxs laē ālak'!āla la 'mēlk'!ēna qaxs laē lēm'x'ün-x'ida. Wā, g'il'mēsē g'wālexs laē ēt'lēd dāx'idxa 'nemts!aqē L'öp!Ek'a. Wā, lāxāē āem nāqemg'iltāxēs g'ilx'dē g'wēg'ilasa. Wā,*
- 70 *āl'mēsē g'wālexs laē 'wīla la x'ik'ewakwē xex^uünā'yas. Wā, lā nāq!eqax dōmaqasēxs laē pāx'ideq hēbendāla'x āwāsgemasas. Wā, g'il'mēsē mālts!ēxs laē ētts!ēnd pāx'sēndxa wāx'sōdilas. Wā, lā mē mōx'sēndxa 'nāl'nemts!aqē L'öp!Ek'a. Wā, āx'sā'mēsē hē g'wēg'ilax 'wāxaasasa L'öp!Ek'ē. Wā, g'il'mēsē 'wīla la pāpēx'saakūxs laē k'ēxet'lēdeq. Wā, laem āx'ēdex nēxx'āla k'!āwayōsēs lā'wūnemē, qa's dzēx'walilēsēs g'emxōltsīdza'yē g'ōgūyowa. Wā, lā dāx'itsēs g'emxōlts!āna'yē a'yasō lāxa paakwē L'öp!Ek'a, qa's pax'alelōdēs lāx hēlk'!ōtsema'yas mēk'lūx'lax'sīdza'yasēs g'emxōltsīdza'yē g'ōgūyowa. Wā, lā dāx'itsēs hēlk'!ōts!āna'yē lāxa nēxx'āla k'!āwayowa*
- 80 *qa's k'at!ēndēs āwīg'a'yas lāxa L'öp!Ek'ē. Wā, lā tesālak'ats laqēxs laē nēx'ēdxa L'öp!Ek'asēs hēlk'!ōtts!āna'yē. Wā, lā xwēl'!āla*

her foot | and the back of the straight knife. Then she only stops
doing this || when the knife does not get wet any more. Then the 85
scraped root is really | white, because it is very dry; and it | is pliable.
That is the reason why it does not break; for she is | going to make a
well-made basket out of it to shake the huckleberries into. After |
she has done this, she does the same with the cedar withes, and | she
treats them in the same way, scraping || the water out of them. | 89

Cedar-Withes.—While the man is making the digging-stick for 1
digging | clover, his wife goes into the woods looking for long cedar-
branches that | split straight, which are the thickness of our fingers, |
and which also have no branches. They only have || leaves on each 5
side, and these are called | “cedar-branches.” As soon as the
woman finds the cedar-branches, | she pulls them down and breaks
them off. Sometimes there are many on | one cedar-tree, and there
are not many on other cedar-trees. | When the woman who gathers
cedar-branches gets enough, || she ties one end of the branches which 10
have been put together with twisted cedar-branch rope; and | after
tying up one end, she goes home carrying on her shoulders the
branches which she has gathered. | She puts them down in a cool
corner of the house. Then | she sits down and splits them through
the heart. When | they have been split in two, she splits each half
in two, and || she splits them again in two, and she splits them once 15

L'ōp'!ek'axs laē nēxsawī'lālaq lāxēs 'mek'!ūx'lax'sīdza'yasēs g'ōgūyowē 82
l'ō' āwīg'a'yasa nēxx'āla k'lāwayowa. Wā, āl'mēsē g'wāl hē g'wēg'i-
laqēxs laē k'leās la k'lūngēg'ēsa k'lāwayowē. Wā, laēm ālak'lāla la
'mel'melk'!enēda k'exek' L'ōp'!ek'axs laē lēnilem'ūna. Wā, hē'mi- 85
sēs laē pēqwa. Wā, hē'mis lāg'ilas k'lēs ēal'lēma qaxs ālak'lālaē
āek'laakwa lēx'a'yaxs k'lēlats'lēlaxa g'wādemē. Wā, g'il'mēsē
g'wālēxs laē hēemxat' g'wēx'īdxa tēxemē. Wā, laēmxaē hē g'wēg'ila-
qēxs laē k'exālaq' wāpaga'yas. 89

Cedar-Withes.—Wā, hē'mēxs laē ēaxelēda begwānemaxa ts'ōyayāxa 1
lēx'sēmē, wā la genemas la lāxa āl'lē tayaxamax tēxema lāxa
g'ilsg'il'ta neqela tēxemsa wīlkwēxa yū āwāgwītens q'lwāq'wax'-
ts'āna'yē. Wā, hē'mēsēxs k'leāsaē l'ēnak'a, yīxs ā'maē qwag'i-
lēna'ya ts'lap'laxmenēxwē lāx wāx'sanōdza'yas. Wā, hēem lēga- 5
des tēxemē. Wā, g'il'mēsē q'lāda tayaxamāxa tēxemaxs laē hēx'ī-
da'em dzetaxelax'īdeq, yīxs 'nal'nem'p'ēnaē q'lēxlālēda 'nem-
ts'laqē wīlx'xa tēxemē. Wā, lā k'lēs q'lēxlālēda wāōkwē wīlkwa.
Wā, g'il'mēsē hēlōla tāyaxemāxa tēxemaxs laē yilemdxēs tēxe-
maxs laē q'lap'lēgemakwa yīsa selbekwē dewēxa. Wā, g'il'mēsē g'wāl 10
yilemdqēxs laē nā'nakwa lāxēs g'ōkwē wīk'ilaxēs tayaxamanēmē
tēxema. Wā, lā āx'ālilaq lāxa wūdānegwīlasēs g'ōkwē. Wā,
hēx'īda'mēsē k'lwāg'alila qa's dzet'lēdēq naq'lēqax dōmaqas. Wā,
g'il'mēsē la dzets'laakūxs laē pāx'sendxa āpsōdēlē. Wā, lāxaē
ētts'lēnd pāx'sendeq. Wā, lāxaē hēlōx'sendaxat' pāx'sendeq. 15

- 16 more in two. | Sometimes the branches are split into twenty pieces, if | the woman who splits the branches is expert in splitting them into | thin pieces. When they are all split, she puts them away. |
- 1 **Spruce-Roots** (1).—Then she gets ready again to go into the woods | to dig spruce-roots where she knows that the ground is soft, | and where young spruce-trees are growing, for really long | and thin, and without
5 branches, are the roots of young spruce-trees in soft ground. || When she finds them, she pulls out the | root, as it is showing half way on the ground. She pulls out the whole length, | for they are long; and when she comes to the point where it divides, | she bites it off, so that it breaks off, and she does so with the others; and | when
10 she thinks she has enough roots, she takes the roots || and coils them up. Then she takes a long thin root and | ties it to one side of the coil. After she has | done so, she carries the coil of roots that she has obtained and goes home to her house, | and she puts it down in a cool corner of the house. Then | she sits down and unties the tying
15 of the coiled roots; and || when the tying is all off, she carries the uncoiled roots | and puts them down alongside the fire of her house. She takes the tongs | and ties a thin root around its neck, so that they may not split when she | pulls off the bark of the root. When this is done, she takes | one of the long roots and puts it over the fire, ||

- 16 Wā, la ʼnaʼnempe!ena maltseingrustōxʼsēda ʼnemts!aqē ēkʼētela
TEXEMA lāxa ts!edāqaxs ēgʼilwataē lāx pāpexʼsālāxa TEXEMē yīxs
pelspadzāʼē. Wā, gʼilʼmēsē ʼwīʼla la paakūxs laē gʼēxaq.
- 1 **Spruce-Roots** (1).—Wā, lāxaē xwānalʼidēxs laē ālēʼsta lāxa ālʼē
qaʼs lā Lʼōp!Ekʼax Lʼōp!Ekʼasa ālēwasē lāxēs qʼālē telqʼūs tʼEkʼa,
yīx qʼwaxasasa ālēwadzemē, qaxs hēʼmaē ālakʼlāla gʼilsgʼiltʼā
Ekʼētelē wīswūlē Lʼōp!Ekʼasa telqʼūsas tʼEkʼa qʼwāxatsa ālēwadze-
5 mē. Wā, gʼilʼmēsē qʼlāqēxs laē hēxʼidaem gʼelxūqolsaxa Lʼōp!E-
kʼaxs nēlōyīwelsaē lāxa tʼEkʼa. Wā, lā nēxaq lāxēs āwāsgemasaxs
gʼilsgʼiltāʼē. Wā, gʼilʼmēsē lāgʼaa lāx qexbaxʼidaasasēxs laē qʼEx-
sendeq qa ELELSēs. Wā, āʼmisē la hē gʼwēgʼilaxa waōkwē. Wā,
gʼilʼmēsē kʼotaq laem hēlālēs Lʼōp!Egʼanemāxs laē āxʼēdxa Lʼōp!Ekʼē
10 qaʼs qEsʼēdēq qa qʼElxʼwalēsēxs laē āxʼēdxa wīltowē Lʼōp!Ekʼa qaʼs
yīʼidēs lāxa āpsānēqwasa la welxʼts!Ewakʼ Lʼōp!Ekʼa. Wā, gʼilʼmēsē
gʼwālexs laē qʼElxūlaxēs Lʼōp!Egʼānemāxs laē nāʼnakwa lāxēs gʼōkwē
qaʼs lāxat! qʼElxʼwālas lāx wūdānegwēlasēs gʼōkwē. Wā, lā hēxʼi-
daem kʼwāgʼalila qaʼs qwēlodēx yīlēwaʼyasēs qʼElxwāla Lʼōp!Ekʼa.
15 Wā, gʼilʼmēsē ʼwīʼlāwē yīlēwaʼyasēxs laē dālaxa lā dzakwala Lʼōp!Ekʼa
qaʼs lā gʼēnolisas lāxa lēgʼwīlasēs gʼōkwē. Wā, lā āxʼēdxa ts!ēslāla
qaʼs yīl!EXōdēsa wīltowē Lʼōp!Ekʼ lāq, qa kʼlēsēs xōxʼwīdēl qō lāl
xʼikʼālax xēxʼūnaʼyasa Lʼōp!Ekʼē. Wā, gʼilʼmēsē gʼwālexs laē āxʼēd-
xa ʼnemts!aqē lāxa gʼilstowē Lʼōp!Ekʼa qaʼs kʼat!Lēndēs lāxa lēgwīle

beginning next to where it is being held, and pulling it slowly, | until 20
it gets hot all over. As soon as the bark is hot, | she puts it be-
tween the tongs next to | where she is holding it with the left hand.
She squeezes the legs of the | tongs together under it. Then she pulls
it through with her || right hand. Then the bark peels off. | As soon 25
as all the bark is off, she puts it down on the | left-hand side, and she
takes up another root and | puts it over the fire, and she does the same
as she did before | to the first one at which she was working when she
put it over the fire. || When all the bark has been taken off the roots, | 30
she splits them before they are really dry. | She begins splitting at
the thin end through the heart, | going towards the thick end.
When it has been split in two, she takes | each half and splits it again
in two; and when this has been split, || she splits it again in two; and 35
she does the same to the other half, | for the woman wishes to have
roots split into thin strips | to weave the basket that she is making.
Sometimes she splits eight strips out of one | clean root when she is
splitting it. When it has all been split, | she takes the cedar-bark
splitting-bone (the ulna of the foreleg of the || deer) and grinds it 40
well, so that it has a sharp point and also so that | it is thin. That
is the bone for splitting cedar-bark of the woman when she is making
mats, | when she is splitting cedar-bark, and when she is making

grä'ñl̥l̥a lāxa mak'ala lāx dālase'wasēxs laē aōyaa nēx'nakūlaq qa 20
ēk'ēs ts'elgū'nakūlaēna'ayas. Wā, grīl'mēsē ts'elx'wid 'nāxwē ōgwī-
da'ayas nek'lūmasēxs laē k'ak'etōtsa mak'ala lāx dālase'wasēxs
laē q'lwēs'itsēs gemxōlts'lāna'yē lāx wāx'sanōdzexsta'yasa ts'lēslā-
lāxs benxtolila. Wā, hē'mis la nexsālatsēxa L'ōp!ēk'ē yīsēs
hēlk'ōlts'lāna'yē. Wā, hē'mis la qūsālatsa nex'ūna'ayas. Wā, 25
grīl'mēsē wī'lāwēda nex'ūna'ayasēxs laē k'at'lālilas lāxēs gemxa-
gawalilē. Wā, laxaē ēt'lēd dāx'idxa 'nemts!aqē L'ōp!ēk'a qas
k'at'lēndēs lāxa legwīlē. Wā, laem āemxat! neqemg'iltewēxēs
gwēg'ilasaxēs grīlx'dē āxsp'waxs lāx'dē L'lex'lents lāxēs legwīla
L'ōp!ēk'ē. Wā, grīl'mēsē wī'la la saq'lwag'idekwa L'ōp!ēk'axs laē 30
ha'yālo'mālaa pāpex'sendqēxs k'lēs'maē ālaem hemx'wīda. Wā,
laem hē g'il pāx'itsō'sē wilba'ya yīxs nāq'leqaax dōmaqas g'wā-
yōl̥l̥a lāx L'ēkumā'ayas. Wā, grīl'mēsē la pāx'saakūxs laē āx'ēdxa
āpsōdile qas ēt'lēdē pāx'sendēq. Wā, grīl'mēsē pax'saakwa laē
ēts'lēndaxat! pāx'sendaxaaq. Wā, la hēemxat! gwēx'idxa āpsēx'- 35
sās yīxs 'nēk'āēda ts'lēdāqē qa pēlspelēsa paakwē L'ōp!ēk'a qa
k'lilg'ēms lexēlās, yīxs 'nāl'nemp!ēnaē māleg'iyōx'sēda 'nemts!aqē
ēk'ētēla L'ōp!ēk'axs laē paakwa. Wā, grīl'mēsē wī'la la paakūxs
laē āx'ēdxa q'lwētānaxa seg'īnōdza'yas g'alemalg'īwā'yē g'ōgūyōsa
gēwasē, yīxs laē aēk'laak' grēxekwa qa ēx'bēs. Wā, hē'mis qa 40
pēldzowēs. Wā, hēem q'lwētāna-a ts'lēdāqaxs k'litaaxa lē'wā'yē
yīxs laē pāpex'sālaxa dena-sē lōxs laē dzedzēxs'ālaxa denasē.

to a sharp point, over her left shoulder. | After doing so, she takes her digging-stick, || puts one end into the ground, and pries up the roots; 10 and when | the roots come out of the ground, she picks out straight medium-sized roots | without branches. She takes hold of them and pulls them out. | When she reaches the thick root from which it branches off, | she takes her small ax and chops it off. Then || she 15 goes back to the place where she started and takes hold again of the root and pulls it out | towards the thin end; and when she comes to the place where | it branches out, she takes her ax and cuts it off. Then | she coils it up. Some of the wood-digging women call this | *qes'id*. Then she takes the thin || roots and ties them in four places, 20 in this way;¹ and she continues | doing so while she is getting the roots. |

As soon as she has enough, she goes to a patch of young cedar-trees | and looks for good cedar-withes which are long, | without branches. || She cuts off those that are not twisted. When she thinks | she has cut 25 off enough, she ties them with twisted cedar- | withes in four different places, in this way.² After | she has done so, she carries away what she has cut off, and she just stops | to pick up the roots which she has dug, and goes home. ||

Wä, grîlmēsē gwālelsexs laē dāx'ēidxēs k'īlakwē, qas ts!ex"be-
telsēs ōba'yas qas k'wēt!eqāselēxa L!ōp!ek'ē. Wä, grîlmēsē 10
nēenleng'aelsēda L!ōp!ek'axs laē dōq'lūx'idxa hāyālag'itē nāqelaxa
k'leisē q!wāk'!ena'ya. Wä, hē'mis lā dāk'tentsōs qas nēx'ūqāl-
selēq. Wä, grîlmēsē lā'gaa lāxa lēkwē L!ōp!ek'a, yīx q!wāxe-
wasasēxs laē dāx'ēidxēs sāyōbemē, qas tsex'sendēq. Wä, lā
gwā'sta lāxa grāgrīldzasas, qas ēt!ēdē dāyodqēs nēx'ūqāl'selēq 15
gwāgwaaqela lāx wilba'yas. Wä, grîlmēsē lā'gaa lāx qlēts!axbax'-
ēdaasasēxs laē dāx'ēidxēs sāyōbemē, qas tsex'sendēq. Wä, lā
q!ēlx'wīdeq. Wä, lā nēk'ēda wāōkwē L!āl!op!ek'!aēnox" ts!ēdaqa
qes'ida, yīxs laē q!ēlx'wīdeq. Wä, lā āx'ēdxa wīswīltowē L!ō-
p!ek'a, qas qex'ālelōdēs lāxa mōx'wīdalaxa g'a gwālēg'a.¹ Wä, 20
āx'ūsā'mēsē hē gwēg'ilaxs L!āl!op!ek'!aē.

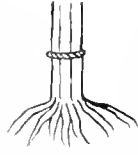
Wä, grîlmēsē hēlōlexs laē ēt!ēd qās'ida, qas lā lāxa densmā-
dzexekūlāxa dzeseqwē. Wä, lā'mē alēqaxa ōx'emē texemaxa grīls-
g'ilt!a. Wä, hē'misēx k'leyāsaē q!wāk'!ena'ya. Wä, hē'mis lā
tsek'axelasōsēxs dōgūlē k'īes k'īlpela. Wä, grîl'emxaāwisē k'ōtaq 25
laem hēl'ēs tayaxāmānemaxs lāaxat! qēqenōyōtsa selbekwē wī-
swīltō dewēx lāxa mōx'wīdalalela lāq xa g'a gwālēg'a.² Wä, grîl-
mēsē gwālexs g'āxaē wīk'elaxēs tayaxamānemē. Wä, ā'mēsē lā
dādabalaxēs L!āl!op!ek'!ānemaxs g'āxaē nā'nakwa lāxēs g'ōkwē.

¹ See figure on p. 111.² See figure on p. 112.

- 1 **Cedar-Withes.**—After this is done, the man looks for long thin cedar-withes in the woods. When he finds them, he takes them and carries them home to his house. He puts one of them over his fire; and when its bark is thoroughly warm, he takes his tongs and puts the thick end of the withes between them, and he bites it and pulls at it while he squeezes together the legs of the tongs with his right hand. Then he strips the bark off with the tongs. When it is all off, he twists it; and after twisting the whole length of it, he puts it into urine while it is folded and twisted into a piece one span in length, being twisted together like a rope. When they are all done in this way, he puts all of them into urine and leaves them there over night. Then he takes them out, and the cedar-withes turn red like blood. That is why they are put into urine, that they may not get rotten quickly. ||
- 15 **Cedar-Bark** (1).—In the morning, when day comes, he goes, carrying his bark-lifter; and when he comes to a place with many young cedar-trees, he searches for one that has no twist in the bark, and that is a good tree without branches. Immediately he pulls off cedar-withes from another young cedar-tree, and he twists them; and after he has twisted them from end to end, he puts them around the butt of the young cedar-tree about half way up to our chest, (half a fathom) above the ground. He ties them on tightly and ties the

- 1 **Cedar-Withes.**—Wä, g'il'mēsō gwālexs laē ālāx g'ilsg'ilt la wis-wūlen dewēx lāxa āl'lē. Wä, g'il'mēsō q'lāqēxs laē āx'ēdeq. Wä, lā dālaqēxs laē nā'nak^u laxēs g'ōkwē. Wä, lā āxlentsā 'nenmts'laqē laxēs legwīlē. Wä, g'il'mēsō ts'elxsāwē ts'laxenā'yasēxs laē āx'ēdxēs ts'ēslāla qa's āxōdēsa lēkūma'yas laqēxs laē q'lēx'īdex lēkūma'yas qa's nēx'ēdēqēxs laē q'wēq'wasūla wāx'sanōdzexsta'yasa ts'ēslāla yīsēs hēlk'ōtts'lānā'yē. Wä, hē'mīs la x'ūk'āla ts'laxenā'yas. Wä, g'il'mēsō wī'lāxs laē selp'lēdeq. Wä, g'il'mēsō lābendē selpa'yasēxs laē āxstents lāxa kwāts'lāxs laē 'nempl'enk lāxens q'lwāq'wax'ts'lānā'yēx, yīx wāsgemasasēxs laē melkwa yō gwēx'sa denemēx. Wä, g'il'mēsō wī'la lā gwālexs laē wī'la'sta lāxa kwāts'lē. Wä, lā xamasalāxa ganolaxs laē āx'wūstendqēxs laē L'EL'EX^uwūna dewēxē hē gwēx's ēl'elx'ūnālē. Wä, hēm lāgrīlas āxstānō lāxa kwāts'lē qa k'lēsēs geyōl q'lūls'īda.
- 15 **Cedar-Bark** (1).—Wä, g'il'mēsō nāx'īdxa gaālāxs laē qās'īda dāla-xēs L'ōk'wayowē. Wä, g'il'mēsō lāgrāa lāx q'lā'yāsa dzes'eqwē, wä, lā alēx'īdxa k'lēsē k'īlp'lenēs ts'laxenā'yē lōxs ēk'ētelaē yīx k'lēasāē L'ENX'ēnā'ya. Wä, hēx'īda'mēsē dzetāxōd lāx dewēxasa ōgū'lāmē dzes'eqwa. Wä, lā selp'lēdeq. Wä, g'il'mēsō lābendē selpa'yasēxs laē qex'p'lēgents lāx ōxla'yasa dzes'eqwē. Wä, laanawisē lō' neq'lebōd lāxens bālāqē wūlgr'osto'wasas grāx'īd

ends together. | Now it is in this manner: takes the | bark-lifter and pushes its end twisted withes || which are tied around Then he lifts the bark off the tree. almost around the tree, all the ends of torn | into strips up to the cedar-withes which are tied around the young cedar-tree, and for this reason | he put the cedar-withes around the young cedar-tree, so that the splitting of the ends does not pass it. | The torn shreds are all below the ring of cedar-withes, || for the women want the cedar-bark as broad as possible 30 when they peel it off. | If they did not put the cedar-withes around the young cedar-tree, | the bark would come off in narrow strips, and therefore | they put the cedar-withes around it. Afterwards he takes the cedar-withes off. As soon as they | are off, he throws them away, and he takes hold of the bark and || puts the ends together 35 although they are split into shreds. Then he pulls | upward without splitting it. When it is whole, it measures | one hand and three finger-widths in width. When | he has pulled off the bark the length of one fathom, | he steps back one fathom from the place where he stood first, from the || foot of the young cedar, and he pulls backward 40 as he pulls at the cedar-bark, | and he continues doing so. When he reaches | the branches, the far end of the bark that he is pulling off becomes narrow and breaks off; | and when it comes down, he turns



lāxa awīnak!ūsē. Wā, lā lek!ūt!ēdexs laē mōx^ēwīdex ōba^ēyas. 22
Wā, laem ga gwālēg'a (*fig.*). Wā, g'īl^ēmēsē gwālexs laē āx^ēēdxēs
L'ōk!wayowē qa^ēs L'lexbetendēs lāx bānālelāsa dewēxē, la qex-
p!ēg'ēxa dzes^ēeqwaxs laē L'ōk!ūx^ēwīdxa ts!āqemsē. Wā, g'īl^ēmēsē 25
elāq lā^ēstē L'ōk!wa^ēyasēxs laē 'nāxwaem qūlemē^ēstālē ōba^ēyas
lāg'aa lāxa dewēxē qex^ēp!ēg'āxa dzes^ēeqwē. Wā, hēem lāg'ilas
qex^ēp!ēg'īntsa dewēxē lāxa dzes^ēeqwē qa k'!ēsēs hāyāqēda dzexā-
xa lā qūlemē^ēstāla lāx ōba^ēyas ts!āqemsē lāxa dewēxē yīxs
āx^ēēxsdaēda ts!ēdāqē qa āwādzowēsa denasaxs laē pawālux ts!ā- 30
geg'a^ēyas. Wā, g'īl^ēemlax^ēwīsē k'!ēslax qex^ēp!ēk'īlālaxa dzes^ēeq-
waxa dewēxē, lālaxē ts!ēlts!eq!astōlaxa denasē. Wā, hē^ēmis sēna-
talāsa dewēxē. Wā, lā kwēlelelōdxa dewēxē. Wā g'īl^ēmēsē lā-
wāxs laē ts!ex^ēēdeq qa^ēs dāx^ēīdēxa ts!āqemsē. Wā, laem
q!ap!ēx^ēīdxa ōba^ēyaxs wāx^ēmaē lā qūlemē^ēstāla. Wā, lā aē- 35
k'!axs laē qūsōstōdeq. Wā, la^ēmē senx^ēīdexs laē menēkwē 'wa-
dzewasas qa 'nemp!enk^ēs lāxens q!wāq!wax ts!āna^ēyēx. Wā, g'īl-
mēsē 'nemp!enk^ē 'wāsgemasas qūsa^ēyas lāxens bālāxs laē 'nem-
p!enk^ē lāxens bālāqē 'wālalaasas lādzasasa senq!ēnoxwē lāx ōxla-
^ēyas dzes^ēeqwē. Wā, lā L'ōt!ēdexs laē qūsōstōdxa ts!āqemsē. 40
Wā, lā hanal hē gwēg'ilāq. Wā, g'īl^ēmēsē lāg'aa lāxa 'wālala-
sas L'ēnāk'axs laē wilbax^ēīdē senganemasēxs laē k'ūl!belela.

it over so that it lies on its inner side, | with the sap side downward,
45 and he pulls off another piece || in the same manner, and the same
width as the first one. He does | the same with that. As soon as
everything has been taken off from the good side of the tree, | he
stops. . . . |

This is the size of a young cedar-tree. The bark of a young cedar-
50 tree is best | when it is two spans in diameter at the butt-end || and
when the outside bark is mouldy color. Bark is good to be shredded |
when it is black outside, because the bark is tough, when the bark
of the young cedar-tree is shredded. | Mats and halibut fishing-lines
made of the bark of | young cedar-trees last a long time. If the man
takes cedar-bark from a | large cedar-tree, it is brittle, therefore
55 they do not use it. ||


When the bark-peeler has peeled off enough bark, he begins | to
take off the outer bark of what he obtained, and he just takes the
long strips | of what he has peeled off and he measures three spans. |
Then he bends it over | so as to break the outer bark towards the
60 inside, || and he presses the pieces together on the inner side in this
way.¹ This is the place where | the outer bark splits from the inner
bark, and the | bark-peeler lifts the broken end of the outer bark
and | peels it off. When it is off, he measures again the same |

43 Wä, g'il'mēsē g'āxaxaxs laē hēx'ida'ma senq'lēnoxwē hāx'wūlsa-
qa hāqūlēlsēs senganemaxa denasē. Wä, lä ēt'lēd qūsōdxa hē-
45 'maxat! 'wādzowē yīx 'wādzowasasa g'alē qūsōyōs. Wä, lāxāē hē-
emxat! g'wēx'ideq. Wä, g'il'mēsē 'wīlāwē ēx'k'!ōdena'yasēxs laē
g'wāla. . . .



Wä, hēmēsa 'wāg'idasasa dzes'eqwē. Wä, hēm ēk'ē dena-
sasa dzes'eqwaxs malp'lenx'sāēs 'wāg'idasē lāxens q'lwāq'wax'ts!ā-
50 na'yēx. Wä, hēmīsēxs qūxēgaēs ts!āqemse. Wä, hēmīs ēk' k'asa-
lāsa ts!ōlēg'ās ts!āqemse, yīxs ts!exaēs denasē lē'wa k'asalasasa
dzes'eq'. Wä, hēm gēgāla lē'wa'ya lē'wa lōg'waanā'yaxa plā'yēxa
g'āyōlē lāx denasasa dzes'eqwē. Wä, g'il'mēsē g'āyōla denasē
lāxa wēlkwē laē l'ēla. Wä, hēmīs lāg'ilas k'lēs āxse'wē.

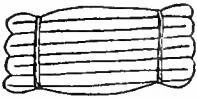
55 Wä, g'il'mēsē hēlōla senq'lēnoxwaxēs senganemaxs laē ts!a-
qōdex ts!āgēg'a'yasēs senganemē yīxs ā'maē āx'ēdxa g'ilsg'ilt!a-
dzowē senganiems. Wä, lä bāl'idxa yūdux'plenk'ē lāxens q'lwā-
q'lwax'ts!āna'yēx, yīx āwāsgemasasa senganemasēxs laē dzōx'wīdeq
qa k'ōx'wīdēs ts!āgēg'a'yas g'wāgwāaqa lāx ōk!wāēdza'yas. Wä, lä
60 q'lasōx'wīdama ōk!wāēdza'yas g'a g'wālōg'a.¹ Wä, hēmīs x'it!ēda-
masex ōba'yasa ts!āgēg'a'yaxs laē k'ōqwa. Wä, ā'mēsa senq'lē-
noxwē gēlx'idex wax'sōtstā'yasa la k'ōgēk' ts!āgēg'ēxs laē pawe-
yōdeq. Wä, g'il'mēsē lawāxs laē ēt'lēd mens'idxa hēmmaxat! 'wās-



¹ That is, he folds it over inward, so that the outer bark breaks.

length as before, and again bends it over and breaks || the outer bark; 65
and he lifts it up on each side where the outer bark | has been broken,
and peels it off. He continues to do this, | beginning at the broad
end of the bark and going towards the narrow end, so that | the
broad end of the peeled bark comes from the lower end of the young
cedars. | The narrow end comes from the top of the cedar-tree.
After || he has peeled off the outer bark, he folds the cedar-bark in the 70
places where he broke it | when the outside had to be taken off,
in this manner:  Then he folds it so that the | broad



end is in the  middle of the bundle, and the narrow end | on the outside; and the narrow end is used to tie the bundle in the middle, in this way.¹ When | it is all tied in the middle, he places the bundles one on top of another. || Then he 75 ties them at each end so as to make one bundle out of them, in this manner: |  and after he has done so, he takes two



pieces of
of them
tyings, |  and after he has done so, he takes two
twisted cedar-twigs | and ties the end
on each side of the end
in this way:  After this
the pack- | of peeled
of peeled
it stands 80
his house. |



gēmē wāsgēmasasa gālaxs laē ētlēd dzōxwīdeq qa k'ōxwīdēs
tslāgēg'a'yas. Wā, āemxaāwīšē gēlx'īdex wāx'sōtstā'ya la k'ōgēk^u. 65
tslāgēg'ēxs laē pāweyōdeq. Wā, ā'mēsē hē gwe'nākūlāq g'āg'ī-
lēla lāx wādzoba'yas sēngānēmas lāgrāa lāx wilba'yas, yīxs hē-
maē wādzōbēs sēngānēmasēda g'āyōlē lāx ōxla'ya dze'seqwē.
Wā, hē'mis wilbēs sēngānēmasa ēk'leba'yē. Wā, g'il'mēsē wī'la lā
pāweyakwa ts'lāgēg'a'yaxs laē āem lā nāqemg'iltewē dzōqwa'yasēxs 70
laē k'ōxwīdeq g'a g'wālēg'a (fīq.). Wā, laemxaē hēm g'il k'ōx-
wītsōsē wādzoba'yas qa lās nāq'leba'ya. Wā, lā lāsadza'yē wilba-
yas qaxs hē'maē la yilōyodayosē ōba'yasē g'a g'wālēg'a.¹ Wā, g'il-
mēsē wī'la la yaēlōyalaxs laē āx'ēdxa la yaēlōyāla qa's pāgēg'īndālēs
laxēs waxaasē. Wā, la yaēlbendeq qa mats'lābekwēs g'a g'wālēg'a 75
(fīq.). Wā, g'il'mēsē g'wālexsaē āx'ēdxa maltslaqē selbek^u dewēxa
qa's tlemqemg'aaletōdēs ōba'yas laxa ēwanodza'yas qēqix'ba'yas
g'a g'wālēg'a (fīq.). Wā, g'il'mēsē g'wālexs laē p'lemx'sāsēs ōx'seyap-
ha'yē lāxa aōxlaasē lāx wāx'sanā'ya mats'lābekwē sēngānēms qa's
ōxlex'īdēq. Wā, laem lāwēk'īlaqēxs g'āxaē nā'nakwa lāxēs g'ōkwē 80
qa's lā ōxleg'alilaq lāxa onēg'wīlē qaxs k'lēsaē hēlq'ōlēm lāg'aatsa
lēlēlāsa lēg'wīlē. Wā, hē'mesa ēnaqūlāsa l'ēšela qaxs g'il'maē

¹ It is turned over the middle of the bundle, and the narrow end is tucked under the turns that hold the bundle in the middle.

- 83 it when it is | not covered and before it is split. Then it gets dried | and stiff, and it is difficult for the women to split it || apart. |
- 85 As soon as the woman has given a meal to her husband, | she takes her bark-splitter made of the fore-leg of a black bear or of a | deer. It has a flat end, for it is sharpened on a sandstone. She goes | and
- 90 sits down where the bundle is. She unties the || end straps, and she takes out one piece of what her husband has peeled off. | She unfolds it and at once covers the others with a mat. | Then she takes her cedar-bark splitter and with it | she splits off the outer layer of bark, starting at the broad end. She splits it off and pulls it apart, | going
- 95 towards the thin end. When it is off, she uses the splitter || again to remove the middle layer. Then she also splits off down to the | narrow end, she splits the second middle layer, and | finally she splits off the inner side. As soon as everything is split off, | she hangs it up outside of the house, so that the wind may blow through it and the | sun get at it, and it gets dry quickly. After this has been
- 100 done, she goes back into || her house and takes another piece of bark, and she does | the same as she did with the first one when she split it into four pieces. | Now, after it has been split into four pieces, it is called *denus*. |

- 83 k'łēs nāx^εwītsōxs k'łēs^εmaē pāpex^εsaakwa. Wā, lā lem^εx^εwida. Wā, laxaē l'āx^εēda. Wā, lā lāxumalēda ts'edāqaxs laē pāpex^εε-
- 85 endeq.
- Wā, g'il^εmēsē gwāl l'lexwēlēda ts'edāqaxēs lā^εwūnemaxs laē āx^εēdxēs q'lwētana, yīxa g'āyolē lāx g'ālemałg'iwa^εyasa l'a^εyē lē^εwa gēwāsē. Wā, lā pelbaxs laē g'ēxek^u lāxa dē^εna t'ēseina. Wā, lā k'wāgalil lax āxēlasasa matslabekwē. Wā, la qwēltsemdex qē-
- 90 qex^εba^εyas. Wā, lā āx^εēdxa ^εnem^εxsa lāx senganemases lā^εwūnemē qa^εs dzōx^usemdēq. Wā, hōx^εida^εmēsē na^εx^εsemtsa lē^εwa^εyē lāxa waōkwē. Wā, la āx^εēdxēs q'lwētana qa^εs q'lwēt'lēdēs lāxa lēlegwēg'a^εyē g'āg'ilela lāxa ^εwādzōba^εyas. Wā, lā paweyōdeq lābendeq lāxēs wilba^εyē. Wā, g'il^εmēsē lawāxs laē q'lwēt'lēd
- 95 ēt'lēdex ts'ēts'lexēg'a^εyē. Wā, laxaē paweyōdeq lābendeq lāxēs wilba^εyē. Wā, laxaē q'lwēt'lēd ēt'lēdex naq'lega^εyē. Wā, laem pax^ε-sendeq lō^ε ts'ēts'lexēdza^εyē. Wā, g'il^εmēsē ^εwīla la paakūxs laē gōxūlsa^εq lāxa l'asanā^εyasēs g'ōkwē qa yālase^εwēsēsa yāla lē^εwa l'ēsla qa halabalēs lem^εx^εwida. Wā, g'il^εmēsē gwālexs laē laēl
- 100 lāxēs g'ōkwē qa^εs ēt'lēdē āx^εēdxa ^εnem^εxsa qa^εs ēt'lēdēxat! ne-qemg'iltāxēs laē^εna^εyē maēmox^usālaxs paakwa ^εnālnem^εxs. Wā, laem lā lēgades denasaxs laē gwāl maēmox^usāla paakwa.

After it has been drying for four days outside of the house, | it is quite dry and it is stiff. Then she || folds it in the same way as she 5 folded it when it was first folded by her | husband in the woods, and the broad end is folded first. | Then she ties the middle with the narrow end, and she puts the cedar-bark into a basket, | and she puts down the basket with cedar-bark on hanging-poles, so that | the heat of the fire just reaches it. || It never gets mouldy when it is 10 really dry. | If the cedar-bark were not thoroughly dry, it would become | mouldy at once, for nothing is like cedar-bark for getting mouldy when | it is damp, for it gets mouldy at once. Therefore it is dried for four || days in the wind and sun. Then it is put away, 15 and she works at it in winter. |

Cedar-Mats.—The broad strips for matting are taken from the 1 outer layer of cedar-bark, | which is split into strips two fingers wide | for being made into mats and coarse clover- | baskets and for protecting new canoes. The next one || is the middle layer of bark. 5 This is next best for narrow strips | for ordinary woven mats and ordinary baskets, | and it is also good for halibut fishing-lines | and for anchor-lines for the halibut-fisher. | The inner part is also split into very narrow strips for || twilled mats and for well-woven spoon- 10

Wä, g'il'mēsē mōxsē 'nālās x'ilalaxs lāxa L'asanā'yasēs g'ō- 3
kwaxs laē ālak'lala lā lemḡwa lāe la L'ast!exdzâ. Wä, lā k'lox-
'wīdeq laem âem nāqemg'iltāx k'loxwayasēxs g'ālaē k'lox'witsō's 5
lā'wūnemas lāxa āl'lē. Wä, hē'emxat! g'il k'lox'witsō'sē 'wādzoba-
'yas. Wä, lā yīlōyots wīlba'yas. Wä, lā g'its!ōts lāxa L'ābatē
qa's lā hāng'aaLElōtsa denyats!ē L'ābat lāxa q'elilē lāxa ēk'lē qa
helālēs lāg'aaLElāēna'yasa L'ēsēlāsa legwīlāsa g'ōkwē lāq. Wä,
laem hōwāxa x'īdzex'īdēxs ālak'lalaē lemḡwīda. Wä, hē'maa 10
qō k'lēslax ālak'lalalax lemḡwalaxa denasē, wä, lālaxē hēx'īda-
emlax x'īdzex'īd'lax qaxs k'leāsaē 'nemāx'īswūta denasaxs
delx'āē yīxs hēx'īda'maē x'īdzex'īda. Wä, hē'mis lāg'ilas mōxsē
'nālās x'ilāsō' lāxa yāla L'ē'wa L'ēsēla. Wä, laem g'ēxaq qa's
ēaxelēLEqēxa ts!ā'wūnxē. 15

Cedar-Mats.—Wä, hē'em āwādzeLEdekwe k'lita'yasa lēlegwēga- 1
'yēxa maēmaldēnas āwādze'wasaxs laē dzedzēnsaak^u lāxēns q'lwā-
q'lwax'ts!āna'yēx, yīxs laē lēxwīlase'wa L'ē'wa yībelōsgēmē t!egwats!ē
L'ābata L'ē'wa t!āyōlemasa alōlaqē xwāk!ūna. Wä, la māk'ilēda
ts!ēts!EXēga'yē. Wä, hē'em māk'ilāxa aēk'aakwas k'lita'yē ts!ēts!ē- 5
qālēdekwas k'lāt!Emak^u lē'wa'ya L'ē'wa k'lāt!Emakwē L'āl!ēbata.
Wä, hē'misa lōgwaanāyaxa plā'yē yīxs hē'maē ēk' denema
ts!ēts!EXēga'yē L'ē'wa denwayāsa lōelq!wēnoxwaxa plā'yē. Wä,
hē'misa nāq'lega'yē, wä hē'em ālak'lala ts!ēts!ēq!aōlīdekwe k'lita-
'yas SEWELkwē lē'wa'ya L'ē'wa aēk'laakwas k'lita'ya k'ēk'ayat 10

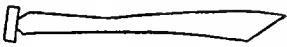
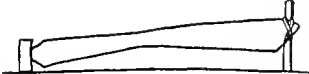
12 baskets | and twilled baskets. None of the | double twilled baskets are found nowadays. In these the | daughters of the chiefs of the tribes kept their combs. The strong inner side | is the same as the
 15 inner part, for it is good for everything. || They are both the same. You know already how the | woman measures the length of the cedar-bark when making mats and baskets. | Now I have finished talking about it. |

Shredding Cedar-Bark.—Now I will talk about the making of soft |
 20 cedar-bark. (The man) takes a small ax, for I || have finished talking about the bark-peeler which is used on | young cedar-trees. He chops around the bottom of a young cedar-tree | with black bark. He uses the small ax for lifting the bark | from the tree at the bottom, and he does the same as he does when | he peels cedar-bark.
 25 After peeling off || the rough outer bark, he also makes a bundle of it and | carries it on his back into the house. He puts it down by the side | of the fire of his house. Then his wife unties | the strings at the ends, and she takes up one of the pieces of bark for making soft bark and unfolds it. | She hangs it up back of the fire of the house, ||
 30 and she does the same with all the others. Now they are | hanging there in order to get dry quickly, for they are very thick. | It takes six days before they get dry. As soon | as they have been hung up,

11 lē^{wa} sewelx^usemē lāl^lēbata. Wä, hē^misa k'leāsa lāxa qeqa-pālōla seselx^usem lāl^lēbata, yix g'iyimts!ewasas xegemasas k'lesk!edēlasa g'igāma^yasa lēlqwāla^yē. Wä, hēm ts!ēts!ē-xēdza^yē, hēmxa g'wēx^sa nāq!ēga^yē yixs k'leāsaē k'les ēgrats
 15 qaxs ēnemā^xīsaē ā^mina. Wä, laem^las q!ālelaemx g'wēgilasasa ts!ēdāqaxs laē memments!ālaqēxs lēxwililaxa denasē lē^{wa} l'ābatē. Wä, la^mēsen g'wāl g'wāgwēx^sāla lāq.

Shredding Cedar-Bark.—Wä, la^mēsen g'wāgwēx^sāla^l lāxa k'asi-lāxa k'āsala^sē denasa. Wä, hēlēda sāyōbemē āxālas qaxg'in
 20 la^mēmc'g'alal g'wāl g'wāgwēx^sāla lāxa l'ōk!wayāsa senq!ēnoxwaxa dzes^ēeqwē. Wä, laem tsex^sēstā^lax ōxla^yasa dzes^ēeqwēxa ts!ōlēg'ās tsāx^ēena^yē. Wä, lä hēm l'ōk!lūlēda sāyōbemaxs laē l'ōk!wax^ēīdxa ts!āqemsē. Wä, lä āemxat! nāqeng'iltāxēs g'wēgilasaxs laē senqaxa denasē. Wä, g'il^mēsē g'wāl pawā^lax
 25 ts!āgēg'a^yasēxs laē hēm^xat! g'wēx^ēīdqēxs laē mats!ap!ēdēq. Wä, lä ōxlaēlaq laxēs g'ōkwē qa^s ōxleg'alilēs lāxa mag'inwalīsas lēgwīlasēs g'ōkwē. Wä, hēx^ēīd^mēsē gēnemas gūdesgēmdex qēqix^ēba^yas. Wä, lä āx^ēēdxa ēnem^xsa lāxa k'āsala^sē qa^s dzōx^u-sem^dēq. Wä, lä gēx^ēwīts lāx aōgwiwalīlasa lēgwīlasēs g'ōkwē.
 30 Wä, la^mēs wī^ēlaem hē g'wēx^ēīdxa wāōkwē. Wä, la^mē lēse-lalēla qa^s halaxts!ē lem^xēwīda qaxs ālak!lālaē wākwa. Wä, lä nāl^ēnemp!ēna q!ēl^ēxsē nālās k'les lem^ēwūmx^ēīda. Wä, g'il-

the husband of the woman takes bone from | the nasal bones of the whale, and he takes a thin-edged rough || sandstone. (Here follows 35 a description of the manufacture of the | cedar-bark breaker, p. 109.) |

She takes an old yew-wood paddle and places it | edgewise on the fire of her house. When the edge is burned off | on one side, she sprinkles water on it, so that the fire goes out. || She takes a rough 40 sandstone, | puts it into water in a small dish, and rubs off | the charcoal and gives it a sharp edge on one side of the cedar-bark  holder. | When this is done, it is in this way: | She also takes a punting-pole and measures off two spans. || Then she burns it off; and | when it is burned 45 through, she drives it into the floor near the fire of her | house. She stops driving it into the ground when | the length that is standing out is one span and two finger-widths. | Then she takes cedar-bark rope and the paddle, and she places || the flat end of the paddle next to 50 the top of the  stake, and she ties it on with | cedar rope; and when it is finished, it is this way: |

When the cedar-bark holder is ready, and when | the cedar-bark is dry and brittle, the woman takes one of the | pieces of cedar-bark

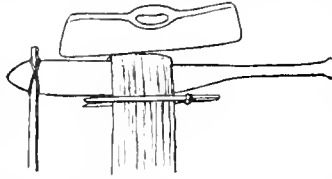
‘mēsē lēselalelaxs laē la‘wunemasa ts!edāqē āx‘ēdxa xaqē g‘a‘yōl 33
lāx xāgēlba‘yasa gwe‘yīmē, wā, lā āx‘ēdxa pelenxē k‘!ōl!a de‘na
t!ēsēma. (Here follows a description of the manufacture of the 35
cedar-bark breaker, p. 109).

Wā, lā āx‘ēdxa sēwayomōte l!emq!esgema qa‘s k‘!ōxlendēs
āpsenxa‘yas lāxa legwilasēs g‘ōkwē. Wā, g‘il‘mēsē k‘!wagila
k‘!ūmelx‘‘idē āpsenxa‘yasēxs lāē xōs‘itsa ‘wāpē lāq qa k‘!ilx‘‘idēsa
x‘!qela lāq. Wā, lāxaē āx‘ēdxa k‘!ōl!a de‘na t!ēsēma qa‘s 40
ma‘x‘stendēs lāxa ‘wābets!āsa lālōgume. Wā, lā g‘ēxālas lāxa
ts!ōlna. Wā, hē‘mīs qa ēx‘benxēs āpsenxa‘yasa k‘āsdemēlē. Wā,
g‘il‘mēsē g‘wālexs laē g‘a g‘wālēg‘a (*fig.*).

Wā, lāxaē āx‘ēdxa dzōmēgalē qa‘s bāl‘idēxa malp!enk‘ē lāxens
q!wāq!wax’ts!āna‘yēx, yīx ‘wāsgemasasēxs laē lē‘x‘sendeq. Wā, 45
g‘il‘mēsē lē‘x‘sēxs laē dēx‘wālilāq lāq māg‘inwalisasa legwilasēs
g‘ōkwē. Wā, āl‘mēsē g‘wāl dēqwaqēxs laē la maldenē ēsegwiwa‘yas
lāxens bālāx’sens q!wāq!wax’ts!āna‘yēx, yīx ‘wāsgemasasa la lāēla.
Wā, lā āx‘ēdxa densenē denema lē‘wa sēwayowē. Wā, lā k‘āde-
nōdzents pexba‘yas lāxa magitā‘yasa lāēlē. Wā, la yīl‘alelotsa 50
denemē lāq. Wā, g‘il‘mēsē g‘wālexs laē g‘a g‘wālēg‘a (*fig.*).

Wā, laem g‘wālilā k‘āsdemilē. Wā, g‘il‘mēsē ālak‘!āla lā
lemxwa tsōsēda k‘āsalsaxs laē āx‘ēdēda ts!edāqaxa ‘nemxsa
lāxa k‘asalasē. Wā, lā lēp!ālelōts lāx neqōstāwasa legwīlē.

- 55 and spreads it out just over the fire. || Then she takes a cedar-stick
two spans in length | and of the thickness of our | first finger. She
takes the narrow split cedar-bark and | ties it around one end of the
stick. When this is done, she splits | one end like a pair of tongs,
60 and this is called || "cedar-bark holder." When the cedar-bark is |
thoroughly heated, she puts it between these tongs, | the broad end
first. The holder is four | finger-widths | Then the wom-
an takes | the shredding- | implement.
She puts her right leg | over the grip
65 of the || paddle and sits | on it, so that
the tip of the paddle is | between her
legs. She takes her shredding-implement in her right hand and | holds
the cedar-bark holding-tongs (in the left), and squeezes | them
together so that the stick fits close to the cedar-bark. The | tied end
is turned towards the woman who is going to soften it with the
70 shredding-implement. || The end of the cedar-bark just shows over the
edge of the paddle when | she begins to shred it. Every time she
strikes, she pushes the bark ahead a little, and she | keeps on doing
so until she reaches the narrow end. As soon as | she reaches the
end, she coils it up, and she does the same with the other pieces. |
75 When all have been finished, she opens them out and plucks off the ||
rough strips that are made in shredding; and when these are all off, |



- 55 Wā, lāxaē āxēdxa k'waxlāwē malp'enkē 'wāsgemasas lāxens
q'wāq!wax'ts.lāna'yēx. Wā, lā yūem wag'itōx wāg'idasaxsens
s'emālx'ts.lāna'yēx. Wā, lā āxēdxa ts'lēq!a dzexek^u denasa qa's
yil'alelōdēs lāx āpsba'yas. Wā, g'il'mēsē gwālexs laē xōx'wīdex
āpsba'yas qa yuwēs la gwēx'sa ts'lēslālx. Wā, hēem lēgades
60 L'ebedzewēsa k'āsāxa k'āsalsasē. Wā, lā āxaxōdxa k'āsalsaxs laē
ālak'lāla la ts'elx'wīda. Wā, lā L'ebedzōtsa L'ebedzā'yē lāx
'wādzobaf'ya k'āsalsasē lāx mōdenē lāxens q'wāq!wax'ts.lāna'yēx
g'āg'ilēla lāx ōba'yas g'a gwālēg'a (*fig.*). Wā, lā, dāx'idēda ts'edā-
qaxa k'ādzayo. Wā, lā gaxseq'asēs hēlk'!ōtsīdza'yē lāx q'wēdzasasa
65 sēwayowaxs laē k'wak'!endeq. Wā, laem L'enxsāle ōxtā'yas lax
āwaga'yasēxs laē dāx'idxēs k'ādzayowē yīsēs hēlk'!ōts.lāna'yē. Wā,
lā dādegōxa L'ebedzā'yasa k'āsalsasē lāx eqālaba'yas qa's q'wēq!wa-
sālēq qa bendzā'yēsa L'ebedzā'yē lāx k'āsalsasē. Wā, lā gwāsax-
lālēda yil'exlā'yas lāx ts'edāqaxs laē k'āk'a'yaxes k'āsasōlē. Wā,
70 hālsela'mēsē nēbala lāx ēk'!enxa'yasa sēwayowēda k'āsalsaxs laē
k'āsīda. Wā, q'walxo'mēsē wīx'wīdexs laē k'āsīda. Wā, lā
hēxsāem gwēg'ilaxs laē lābendex wīlba'yas. Wā, g'il'mēsē
lābendeqēxs laē q'elō'nakūlaq. Wā, lā ēt'ēdxa waōkwē. Wā,
g'il'mēsē wī'la gwāl k'ādzekūxs laē dzāx'semdeq qa's k'ūlwālēx
75 k'āk'ismōtasa k'ādzayowēxa la mōla. Wā, g'il'mēsē wī'lāxs laē

she puts away in a small box what she has shredded off. This is 76
rubbed | and used for towels after washing the face. Then | she
folds up the cedar-bark well and puts it into her box. | That is all
about this. ||

Yellow Cedar-Bark.—The same is done with the yellow cedar-bark, | 1
which is peeled off in the same way as the red cedar-bark. It is also
dried in the | sun and in the wind outside of the house. Sometimes |
it takes six or eight days || to dry it so that it is thoroughly dry, 5
because it is quite thick. The outside bark is | hardly peeled off
from it. When it is dried thoroughly, | the woman takes it down. |

She puts it into her small canoe, and she paddles to a place where
there is | a deep bay and where it is always calm inside, so that waves
never || get into it, and the salt water is always quite warm. She | 10
lands on the beach and puts the yellow cedar-bark into the water. |
She places it down lengthwise at low-water mark and puts | stones on
each end. | After this is done, she goes home. ||

Then her husband also goes to work and looks for | a whale-rib. 15
I do not know how he works it | when he is making the cedar-bark
beater. |

When it has been finished, he gives it to his wife. After | the
yellow cedar-bark has soaked for twelve days, the woman || goes 20

g'ēxaxēs k'lūlānemē lāxēs xāxadzamē. Wā, hēm la q'oyasōs 76
qa's dēdegemyōxs laē g'wāl ts!ōts!exūdxēs gōgūma'yē. Wā, lāla
aēk'la k'!ōx'wīdxa k'ādzekwē qa's lā g'ēts!ōts lāxēs xetsemē.
Wā, laem g'wāl lāxēq.

Yellow Cedar-Bark.—Wā, lē hēm'xaa gwēg'ilase'wēda dēxwaxs laē 1
senqase'wa lāx gwēg'ilāsaxa denasē. Wā, la'xaē x'īlasōē lāxa
l!ēsela lē'wa yāla lāx l!āsanā'yasa g'ōkwē. Wā, lē 'nāl'nemp!ēna
q!ELEp!ENxwa'sē 'nālās lōxs ma'lgunālp!ENxwa'saē x'īlsa, qa
ālak'lālēs lem'wūmx'īda, qaxs ālak'lālaē wākwaxs halsela'maē 5
paweyakwēs ts!āgag'a'yē. Wā, g'il'mēsē lem'wūmx'īdexs laē āxā-
xōdēda ts!edāqaq.

Wā, lē 'mōxsas lāxēs xwāxwagumē qa's lē sēx'wīd qa's lē lāxa
q!āq!ōxlālīsē lāxa hēmenālaem q!ōxstalīsa, yīxa k'!ēsē kwelelīts!ē-
noxwa. Wā, lē hēmenālaem ts!elxstēda demsx'ē. Wā, lē hāng'a- 10
lītsēs 'yā'yats!ē lāqēxs laē 'ya'stentsa dēxwē lāq. Wā, laem
dālālīsax āwāgēmasasa g'ilsg'ilt!a dēxwa qa's t!ēt!āxbālīsēsa t!ēsēmē
lāx wāx'sba'yas ōba'yas lāxa wulx'iwa'yasa x'āts!a'yē. Wā, g'il'mēsē
'wrlāla 'ya'stālīsēxs laē nā'nak' lāxēs g'ōkwē.

Wā, lāla lā'wunemas ōgwaqaem'xat! ēaxela, yīxs laē ālāx gele- 15
masa gwe'yīmē. Wā, la'men k'!ēs q!āLElax gwēg'ilasasēxs laē
ēax'īdxa t!elwayāxa dēxwē.

Wā, g'il'mēsē gwālēxs laē ts!ās lāxēs genēmē. Wā, g'il'mēsē
g'āg'iwālxasē 'nālāsa dēxwē la 'ya'stālīsēxs laēda ts!edāqē lāxs lāxēs

21 in her small canoe, carrying the bone beater and a flat | diabase pebble. |

When she comes to the place where she put her cedar-bark, she takes out the flat | stone and puts it down on the shore. | She takes her bone
25 bark-beater in her right hand and || takes hold of the end of the bark with her left hand, for the woman is sitting on the | right-hand side of the yellow cedar-bark, facing towards the sea. | She does not pull very fast when she is pulling it out of the water, and puts it over | the flat diabase stone on which she beats it. | She first beats the broad
30 end of the cedar-bark; and when || she reaches the end, she coils it into her small canoe. As soon as | she has finished it, she goes to her home; and when she arrives | there, she carries the beaten yellow cedar-bark to a place outside of the house and hangs it up | on the halibut drying-poles. When evening comes, | she gathers the beaten
35 cedar-bark and spreads a new mat over it, || so that it may not get damp again. After it has been drying for four days, | it is thoroughly dry. She folds it up and puts it away | in a basket. Now it is finished, for she works at it | in winter-time. |

1 Cedar-Bark (2).—The woman goes into the woods to look for | young cedar-trees. As soon as she finds them, she picks out one that has no | twists in the bark, and whose bark is not thick. | She takes her

20 xwāxwagumē dālxēs xāx^ēenē t!elwayā lē^ēwa pexsemē ts!eq!ūls t!ēsēma.

Wā, g!l^ēmēsē lāg^{aa} lāxēs ēyaasaxs laē t!āx^ēūltōdxā pexsemē ts!eq!ūls t!ēsēma qā^s pax^ēālīsēs lāx max^ēstalisē lāxa demsx^ē. Wā, lā dāx^ēīdxā xax^ēenē t!elwayā yīsēs hēlk^ē!ōlts!ānā^ēyē. Wā, lā dāx^ēī-
25 dex ōba^ēyasa dēxwē yīsēs gēm^ēxōlts!ānā^ēyē, yīxs hāē k'!waēsa ts!edāqa hēlk^ē!ōtagāwalisasa dēxwaxs l!āsgēmālaē lāxa l!āsakwē. Wā, lā k'!ēs āl^ēnakūlaxs laē nēx^ēūstalaq. Wā, hē^ēmis la paqelalats lāxa pexsemē ts!eq!ūltsem t!ēsēma. Wā, hē^ēmē la t!elwatsēq. Wā, laem hē^ēm g!l^ē t!elxwasōsēda ēwādzoba^ēyasa dēxwē. Wā, g!l^ēmēsē
30 lābendqēxs laē qesālexsaq lāxēs xwāxwagūmē. Wā, g!l^ēmēsē ēw!la gwālexs laē nā^ēnakwa lāxēs g'ōkwē. Wā, g!l^ēmēsē lāg^{aa}axs laē dāsdēselaxa t!elōkwē dēxwa lāx l!āsanā^ēyasēs g'ōkwē; laē gēx^ēwīd lāxa lem^ēwasaxa k'!āwasē. Wā, g!lnaxwa^ēmēsē dzāqwxaxs laē q!ap!ēx^ēīdxā t!elōkwē dēxwa qā^s lēbeg^ēīndēsa eldzowē lē^ēwē^ē lāq
35 qa k'!ēsēs ēt!ēd delx^ēīda. Wā, g!l^ēmēsē mōp!ēnxwa^ēsē ēnālā x!lālaxs laē lem^ēwumx^ēīda. Wā, laē k'!ōx^ēwīdēq qā^s g'ēxēqēxs laē āxts!ālaxa l!ābatē. Wā, laem gwāl lāxēq qaxs ēaxelēlaqēxa lāla ts!āwūnxa.

1 Cedar-Bark (2).—Wā, hē^ēm g!l āx^ēētsō^ēsa ts!edāqaxs lāē lāxa āl!ē ālāx dzes^ēenēkūlās lāx^ēlōsē. Wā, g!l^ēmēsē q!aqēxs laē alēqax k'!ēsa k'!l!p!ēnēs ts!agēgē. Wā, hē^ēmis qa k'!ēsēs wāx^ēwūnā^ēyē ts!agēg^ēa-

hand-adz and . . . cuts the back of the bottom || of the young cedar. 5
 She leaves a strip four | finger-widths wide, which she does not cut when
 she cuts around the tree, and | she peels off a strip two finger-widths
 wide. | This is what the women who get cedar-bark call "making a
 road," | for after that she peels off a broad strip which is to go high
 up. After she has taken off the || narrow strip which makes the road, 10
 she begins to peel at the lower end, starting with her adz | at the
 place where she cut around. The broad piece is one | span wide.
 Then she peels it off, and | as it goes up high, she steps back from the |
 place where she stands; and if the young cedar-tree is smooth high
 up, she || goes far back. 15

While she is going backward, she holds slack the cedar-bark that
 she is peeling off, | when it falls back to where it was before. Then
 the woman who peels the cedar-bark pulls at it, | so that it comes off.
 What she is peeling off becomes narrower as it goes upward, | and
 it just runs into a point and breaks off when it reaches way up. | Im-
 mediately the woman puts it down on the ground, with the inner
 side downward, and the outer bark outside. || Then she peels off 20
 other pieces as she did | the first one; and she stops peeling when a
 strip | four fingers wide is left on the cedar-tree. That is | what the
 people of olden times refer to as being left on the young cedar-tree,
 so that | it should not be without clothes and to keep it alive. ||

ʔyas. Wä, lä äxʔēdxēs kʔlīmlayowē qaʔs . . . tsekʔ!EXLEN-
 dēxa dzeʔEqwē lāx āwīgʔaʔyas. Wä, lä hāmōdēngāla lāxens 5
 qʔwāqʔwaxʔtslānaʔyēx yix wānemas tsexʔsēʔstendaʔyas. Wä, lä
 Lʔōkʔlūxʔīdxa maldenē lāxens qʔwāqʔwaxʔtslānaʔyaxs laē saqʔwōdeq.
 Wä, hēm gweʔyōsa sēsaqʔwaēnoxwē tʔēxʔīla qa sexʔtsʔēsa lāla
 ētʔlēd saqʔwoyōles lāgʔaal lāxa ēkʔlē. Wä, gʔilʔmēsē lawāyēda tsʔe-
 qʔastowē tʔēxʔīlayoxs laē Lʔōkʔlūxʔītsēs kʔlīmlayowē lāxa gʔägʔīlela 10
 lāxēs tsexʔsēʔstendaʔyaxa ʔwādzowē, yixs ʔnālʔnempʔlēnaē ʔnempʔlēn-
 gidzō lāxens qʔwāqʔwaxʔtslānaʔyaqē ʔwādzewasasēxs laē saqʔwōdeq.
 Wä, gʔilnaḡwaʔmēsē aēkʔlēgʔilalē saqʔwaʔyasēxs laē kʔaxʔēls lāxēs
 lādzasē. Wä, gʔilʔmēsē lōmaxʔīd ēkʔētelēda dzeʔEqwaxs laē kʔwā-
 gila qwēsgrilē kʔlaʔnakūlaēnaʔyas kʔeskʔ!esaxēs saqʔwanemē de- 15
 nasa qa lās kʔūtʔendxēs āxāsēdē. Wä, hēmēs lānaḡwa nēxʔēdaatsa
 sāqʔwaēnoxwaq LʔāLʔodaaq. Wä, la tsʔēqʔēbaʔnakūlaxs laē ēkʔlō-
 lelēda saqʔwānemē. Wä, āʔmēsē la ēltsʔ!exs laē lāgʔaa lāxa ēkʔlē.
 Wä, hēxʔīdaʔmēsē tsʔēdāqē hāxʔwelsaq qa ēkʔladzaʔyēsa tsʔāqemsē.
 Wä, lä ētʔlēdxat! saqʔwaxʔīdxa waōkwē. Wä, āʔmisē nāqemgʔil- 20
 tewēxs gʔilxʔdē gwēgʔilasa. Wä, āʔmisē hēxʔīdaēm gʔwāl saqʔwaxs
 laē mōdenmē ʔwādzewasasa lā āxʔēnēxa dzeʔEqwē. Wä, hēm
 gweʔyōsa gʔālē begwānem āxʔālagʔiltsēqa tsʔēlgūmsa dzeʔEqwē qa
 kʔlēsēs xexanaema, wä, hēmīs qa qʔlūlāyōs.

25 As soon as the woman has enough, she takes up at the broad end what she peeled off, | and she breaks off the outer bark | for a distance four spans in length. She goes on peeling off the | outer bark towards the narrow end, and she continues doing this | until she reaches the narrow end. When || the outer bark has been taken off, she folds it up, and she measures | a length of four spans. Then she folds it over. In folding it, she places the outer side outside. | She first folds the broad end; | and after she has gone the whole length, she ties the narrow end around it; | and she does the same with the others which she has peeled off. As soon as all || have been tied in the middle, she takes a long narrow strip of cedar-bark and | puts it around each end, in this way.¹ After she has done so, she takes | another piece of cedar-bark and puts it on as a packing-strap. The | two packing-straps are tied to the two end ropes; and she just measures it | until it is long enough when she puts her hands through them when she puts it through, || carrying it on her back. After she has done so, she puts her hands through the | packing-straps and carries the bundle on her back. In her hands she carries the | adz, and she goes home to her house. |

1 **Shredding Cedar-Bark.**²—As soon as she has finished, she takes her cedar-bark | and hangs it over her fire. She takes her cedar-bark

25 Wä, g'il'mēsē hēlōlēxs laōda ts!Edāqē āx'ēdxēs sāq!wanēmē qa's g'ābendē lāxa 'wādzoba'yē qa's k'ōx'wīdēxa ts!āgēg'a'yasxa mō-p!enk'ē lāxēxs q!wāq!wax'ts!āna'yēx. Wä, lā pawālaxa ts!āgēg'a'yē gweyōlēla lāxa 'wādzoba'yas. Wä, āx'sā'mēsē la hē gwēg'ilāqēxs lābendalaaq lāg'aa lāx ts!ēq!ēba'yas. Wä, g'il'mēsē 'wīlāwa ts!a-30 q!ēg'a'yaxs laē k'ōx'wīdēq. Wä, laemxaē bāl'īdēq qa mōp!enk'ēs 'wāsgemasas k'ōxwa'yas. Wä, laem hē l'āsadza'ya mākalaxa ts!āgēg'a'yē. Wä, laemxaē hē g'il k'ōx'wītsō'sē 'wādzoba'yas. Wä, g'il'mēsē lābendēx 'wāsgemasasēxs laē qenōyōts wīlba'yas. Wä, āx'sā'mēsē hē gwēg'ilaxa waōkwē sengānēxs. Wä, g'il'mēsē 'wīlā 35 qēqenōyālē sengānēxs laē āx'ēdxa ts!ēq!adzowē denas qa's qēqex'bendēs lāq; g'a gwālēg'a.¹ Wä, g'il'mēsē gwālēxs laē āx'ēdxa ōgū'la'maxat! denasa qa's aōxlaas'ēdēq. Wä, la'mē gēgalōpāla lāda malts!aqē eaōxlaasē lāxa mālē qēqex'ba'ya. Wä, ā'mēsē mensāla qa hēl'asgemēs qō lāl p!emx'sāsēs 'ēyasowē qō lāl p!emx'sāl lāq qō 40 lāl ōxlex'īdēleq. Wä, g'il'mēsē gwālēxs laē p!emx'sōtsēs 'ēya-sowē lāxa ōxlōlēxmē qa's ōxlex'īdēq. Wä, ā'misē la dāk'lōtelaxēs k'īmīlayowaxs laē qā'sīda. Wä, laem nā'nak' lāxēs g'ōkwē.

Shredding Cedar-Bark.²—Wä, g'il'mēsē gwāla laē āx'ēdxēs denasē qa's gēx'stōdēs lāxēs legwīlē. Wä, lā āx'ēdxēs k'adzayowaxa

¹ See figure on p. 123.

² This follows a description of the preservation of elderberries, p. 262, line 55.

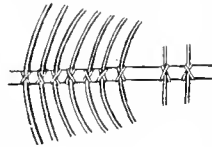
beater | and paddle, and she drives the longest one of her wedges into the floor. | Then she takes the cedar-bark and splits off a strip. || She takes the paddle and places it alongside the wedge driven into 5 the floor, and she ties | them together with the split bark. After this is done, it is in this way.¹ | After she has finished the holder for beating cedar-bark, she takes the cedar-bark beater and | puts it down where she is going to beat the bark. When | the cedar-bark gets black from the heat, she takes it down and puts it by her side. || Then she takes a cedar-stick one span | in length and splits off one 10 side | of the cedar-bark, and she ties one end of the stick at the bottom two finger-widths | from the end. When that | is done, she takes her straight knife and splits one end of the stick, || so that it is 15 like tongs. When she has done so, this is the holder | of the bark that she is going to shred, and it is like this (like a pair of tongs). When this | has been done, she takes the cedar-bark and coils it up, the narrow end on the | left-hand side of the paddle on which she is going to shred the cedar-bark. She puts the bark on | with the broad end. It is in this way.² Now the || woman who shreds the 20 cedar-bark holds the place where the holder is tied up in her left | hand, and with the right hand she takes the cedar-bark beater. | She puts her left leg over the paddle and | sits down on it. The handle

denasē ʔe'wa sēwayowē. Wā, lā dēx'walilasa g'ilt'aga'yasēs LEM- 3
grayowē. Wā, lā āx'ēdxa denasē qa's dzexaxodē lāq. Wā, lā
āx'ēdxa sēwayowē qa's k'ādenōdzendēs lāxa dēgwilē. Wā, lā yil'- 5
ētsa dzexekwē denas lāq. Wā, g'il'mēsē gwālexs laē g'a gwālēg'a.¹
Wā, g'il'mēsē gwāla k'asdemēlaxs laē āx'ēdxēs k'adzayowē qa's lā
g'ig'alilas lāxēs k'adzaslaxa denasē. Wā, g'il'mēsē la q!wāq!ū-
qūyax'idēda denasaxs laē gēxwaxōdeq qa's lā g'ig'alilas lāxēs
k'adzaslaq. Wā, lā āx'ēdxa k!waxlāwē 'nemp!enk' lāxens q!wā- 10
q!wax'tslāna'yēx yīx 'wāsgemasas. Wā, lā dzexōd lāx āwūnxa-
'yasa denasē qa's yil'ENLēndēs lāx ōxlā'yasxa maldenk'ē lāxens
q!wāq!wax'tslāna'yēx g'āg'ilēla lāxa ōba'yas. Wā, g'il'mēsē
gwālexs laē āx'ēdxēs nēxx'āla k'lāwayowa qa's xōx'wīdēxa āpsba- 15
'yas qa yuwēs gwēx'sa ts'lēslāx. Wā, g'il'mēsē gwāla k'libe-
dzāyayāsa k'asāxa k'adzekwaxs laē g'a gwālēg'a.¹ Wā, g'il'mēsē
gwālexs laē āx'ēdxa denasē qa's q!ēlxwalilēs ts'lēq!ēba'yas gem-
xagawalilasa k'asdemilē sēwayowa. Wā, lā k'libedzōtsa k'libe-
dzā'yē lāx 'wādzoba'yasa denasē. Wā, lā g'a gwālēg'a.² Wā, laem
q!wētsema'ya k'ats'lēnoxwax yil'EXLā'yasa k'libedzāyasēs gem- 20
xoltslāda. Wā, la dāstē'wēsēs hēlk'ōltslāna'yē lāx dāsasēs k'a-
dza'yāxs laē gāx'ENēsēs gemxōltsīdza'yē lāxa sēwayowāxs laē
k!wāk'lenēq. Wā, lax'EX^usālē gēxtā'yasa sēwayowē lāx meng'asa.

¹ See figure on p. 127.² See figure on p. 128.

of the paddle shows at her backside, and | the bark hardly shows on
 25 the right-hand side of the paddle. Then || she begins to beat it, and
 she pushes it on with the left hand every time | she beats it; and she
 continues doing so until she | reaches the end of the whole length of
 the cedar-bark. When she | reaches the end, she puts down the
 cedar-bark beater, takes the broad | end of the shredded cedar-bark,
 30 and lays it down flat on her knee. She || keeps it in the same way
 as she had it placed over the paddle, and she peels off | what came
 off by beating it. It is all in strips; and when she has taken it
 off, | she pulls it off, and she continues plucking off what is on the
 shredded cedar-bark; and when | she has plucked it off along the
 whole length, she splits it into strips one | finger wide.¹

1 **Open-Work Basket.**—She takes split cedar-withes and | picks out
 four back pieces of the split cedar-withes. These | are to be the cor-
 ners of the flat-bottomed basket (the four pieces). Then | she takes
 another one different from the four pieces, which is to form the
 5 stiff || bottom of the flat-bottomed basket. Then she takes thin split
 cedar-withes and puts | them into the bottom, and she takes split
 roots and | ties them together with them. Now it
 is tied crosswise in this way, | being placed and
 tied close together. The || length of the bot-
 10 tom is | two spans and four finger-widths; || that
 is, where the corner withes are tied in. | As soon



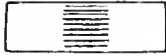



Wä, lä hälselaem nēlbālēda denasē lāx hēlk^ēlōdedzā^ēyasa sēwayo-
 25 waks laē k^{ās}īdeq. Wä, lä q!walxōem wix^uwīdeq yīsēs ǵemxōl-
 ts!āna^ēyaxs lāna^ēwaē k^{ās}īdeq. Wä, āx^usā^ēmēsē hē ǵwēǵilaqēxs
 laē lābendālx ^ēwāsgemasasa denasē. Wä, ǵil^ēmēsē lābendex
^ēwāsgemasas laē ǵil^ēalilaxēs k^{ād}zayowē. Wä, lä dāx^ēidxa ^ēwādzō-
 ba^ēyasa k^{ād}zek^u qa^ēs pak^ēāx^ēīndēs lāxēs ōkwāx^ēāyē. Wä, laem
 30 hēx^ēsāem banādzā^ēyēda āxālx^ēdē lāxa sēwayowē. Wä, lä qūsā-
 laxēs k^{ād}zela^ēyaxs laē lēnoqwa. Wä, ǵil^ēmēsē ^ēwilǵēldzōxs laē
 nēx^ēēdeq qa^ēs hanāle qūseldzē^ēwēxēs k^{ās}ēla^ēyē. Wä, ǵil^ēmēsē
^ēwilǵēldzō lāxēs ^ēwāsgemasaxs laē dzexālaxa ^ēnāl^ēnemdenē lāxens
 q!wāq!wax^ēts!āna^ēyēx yīx āwādzewasas.

1 **Open-Work Basket.**—Wä, lä āx^ēēdxā paakwē texema qa^ēs mēn-
 maqēxa mōts!aqē ēwēǵēsa paakwē texema. Wä, hēem l!āl!ē-
 xenōts!exsdēsa lēq!exsdē lexā^ēya, yīxa mōts!aqē. Wä, lä āx^ē-
 ēdxā ^ēnemts!aqē ōǵū^ēla lāxa mōts!aqē. Wä, hēem l!āxexsdēsa
 5 lēq!exsdē lexā^ēya. Wä, lä āx^ēēdxā pēlspele paak^u texema qa^ēs
 ka^ēt!ēndēs lāxa l!āxexsde^ēyē. Wä, lä āx^ēēdxā paakwē l!ōp!ēk^ēa
 qa^ēs k^ēlilx^ēīdēs lāq. Wä, laem ǵālopalē k^ēlilk^ēā^ēyas ǵa ǵwālēǵa
 (fig.) lāxēs memkewak!wēna^ēyēs k^ēlilk^ēā^ēye lāx hāmōdengālaēna-
^ēyas ^ēwāsgemasasa l!āxexsda^ēyē lāx mal^ēlēnk^ēē lāxens q!wāq!wa-
 10 x^ēts!āna^ēyēx. Wä, hē^ēmis lä wāx^ēba^ēyaatsa l!āl!ēxenōts!exs-

¹See Doghair, p. 1317.

as she finishes tying the flat | bottom, she takes the material for 12
 twining round the flat-bottomed basket and she puts it | on the
 corners, which are bent upward. | The twining consists of split
 roots, and the crosspieces consist of split cedar-withes. || She ties the 15
 basket with the best quality | of thin roots. She twines it on as she
 is tying it on with | the root twining, and the sides of the basket stand
 up and down. | This is called the "standing side of the flat-bottomed
 basket." | Other basket-makers call it "standing up straight." She ||
 continues doing this, moving upward until the basket is one span 20
 high. | As soon as it is one | span high, she takes thick | split root
 and bends the tops of the warp-strands. | When all the warp-strands
 of the sides are bent over, || she ties them into a round coil around 25
 the mouth of the flat-bottomed basket. | This is called "the tying at
 the mouth of the flat-bottomed basket" | (what she is tying now).
 As soon as this is finished, she takes the narrow split cedar-bark | and
 makes a rope, which she puts on each side of the flat-bottomed basket
 at | the middle, lengthways. This is called the "carrying-rope of
 the || flat-bottomed basket." Some basket-makers call it | "piece 30
 for tying on cross-straps." Now the | flat-bottomed clover-basket
 is finished. |

da^éyē. Wā, g'il^émēsē g'wāl k'ilx^éalelōdalasa q!waabā^éyasa 11
 ōxsda^éyē laē āx^éēdxa xwēmasa LEq!EXsdē lexā^éya qa^és krat!endē
 lāxa q!waabā^éyaxs laē ēk!ēbāla. Wā, laem paak^u L'ōp!ēk'a
 xwēmē. Wā, lā paāk^u texema q!waabā^éyasa LEq!EXsdē lexā^éya.
 Wā, hē^émis la k'ilk'ilasa lexēlaēnoxwa aēk!laakwē paak^u wis- 15
 wūltowē L'ōp!ēk'a. Wā, laem mel'gaalelōdālasa k'ilg'imē
 L'ōp!ēk' lāxa xwēmē lē^éwa la ēk!ēbal^éida q!waabā^éyē. Wā,
 laem lēgades q!wāsgema^éyasa LEq!EXsdē lexā^éya. Wā, lāda
 waōkwē lexēlaēnox^u lēqelas q!waēlē lāxa q!wasgema^éyē. Wā, lā
 hēx^ésāem g'wēg'ilaq lālaa qa ēnemp!enk'ōstāwīsē ēwālasgemasas 20
 lāxens q!wāq!wax'ts!āna^éyēx. Wā, g'il^émēsē lālex ēnemp!en-
 krostāwē ēwālasgemasas lāxens q!wāq!wax'ts!āna^éyaxs laē āx^éēdxa
 lālēkwala paak^u L'ōp!ēk'a qa^és gwāgwanagetōdēxa q!waēlē. Wā,
 g'il^émēsē la ēwīla la gwānagēkwa ōxtā^éyasa q!waēlē ēk!ōt!endā-
 laxa xwēmāxs laē k'ilg'ilendēx āwāxsta^éyasēs LEq!EXsdē lexā^éya. 25
 Wā, hēem lēgades k'ilg'ixstendēsa LEq!EXsdē lexā^éya yix la
 k'ilk'asō^és. Wā, g'il^émēsē g'wālexs laē āx^éēdxa dzexekwē denasa
 qa^és mel'gaalelōdēs lāx wāx'sanā^éyasa LEq!EXsdē lexā^éya lāx
 negōyā^éyas g'ildolāsas. Wā, hēem lēgades k'lak'logwasē yīsa
 LEq!EXsdē lexā^éya. Wā, lāda waōkwē lexēlaēnox^u lēqelas 30
 māmadasē lāq. Wā, laem g'wāla ts!ōyats!ēlaxa lēx'semē
 LEq!EXsd lexā^éya.

- 1 **Cedar-Bark Basket (1).**—Now the flat-bottomed basket is finished. | Then the woman takes cedar-bark and puts it down at the place where she is seated, | not far from the fire of the house, so that the | heat of the fire just strikes it. She measures the cedar-bark with her hand ||
- 5 and cuts off a length of five spans | with her fish-knife. When the cedar-bark has been cut, | she splits it so that it is one | finger-width wide in the middle, in this manner:  | This will be the
- 10 bottom of the cinquefoil-basket. As soon as all || the cedar-bark has been split in the middle, the woman who makes the basket takes cedar-sticks | and splits them in square pieces half the thickness of the | little finger, and she measures them so that each is two spans | long. Then she breaks them off. | When this has been
- 15 done, she takes a narrow strip of || split cedar-bark, and she takes the two | cedar-sticks that have been measured and places them together crosswise, in this way:  Then she | ties them together with the narrow split cedar-bark. As soon as this has been finished, she | takes  another one of the cedar-sticks that have been measured and puts it | on the other end of those that have
- 20 been tied together, and she  ties it on with narrow || split cedar-bark, in this manner: After this has been done, she | takes up another one of the cedar-sticks that have been measured, and she puts it | on the ends of the two sticks, and she ties

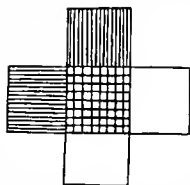
- 1 **Cedar-Bark Basket (1).**—Wä, laemla gwāla leq!exsdē lexafya; wä, laxaēda ts!edāqē āxēdxa denasē qa's āxēālilēs lāxēs k!waēlasē lāxa k!lēšē ālaem qwēsala lāx legwīlasēs g'ōkwē qa ā'mēsē hēlālē L!ēs'alā-ēna'yasa legwīlē lāqēxs laē menments!ālaxa denasē. Wä, laem
- 5 bāl'itsēs q!wāq!wax'ts!āna'yē lāq. Wä, sek!ap!enk'ē bāla'yasēxs laē t!ōts!entsēs xwālayowē lāq. Wä, g'il'mēsē 'wīla la t!ōt!ets!aa-kwa denasaxs laē dzedzensexdeq qa 'nāl'f'nenmdenēs lāxens q!wā-q!wax'ts!āna'yēx yīx āwādzewasas yīxa negedzā'yas gra gwālēgra (fig.) yīxa ōxsdēlasa leg'ats!ēlē L!ābatēlasō's. Wä, g'il'mēsē 'wīla
- 10 la dzexoyewakūxs laēda L!ābātēlaēnoxwē ts!edāq āxēdxa k!wax-lāwē qa's xōx'wīdēq qa k!lēk!ewelx'ēunēs. Wä, lā k!lōden lāxens selt!ax'ts!āna'yēx yīx āwāgwidasas. Wä, lā bāl'ideq qa maēmalp!enk'ēs āwāsgemasasa mōts!aqē lāxens q!wāq!wax'ts!āna'yaxs laē k'ōx'sendeq. Wä, g'il'mēsē gwālexs laē āxēdxa ts!ēlts!eq!astowē
- 15 dzexek^u denasa. Wä, laxaē āxēdxa malts!aqē lāxa menēkwē k!waxlāwa qa k!ak'etōdēs ōba'yas gra gwālēgra (fig.). Wä, lā yālōtsa ts!eq!adzō dzexek^u denas lāq. Wä, g'il'mēsē gwālexs laē ēt!ēd āxēdxa 'nemts!aqē menēk^u k!waxlāwa. Wä, laxaē k'atbents lāx āpsba'yasa lā yālewakwa qa's yil'alelōdēs yīsa ts!ēq!adzowē
- 20 dzexek^u denas lāq; gra gwālēgra (fig.). Wä, g'il'mēsē gwālexs laē ēt!ēd āxēdxa 'nemts!aqē menēk^u k!waxlāwa qa's k!ak'etbendēs lāx ōba'yasa malts!aqē. Wä, lāxaē yālemg'aaelōts wax'sba'yasēs

it to both ends. | She just ties it on with narrow split cedar-bark. 23
Now | it is this way, and it is the stiff bottom of the clover-
basket, for || that is what the cedar-sticks tied together 25
are called. Therefore all the | clover-baskets are of the
same size when they are made by the basket-makers. One

is neither | bigger nor smaller than another, for the bottoms
are measured. | When this is done, the woman takes the cedar-
bark that has been split | and measured off, and she
splits it again down to one end, || in this manner: Then she 30

takes the stiff bottom and places
middle of the cedar-bark, in this way:
weaves it like a mat in | coarse
so that it is of the
bottom. Now it

way,
woven
in || split
been

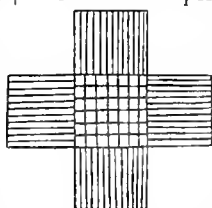


it is of the
Now it
and it is
in broad strips;" namely, the bottom woven
cedar-bark. When the stiff bottom has 35


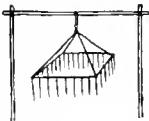


covered, | the woman splits the cedar-bark
the | edge of the
After | she has
narrow split |
through the cor-
|| woven bottom 40
| two ends to the

into narrow strips, starting from
stiff bottom, in this way:
split it, she takes a long strip of
cedar-bark, puts the end
ners of the stiff bottom into the
of the basket, and she ties the



ālem k'at!aleloyā yīsa ts'ēq!adzowē dzEXEKwa denas laq. Wā, lā 23
g'a g'wālaxs laē g'wālēda L!āxaxsdēlāsa l'ēg'ats!ēlē L!ābata (*fig.*)
qaxs hē'maē l'ēgēmsa yāLEWakwē k'!waxlāwa lāg'ilas 'nemālasa 25
l'ēg'ats!ē L!ābatāxs laē k'!itase'wa yīsa L!ābatēlaēnoxwē k'!ēas
'wālats. Wā, lāxaē k'!ēas āmās qaēda menyayowēxa L!āxEXsda'yē.
Wā, g'il'mēsē g'wāLEXs laēda ts!ēdāqē āx'ēdxa menments!aakwē
dzEXōyEWak^u denas qa's dzEX'ēdē ēt!ēdxa denasē lābēnd lāx āpsba-
'yas, g'a g'wālēg'a (*fig.*). Wā, lā āx'ēdxa L!āxEXsda'yē qa's āxdzō- 30
dēs lāxa nēgēdzā'yas g'a g'wālēg'a (*fig.*). Wā, lā k'!it!ēdeq qa
āwādzolidekwēs. Wā, hē'mis qa 'nemādzowēsēs k'!ita'yē l'ē'wa
L!āxEXsda'yē. Wā, laem g'a g'wālē k'!ita'yasēg'a (*fig.*). Wā, hēem
l'ēgades k'!it!EXsde'yē āwādzōlidek^u, yīxa ōxsdeyē, yīxs laē gadze-
qalēda dzEXEKwē denasa. Wā, g'il'mēsē hamelēg'idzōwa L!āxEXs- 35
da'yaxs laēda ts!ēdāqē hēloχ^usend dzedzEXSENDxa g'āg'īLEla lāx
ēwūdxa'yasa L!āxEXsda'yē qa ts!ēlts!ēq!astowēs (*fig.*). Wā, g'il-
'mēsē g'wāl dzedzEXs'ālaq laē āx'ēdxa g'ilstowē ts'ēq!adzō dzEXEK^u
denasa qa's nēxsōdēs lāx k'!ēk'!ōsāsa L!āxEXsda'yē hēxsāla lāx
āwādzolidekwē k'!it!EXsdēndēsa L!ābatē. Wā, lā mōkūmg'aalelōts 40
wāxsba'yas lāxa k'!ēk'!ōsāsa L!āxEXsda'yē g'a g'wālēg'a (*fig.*). Wā,

- 42 corners of the flat bottom, in this way:  | Then she ties on
strips of split cedar-bark to the center, | where
they cross, in this manner:  As soon as this is
done, | she hangs the strings that she has tied to it to a
45 pole in the corner of the || house, and she measures
the height so that she may sit by its side when she is weaving
it; and | she ties the cedar-bark strings to the pole, and now it
is | in this way.¹ As soon as this is done, she takes long, split, |
narrow cedar-bark, which is called "woof." It is as wide as
50 this.² And she begins | weaving at the corner of her basket || and
weaves around it. After she has gone around once, she | adds on
another strip and continues weaving. Now there are two woof-
strands. | After she has gone around once, she puts on another one
and weaves it in; | and after she has gone around once, she adds on
still another one | to weave with. Now there are four of them.
55 Now she weaves around; || and as soon as she has the size that she
wants for the height of the cinquefoil-basket, | she twists in the warp-
strands. When this has been finished, she continues | making baskets,
for sometimes she needs as many as ten baskets if she has a large |
cinquefoil-garden. |

1 **Basket for Viburnum-Berries.**—You know already all the ways of work-
ing | roots and cedar-withes: therefore I will | talk about the way in

- 42 lä möx^éwitsa g'ilstowē dzexek^u ts'lēq'lastowē denas lāxa nexdzāwas
gādzexēdaasas g'a g'wālēg'a (*fig.*). Wā, g'il^émēsē g'wālexs laē
gēx^useq!entsa ālē möx^éwalelōdayōs lāxa q'ēldemēlaxa onēg'wīlas
45 g'ōkwa. Wā, ā^émisē gwanāla qā^s k'!wanā^élilēqēxs lālē k'!taq laē
mōx^éwitsa tēgwēlemē denas lāxa q'ēldemēlē. Wā, laem g'a
g'wālēg'a.¹ Wā, g'il^émēsē g'wālexs laē āx^éēdxā g'ilsg'ilstowē dzexek^u
ts'lēlts!ēq'lastowē denasa. Hēem lēgades k'!idema g'aem āwādzē-
watsē g'ada.² Wā, lä k'!it!alēlōts lāxa k'!ōsāsēs L'ābatēlasē^éwē
50 qā^s mēlē^éstalēxs laē k'!ātaq. Wā, g'il^émēsē lā^éstēda ^énemts!aqxs
laē g'īnwasa ^énemts!aqē k'!idema lāq. Wā, lā ma^éts!aqā k'!idema.
Wā, g'il^éemxaāwisē lā^éstaxs laē g'īnwasa ^énemts!aqē qā^s k'!it!a-
lēlōdēs. Wā, g'il^éemxaāwisē lā^éstaxs laē g'īnwasa ^énemts!aqē
k'!idema. Wā, la^émē mōts!axsē^éstālxas laē k'!ittsē^éstālaq. Wā,
55 g'il^émēsē lāg'aa lāx g'wē^éyās qā ^éwālasg'ematsa lēg'ats!ēlē L'āba-
tēxs laē malagēxstēndēq. Wā, g'il^émēsē g'wālexs laē hanal
L'ābatēla qaxs ^énāl^énemp!ēnāē neqasgēmē L'ābatila^éyasa lēxedzās
lēg'ēdzōwē.

1 **Basket for Viburnum-Berries.**—Wā, laem^élas q'!ālela ^énāxwa g'wēg'i-
latsēxa L'ōp!ēk^é lē^éwa tēxēmaxs laē ēaxēlaq. Wā, hēt!ēn lāg'ila
^énēx' qen g'wāgwēx^és'ālē lāxa ts'ēdāqaxs laē lēxēlaxa k'!oxstano-

¹ See last figure.

² About 6 mm. wide.

which the woman makes the basket | for viburnum-berries. It is made differently from other baskets. The weaving || is done in the same 5 way. The only thing that is different is that the sides are straight up and down, | and the bottom is flat. It is measured so as to fit into the | box for steaming viburnum-berries. The bottom is bent square, in this way:

side. It is |
one long
short side.
two fingers |
loosely into
four || spans



| There are two handles to it, one on each
two spans high, and || two spans long, and 10
span and one short span | is the length of its
| The box for cooking viburnum-berries is
wider than this size, so that the basket fits
| the box when it is put in. The box is
high. As soon as | the cooking-basket for 15
viburnum-berries has been finished, it is put down at a damp place,
so that | the weaving may not get loose, for it is not well woven. |

Basket for Wild Carrots.—The wife makes a | cedar-bark basket. You know already about the making of || baskets, for it is the same 20 as the cinquefoil-basket. The only | difference is that it is shallower than the cinquefoil-basket. | The basket for carrots is made of broad strips. |

Cedar-Bark Basket (2).—You know already | how baskets are made. 1 The only difference in the basket for | lily bulbs is that it is woven

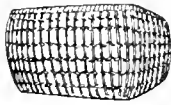
waxa t!elsē lexafya, yîx ôgûqālaē lāxwa laelxa'yēx yîxs yō'maē
gwālē k'îlk'a'ya. Wā, la lēx'aem ôgûqalayosēx hēyanîē leq!- 5
exsdaē, yîx; laē menēk^u, qa's â'mē hēldzēxbeta lāx laxalts!ā lāxa
q!ōlats!ēlaxa t!elsē. Wā, lā k'îk'!ôgēkwē ôxsde'ya's ga gwālēga
(fg.). Wā, lā mālē k'îk'!ôgwasas lāx wāx'sanā'ya's. Wā, la mālpl'en-
k'ostāwē 'wālasgemasa lāxens q!wāq!wax'ts!āna'yēx. Wā, lāxae
malp!enk'ē gîldōlās lāxen q!wāq!wax'ts!āna'yēx, yîxs ts!ex'ts!anē- 10
bālaēda 'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx, yîx ts!eg'ōlās.
Wā, lālē mālđenē lālēxalagawa'yasa q!ōlats!ēlaxa t!elsē lāxens
q!wāq!wax'ts!āna'yēx qa dzebeqelēsēxs laē hānāxalts!āwa k'!ōxstā-
nowē lexāxa t!elsē. Wā, lā mōp!enk'ustāwē 'wālasgemasas lāxens
q!wāq!wax'ts!āna'yēx, yîxa q!ōlats!axa t!elsē. Wā, grîf'mēsē 15
gwāla k'!ōxstanowē lexāxs laē hānēgwēlem lāxa dēlnēlē qa k'!ēsē
s'tēnakūlē k'îlk'a'ya's, qaxs k'!ēsaē ačk'!aakwē k'îlk'a'ya's.

Basket for Wild Carrots.—Wā, lāla genemas L!ābatilaxa den-
tsemē L!ābata, qax lēf'maaqōs q!lālelax gwēgīlasasa L!ābatilāxa
L!ābatē qaxs hē'maē gwālēda t!egwats!ē L!ābata. Wā, lēx'a'mēs 20
ôgûx'îdayosēxs â'maē kwākwatsemālagawēsa t!egwats!ē L!ābata.
Wā, laxaē āwādzōlīdēkwēda k'îdēla'yasa xetxet!aats!ē L!ābata.

Cedar-Bark Basket (2).—Wā, laemlasnaxwa q!lālelax gwayi!lālasasa 1
L!ābatila. Wā, lēx'a'mēs ôgûqālayōsa L!ābatila qa's x'ôgwats!ēxa

flat and low, for its length | and breadth are two spans each and it is
 5 one || span high. It has | no holes along the rim for lashing, as the
 other baskets have, | for lashing them when they are being tied up.
 The baskets for lily-bulbs have the tops of the sides bent backward. |
 That is all about this. |

Huckleberry-Basket.—As soon as this is done, she begins to make the
 10 basket || for shaking the huckleberries into; but I will not | talk about
 the making of the basket, for the only thing that is different about
 the huckleberry-basket | is that it has a wide mouth and low sides
 and narrow bottom, | and that it is very finely made
 in this way: When | this is finished, she makes another
 15 smaller bas- ket of medium size. || It is made in the
 same way as the large | swallowing-basket. |



Box for picking Salmon-Berries.—Let me for a while talk about
 what the hooked box for picking salmon-berries is, | and what its
 sizes are. It is just this. The box is made of the best kind of cedar-
 20 wood, and || the hooked box is well made. It is | made as light as
 possible, and it is made in the same way | as they make the oil-box;
 and these are its sizes. It is | one span and a short span high, and
 25 is | one span and four fingers long, || and one span wide. | It has the

3 x'ōkūmaxs peqelaē yīxs kūtelaē, yīxs malp'enk'ilā'laēs g'ildōlasē
 LE'wis ts'leg'ōla lāxens q'lwāq'lwax'ts'lāna'yēx. Wā, ā'mēsēla 'nemp'en-
 5 k'ustāwē 'wālasgemasas lāxens q'lwāq'lwax'ts'lāna'yēx. Wā, laxaē
 k'leās t'emag'ats'extēs hē gwāleda L'lā'lebatāxs malagextalaē
 qa neyēnix'sālatsa t'emag'īmas yīxs ā'maē gwāgū'nāg'ete'wakwē
 ōxtā'yasa āwaxsta'yasa x'ōgwats'lē L'lābatā. Wā, laem gwāl lāxēq.

Huckleberry-Basket.—Wā, g'il'mēsē 'wī'la gwālexs laē k'ilats'eg'i-
 10 laxēs k'ilats'lēlaxa gwādemē lexa'ya. Wā, lā'lalen k'lēs gwāgwēx-
 s'ālal laqēxs laē lexēlaq. Wā, la lēx'aem ōgū'qalayōsa k'ilats'lāxa
 gwādemaxs lēxextaē; wā, lā kūtela; wā, laxaē t'ōgwapa; wā,
 hē'misēxs ālak'lālaē t'ōlt'ōxsema gra gwālēgra (fg.). Wā, g'il'mēsē
 . . . gwālexs laē ēt'lēd k'ilāts'lēg'ilaxa āmāyē hēlomagem k'ilats'lē
 15 lexa'ya. Wā, laemxaē hēem gwālēda 'wālasē nāg'ē k'ilats'lē
 lexa'ya.

Box for picking Salmon-Berries.—Wā, g'a'māslen gwāgwēx's'e-
 x'īd lāx gwēx'sdemasa ga'lekwē hāmyats'lēxa q'lāmdzekwē, yīx
 'wālayasas yīxs lēx'a'maē wūlx'itse'wa ālā la ēk' kwaxlāwa, qaxs
 20 ālaē la aēk'lakwa ga'lekwaxs laē wūlase'wa. Wā, hē'misēxs ālaē
 k'lwāk'wayaak', qa's klūtsemē. Wā, la yūem gwālē wūla'yasē
 wūlā'yasa dengwats'lē. Wā, g'a'mēs 'wālayatsēgra, yīxs 'nem-
 p'enk'aē hē'mēsa ts'lex'uts'lāna'yē 'wālagostawasas; wā la mōdenba-
 lēda 'nemp'enk'ē lāxens q'lwāq'lwax'ts'lāna'yēx yīx g'ildōlās:
 25 wā, lā 'nemp'enk'ē ts'eg'ōlās lāxens q'lwāq'lwax'ts'lāna'yēx.

thickness of one-half of the tip of the little finger, | and it is well made. 27
It is grooved all over with fine grooves, in this manner.¹ | When it is
done, the wife of the box-maker takes the very best | cedar-bark to
make a packing-strap. The cedar-bark is split || into very narrow 30
strips, and each end is twisted to a rope. In the middle it is woven
like a mat, | in this way:

the forehead-strap is
twists a small cedar-bark



As soon as
finished, | she
rope; and

when she thinks | it is long enough for being tied around the hooked
box, she stops | twisting rope. She takes the hooked box, turns it
around, and half way up its height || she winds the cedar- 35
bark around it as tightly as possible. She puts it around
four times, | and she ties the end to :
she has done so, she cuts off the cedar-
Then she takes the part that she has
loop underneath, passing over the bottom board, brings it up,
and takes a turn | at (4). She puts it around four times. Then
she ties the end at || (4). As soon as this is done, she takes the 40
packing-strap which passes around her forehead, and | puts it on
with two half-hitches at the end at (1) and also at (2). | That is the
carrying-strap for the hooked box. That is all about this. ||




Tump-Line.—As soon as the basket has been finished, | she takes 1
cedar-bark and measures off one long fathom | and two spans for | its

Wä, lä k'ōden lāxens selt!ax'ts!āna'fye lāxa mā'k!emēx'ts!a'fya's 26
yīx wāx'semasas. Wä, lä aēk'laakwa, yīx k'wēdekwaēg'a gwāle'g'a.¹
Wä, g'il'mēsē gwālexs laē genemasa wū'lēno'xwē āx'ēdxa ālāxat! ēk-
denasa, qa's q'ale'yōgwilēq. Wä, laem ts!ēlts!eq!astōwē dzexa-
'yase denasē, yīx laē mielkwēs wāx'sba'fye. Wä, lä k'idōyewa- 30
kwa g'a gwā'lēg'a (*fig.*). Wä, g'il'mēsē gwāla q'lāleyōwaxs
laē melx'ēdxa 'wīl'enē densen denema. Wä, g'il'mēsē k'ōtaq
laem hēlala 'wāsgemasas lāx welxsemēsēs gālekwxas laē gwāl
melaq. Wä, lä āx'ēdxa gālek'wē qa's negōyōdē 'wālasgemasēxs laē
qex'semts lāq, qa's lek'ūtsemdē qenōyōts. Wä, lä mōp'lenē'sta 35
lāqēxs laē yīl'alelōdex ōba'fya's lāx (1) lō' (2). Wä, g'il'mēsē
gwālexs laē t!ōts!endeq. Wä, lä galōp'lēts ōba'fya'sēs t!ōsoyowē
lāx (3), qa's lä x'imaabōdālax pāq!exsda'fya's, qa's g'āxē galop'lēts
lāx (4). Wä, laemxaē mōp'lenē'stax laē yīl'alelōts ōba'fya's lāx
(4). Wä, g'il'mēsē gwālexs laē āx'ēdxa q'lāleyowē qa's lä māx- 40
'walelōts āpsba'fya's lāx (1); wä, laxaēs āpsba'fya's lāx (2). Wä,
laem aōxlaēkwa gālek'wē lāxēq. Wä, laem gwāla.

Tump-Line.—Wä, g'il'mēsē gwāle k'ilāts!eg'ila'fya's lexa'fya, laē 1
āx'ēdxa denasē qa's bāl'idēq qa 'nemp!enk'ēs lāxens bālxa;

¹ See figure below.

5 length. Then she takes the straight knife and || cuts it off, and she puts the bark into water to get soaked. | She does not leave it there long before taking it out. Then she | splits it into narrow strips; and after it has been split, | she twists it into a rope three | spans long; and then she continues plaiting it like a mat, beginning with the rope
10 that she has twisted. || This plaiting is three spans long, and serves as a strap over the forehead for carrying the basket. | When she reaches the end, she twists it again, beginning at the end of the | matting, and the twisted rope is also three spans long. | After it is finished, | it is in this way.¹ This is called the "forehead-strap," and is
15 tied || to the opening of the huckleberry-basket which she has made. |

Back-Protector.—After she has finished all the baskets, | she quickly splits cedar-bark five spans in length; | and when she thinks she has enough, | she takes some narrow split cedar-bark and she weaves the
20 middle || together in this manner,  so as to keep the strands close together. This is two spans | in width. As soon as this has been finished, | she hangs it over the mat-stick, and she sits down at the place | where hangs the cedar-bark that she is going to weave, and she begins weaving in the middle. | When she reaches the end, she puts in the selvage; and

3 hē^hmisa malp!enk^hēs ēseg^hiwa^hyas lāxens q!wāq!wax^hts!āna^hyēx,
yix wāsgemasasēxs laē dāx^hēdxēs nexx^hāla k^h!āwayowa qa^hs
5 t!ōts!endēq. Wā, lā hāpstendeq lāxa ēwāpē qa pēx^hwidēs. Wā,
k^h!ēst!a gēstalilexs laē āx^hwüstendeq lāxa ēwāpē, qa^hs ts!elts!ē-
q!astōgwilēxs laē dzēdzexsālaq. Wā, g^hil^hmēsē wī^hla la dzexekūxs
laē āek^h!a melx^hēideq qa yūdux^hp!enk^hēsa melkwē lāxens q!wā-
q!wax^hts!āna^hyēx. Wā, lā k^h!itlēd g^hāg^hilela lāx melā^hyas. Wā,
10 lā yūdux^hp!enk^hēmxaē ēwāsgemasasa k^h!idēdzewakwē q!alēyōwa.
Wā, g^hil^hmēsē lābendeq laē ēt^hlēd melx^hēid g^hāg^hilela lāx ōba^hayasa
k^h!idēdzewakwē. Wā, laēmxaē yūdux^hp!enk^hē ēwāsgemasas mela-
ēyas lāxens q!wāqwax^hts!āna^hyēx. Wā, g^hil^hmēsē gwālexs laē
g^ha gwālēg^ha.¹ Wā, laēm lēgades q!alēyowē. Wā, lā t!ēm^hx^halēlōts
15 lāx āwāxsta^hyasēs k^h!ilatslēg^hilaē lex^haya.

Back-Protector.—Wā, g^hil^hmēsē gwāl wī^hlē L!ābatēla^hyasēxs laē
hanāx^hwid dzēdzexsendxa denasēxa sek^h!āp!enk^has āwāsgemasē
lāxens q!wāq!wax^hts!āna^hyēx. Wā, g^hil^hmēsē k^hōtaq laēm hēl^hā-
lāxs laē āx^hēdxa ts!ēq!adzowē dzexek^h denasa qa^hs yibōyōdēs
20 lāxēs dzexēx^hdē g^ha gwālēg^ha (*fig.*) qa q!asālēs lāx malp!enk^h!ēna^hyas
ēwādzewasas lāxens q!wāq!wax^hts!āna^hyēx. Wā, g^hil^hmēsē gwālexs
lāē gēx^hseq!ents lāxa k^h!itdemēlaxa lē^hwa^hyē. Wā, lā k!wāg^halila lāx
gēwēla^hsas qa^hs k^h!itlēdēq g^hāg^hilela lāx yibōyoda^hyas. Wā,
g^hil^hmēsē lābendqēxs laē mālagestendeq. Wā, g^hil^hmēsē gwāl

¹ See figure on p. 141.

after|| she has finished weaving it, she turns over what she is weaving, 25
and she again starts from | the middle and weaves downward; and
when she gets to the end, | she puts in the selvage. After this has
been done, | she takes it down, takes her fish-knife, and cuts off the
rough ends | that are sticking out. When she has cut them off all
around the || selvage, the back-protecting mat for digging clover is 30
done. |

Belt.—She also splits cedar-bark into narrow strips of the same 1
width as the one she used | when splitting bark for the back-protector
for digging clover. | This is the width.¹ She weaves it so that it is
three fingers | wide and one fathom long. || When she comes near the 5
end, she lets it | taper; and when it is one fathom | long, the end is
narrow; and she twists a rope out of the same bark that she used |
for weaving; and when the rope is also one | fathom long, she ties a
knot at the end || so that it will not untwist. Now the cedar-bark 10
belt is | two fathoms long. She uses it when she goes to dig clover. |




Implement for peeling Cedar-Bark.—When (a person) gets ready to
go | to peel off cedar-bark in the woods, he takes | his small ax,
and he takes a branch of pine, flat at one end, four || spans long, and 15
two finger-widths | in diameter. He also takes a flat, | rough sand-

malaqaqēxs laē xwēl¹ELōdxēs k'litāse¹wē qa¹s g'äg'ilelēxat! lāxa 25
yibōyoda¹yas qa¹s banōlelē k'litāq. Wä, g'il¹emxaāwisē lābendex
ōba¹yasēxs laē mālagextendeq. Wä, g'il¹mēsē g'wālexs laē
gēxwaxōdeq qa¹s āx¹ēdēxēs xwālayowē qa¹s t'ōsālēx ōba¹yasa
q!wadzāyāq. Wä, g'il¹mēsē ¹wēlā t'ōsōdxa wāx¹sabala lāxa mala-
qa¹yas laē g'wāla lebg'elē lē¹wēxs ts!ōsēlaxa lex¹semē. 30

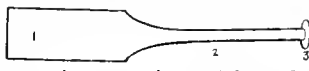
Belt.—Wä, lāxāē dzedzensexndxa denasē hēemxaē āwādzewē 1
dzexa¹yasē dzexa¹yas qa¹s lebg'elē lē¹wēxs ts!ōsēlaxa lex¹se-
mēxag'a āwōdzewēga.¹ Wä, lā k'litlēdeq qa yūdu¹x¹denēs wādze-
wasas lāxens q!wāq!wax¹ts!āna¹yēx. Wä, la ¹nemp!enk¹ē ¹wāsgēma-
sas lāxens bālax. Wä, g'il¹mēsē elāq lābendqēxs laē ts!ēq!ā¹na- 5
kūlē ōba¹yas. Wä, g'il¹mēsē lābendxa ¹nemp!enk¹ē lāxens bālāxs
laē wīlba. Wä, lā melx¹idxa ¹wilē densen denema g'āyōlem lāxa
k'litase¹wa qaxs hē¹maē ōbēsē. Wä, g'il¹emxaāwisē ¹nemp!enk¹-
lāxens bālāk¹ē melā¹yas densen denemaxs laē mōx¹ubendeq qa
k'lē¹sēs qwēlaxbax¹ida. Wä, laem malp!enk¹ē ¹wāsgēmasas denē- 10
dzowē wūsēganōs qō lāl ts!ōsalxa lex¹semē.

Implement for peeling Cedar-Bark.—Wä, hē¹maaxs laē xwānale-
lēda lālē senqalxa denasē lāxa āl!ē. Wä, hē¹mis āx¹ētsō¹sēs
sāyōbemē. Wä, lāla pexbaakwa l!enak¹asa mōmox¹dē mōp!enk¹ē
¹wāsgēmasas lāxens q!wāq!wax¹ts!āna¹yēx. Wä, lā māldex¹sā¹wē 15
¹wāg'idaxas lāxens q!wāq!wax¹ts!āna¹yēx. Wä, lā āx¹ēdxa pexsemē


¹ About 6 mm.

- 18 stone and places it by the side of the | fire of his house. He puts the
end of the pine-branch | into the fire; and when it is burnt, he takes
20 it || by the big end and puts the burnt end on the rough sandstone, |
and he rubs it on it so that one  end of it will become flat,
and it is bent | in this manner:  As
25 soon as the point is really sharp, || he takes tallow of  the
mountain-goat and chews it; | and he takes the bark-lifter with which
he is going to peel the cedar-bark, and puts the | flat end into the fire of
his house. When it gets quite | hot, he puts the chewed tallow on both
sides of | the flat end. He keeps on turning the bark-lifter while the ||
30 tallow is melting, so that it spreads over both sides. Then he | puts it
up near the fire so as to let the tallow soak in. When | it almost catches
fire, he stops heating it. Then he puts it down | in the corner of his
house so as to let it cool quickly; | and when it is cool, it is hard.
35 After that it is ready. || This is the bark-lifter of the first people when
they went to peel red cedar-bark | and yellow cedar-bark, of which
they made blankets before the white men came | in early days. |
1 **Spade.**—Her husband makes the spade for digging lily-bulbs. | It is
also chopped out of yew-wood. When he goes into the woods and | he

- 17 k'ōlōla de'na t'lēsema qa's g'āxē pax'āhīlas lāxa māg'īnwalīsas
lēgwīlasēs g'ōkwē. Wā, lā L'ENXLENTS wilba'yasa L'ōxūlp'enk'asa
mōmox'dē lāxēs lēgwīlē. Wā, g'il'mēsē x'ix'ēdēxs laē dāx'īdēx
20 LEX'ba'yas qa's āx'ālōdēsa k'lūmēlba'yē lāxa k'ōlōla de'na t'lēsema
qa's yīselālēs lāq, yīxa āpsōtba'yē qa pēxbēs, yīx wak'alaēna'yas-
ga g'wālēga (*fig.*). Wā, g'il'mēsē g'wālēxs laē ōgwaqaxa āpsō-
t'lēna'yēs. Wā, la'mē pēxba. Wā, lāxaē yīselalax wax'sōtba'yas qa
kelx'bēs ga g'wālēga (*fig.*). Wā, g'il'mēsē la ālak'lāla la eēx'baxs
25 laē āx'ēdxa yāsekwasa 'mēlxlowē qa's mālēx'wīdēq. Wā, lā
āx'ēdxa L'ōk'wayōlaxēs senqasōla denasē. Wā, lā L'ENXLENTS
pēxba'yas lāxa lēgwīlasēs g'ōkwē. Wā, g'il'mēsē ālak'lāla la
ts'elx'wīdēxs laē āxbentsa malēg'īkwē yāseku lāx wāx'sadza'yasa
pēxba'yas. Wā, ā'misē lēx'īlālaxa L'ōk'wayāxs laē yāx'īdēda
30 yāsekwē qa lās hamelālela lāx wāx'sadza'yas. Wā, lā ēt'lēd
pēx'īdēq lāxa lēgwīlē qa lā'laqōsa yāsekwē lāq. Wā, g'il'mēsē
lā elāq x'ix'ēdēxs laē g'wāl pēx'ēq. Wā, ā'mēsē lā k'adenē-
g'wīlaq lāxa onēgwīlasēs g'ōkwē qa halabalēs k'ōx'wīda. Wā,
g'il'mēsē k'ōx'wīdēxs laē L'EMx'wīda. Wā, la'mē g'wālala laxēq.
35 Wā, hēem L'ōk'wayāsa g'ālē begwānēmxs senqaaxa denasē
lē'wa dēxwē qa's k'ōlbawasīlaxs k'lēs'maōlēx g'āxa manāfāx
lāxa qwēsālā 'nāla.
1 **Spade.**—Wā, lāla lā'wūnēmas ēaxelaxa ts'oyayāxa x'ōkūmē.
Wā, hēemixaēda L'EMq'lē sōp'lētsōs yīxs laē ālāq lāxa āL'lē. Wā

finds (yew trees), he chops down one that is two | spans in diameter. When the tree falls, he measures off || two spans and chops it off with 5 his | ax. After he has done so, he splits it through the heart. | He takes the side without branches | and chops off all the heart-wood so that it comes off and so that | it is flat. After he has done this, he chops the other side so || that it is two spans thick, and | he chops it 10 well until it is smooth and of the same thickness. After | doing so, he measures one short span  and | chops it so that it is in this way: and he chops the top | so that it has a crosspiece on it. After finishing one edge, || 15 he does the same with the other edge. Now the end, | beginning at the bottom (1) is square. This is the digging-point, which extends to (2), | the middle handle, and towards (3), the crosspiece on top. After doing so, | he carries it in his hands as he goes home. He puts it down and | takes a piece of fire-wood, on which he adzes it. He takes his adz || and takes hold of the spade for lily-bulbs. With his | 20 left hand he holds it by the point, and he places the crosspiece (3) | on the fire-wood. In his right hand he takes the adz, and | he first adzes down at the middle handle (2), which he makes round. | When it is round, he turns the end so that the point (1) || stands on the 25

grîl'mēsē q!āqēxs laē hēx'idaem sōp!exōdxa mōdenx'sā lāxens 3
q!wāq!wax'ts!āna'yēx. Wā, grîl'mēsē t!āx'idexs laē bāl'idxa
malp!enk'ē lāxens q!wāq!wax'ts!āna'yaxs laē temx'sentsēs sōba- 5
yowē lāq. Wā, grîl'mēsē lāx'sexs laē nāq!eqax dōmaqasēxs laē
kūxsendeq. Wā, la'mēs hē āx'ētsō'sē wilemasēs ōk!waēdza'yē.
Wā, lā aēk'la sōpālax dōmaqas qa lawāyēs. Wā, hē'mis qa
ēnemādzowēs. Wā, grîl'mēsē gwāla laē sōp!ēdex āpsādze'yas qa
māldenēs lāxens q!wāq!wax'ts!āna'yaqē wāgwaxas. Wā, laxaē 10
aēk'la sōpaq qa ēnemādzowēs wāgwaxas. Wā, grîl'mēsē gwālexs
laē bāl'idxa ts!ēx'ts!āna'yē lāxens q!wāq!wax'ts!āna'yaxs laē
sōp!ēdeq qag'ēs gwālē g'a (*fig.*). Wā, laxaē sōbetendxa ōxtā'yas
qa gēxtewēlas. Wā, grîl'mēsē gwāla āpsōtedxa'yaxs laē hēm̄xat!
gwēx'idxa āpsenxa'yas. Wā, ā'misē la k'liwely'ūna ōxlā'yas 15
g'āg'ilela lāx ōxlā'yas (1) xa tsēgwayoba'yē hēgustāla lāxa (2)
daadzojewē lāg'aalela lāxa (3) gēxtā'yē. Wā, grîl'mēsē gwālexs
laē dāk'ōtelāqēxs laē nā'naku lāxēs g'ōkwē. Wā, lā āx'ālilaq qa's
āx'ēdēxa lēqwa qa's k'lim̄demaq. Wā, laxaē āx'ēdxēs k'lim̄la-
yowē qa's dāx'idēxa ts!ōyayōlaxa x'ōkūmē qa's dālēsēs gēm̄xōl- 20
ts!āna'yē lāx (1) tsēgwayoba'yas. Wā, lā lāk'lents (3) gēxtā'yē
lāxa lēqwa. Wā, lā dālasēs hēlk'ōlts!āna'yē lāxa k'lim̄layowaxs
laē hē grîl k'lim̄l'itsō'sē (2) daadzojewē qa lēx'ēnx'idēs. Wā,
grîl'mēsē lēx'ēnx'idexs laē xwēl'ideq qa hēs lā lēnqālas (1)
tsēgwayoba'yas lāxa lēqwa. Wā, lā k'lim̄l'ideq qa pelbēs yō gwā- 25

25 fire-wood, and he adzes it so that the  point becomes thin | like an adz, in this manner:¹ As soon as this is done, he takes | his crooked knife and shaves it off so as to make it smooth. Now | the digging-point is sharp; and he smooths the crosspiece on top | by shaving it. As soon as he has done so, he hard-
30 ens it by means of tallow. || You know the way it is done with the digging-stick for clover when it is heated | by the fire and rubbed with tallow to make the point brittle. | He does it in the same way when he is making the spade for lily-bulbs | when he is hardening the point of the spade that he is making. |

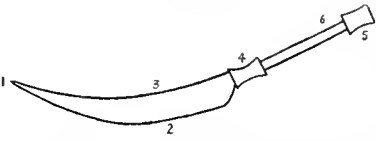
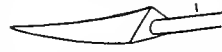
- 1 **Digging-Stick for Clover.**—First | this is searched for by the man. He takes his ax to go into the woods | to look for a yew-tree without branches. As soon as he finds one, he | cuts down the thick yew-tree
5 that has no branches. || When it falls down, he measures | five spans and | four finger-widths, nearly six spans, | then he cuts it off; and when it has been cut off, he splits it in two | through the heart.
10 When it has been split in two, he splits one side || again in two through the heart; and when this has been split, | it is triangular (in cross-section). He measures two spans | and four finger-widths | four spans, and cuts a notch into it, so that it is in size three | spans

26 lōxda sōbayōx; ɡra ɡwālegra (*fig.*). Wā, ɡil^εmēsē ɡwālexs laē āx^ε-ēdxēs xelxwāla k'lawayowa qa'sa'k'lē k'lawax qa qē-es. Wā, laem ēx'bēs tsēɡwayōba'yas Wā, laxaē qaqēts'lax ɡēxtā'yas lāxēs k'lā-^εwēna'yaq. Wā, ɡil^εmēsē ɡwālexs laē plap'lets'laxa yāsekwēlāq,—xēs
30 la^εmōs q'lāla lax ɡwēɡ'ilasasas ts'ōyayāxa lex'semaxs laē pex'asō lāxa legwile qa's yils'ētāse'wēsa yāsekwē qa l'emx'widēs ōba'yas. Wā, hē^εmis neqemɡ'ilte'wēsōsa ēaxelaxa ts'ōyayāxa x'ōkūmaxs laē plap'lets'lax tsēɡwayōba'yasēs ts'ōyayōgwila'yas.


- 1 **Digging-Stick for Clover** (Ts'ōyayōxa lex'semē).—Wā, hēem ɡil la alāsō'sa begwānemē; āx^εēdxēs sōbayowē qa's lā lāxa āl'lē ālāx ēk'etelā l'emq'la. Wā, ɡil^εmēsē q'lāqēxs laē hēx'idaem sōp'lexōdeq yīxa lexkwē l'emq'la lōxs k'leāsaē l'enx'ēna'ya.
5 Wā, ɡil^εmēsē tlāx'idexs laē mens'idex q'isēs q'lwāx'tslāna'yē. Wā, lā bāl'idxa sek'lāp'enk'ē lāxens q'lwāq'wax'tslāna'yēx hē'misa mōdenē lāxens q'lwāq'wax'tslāna'yēx yīx q'lāq'al'lep'elayāsēxs laē sōpsendeq. Wā, ɡil^εmēsē la temɡ'ikūxs laē kūxsendeq qa's naq'le-qēx dōmaqas. Wā, ɡil^εmēsē kūxsaak'lūsexs laē ēts'endxa āpsōdēlē
10 kūxsendeq nāq'eqax dōmaqas. Wā, ɡil^εmēsē kūxsaak'lūsexs laē k'ōk'lūnōsa. Wā, lā mens'idxa malp'enk'ē lāxens q'lwāq'wax'tslāna'yēx, hē'misa mōdenē bābelawēs lāxens q'lwāq'wax'tslāna-yaxs laē sōbetendeq qa ^εwilōyiwēs qa yūdux'denēs lāxens q'lwā-

¹ Seen sideways.

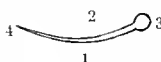
in this manner, this is done, he chops is three spans | from (4). | When it is squared, starting from (1), he chops out the heart | so that it all comes off; and when it is all off, he chops the one side | so it is flat (3). When it is finished, he lays it down flat || and he 20 chops (6) and (5) so that they are this way: When it is | triangular in cross-section, he chops at (3) so that it is pointed and so that it | bends back. Now it is one hand wide at (7), and it is four | finger-widths under each side of (7). | When this is done, | he carries it on his shoulders and goes home. Then he puts it down and || takes 25 his adz. First he measures | the grip at (5). Its length is one hand- width. He | cuts around it with his adz, so that the handle of the digging-stick (6) | is two fingers thick; and he does the same at (4), so that the grip is one | hand-width in length. When this is done, || he adzes (6) so that it is round; and after he has done 30 so, | he adzes the back (3), going to the hard point (1) of the | digging-stick. When this is done, he adzes the belly (2), | going towards the hard point of the digging-stick (1); and when this is done, | he takes his crooked knife and straight knife and cuts a



q'wax'ts!āna'fēx yix 'wāg'idasas g'a gwālēg'a (fig.) yix (1). Wā, g'il'mēsē gwālexs laē sōpalax (2) qa yūdux'denēs lāxens q'wā- 15 q'wax'ts!āna'fāqē 'wāg'idasa g'ūg'ilela lāx (1) lāxlēnd lax (4). Wā, g'il'mēsē la k'lewēlx' g'ūg'ilela lāx (1) laē sōpalax dōmaqas qa 'wīlāwē lāwā. Wā, g'il'mēsē 'wīlāxs laē sōp!ēldzōdxa āpsōd-dzā'yē qa pēx'ēdēs (3). Wā, lā gwālexs laē hāx'welsasqēxs laē sōp!ēdex (6) lō' (5) qa g'as gwālēg'a (fig.). Wā, g'il'mēsē la 20 k'lōk'lūnōsexs laē sōp!ēd (3) qa wīlbax'īdēs. Wā, hē'mis qa t'lēqalēs. Wā, laem emxlē 'wādzok'lūnasas (7), la mōdenē lāxens q'wāq'wax'ts!āna'fāqē benadza'yas (7). Wā, g'il'mēsē gwālexs laē wīk'flaqēxs laē nā'nakwa lāxēs g'ōkwē. Wā, lā wēx'alilaqēxs laē āx'ēdxēs k'līmlayuwē. Wā, hē'mis g'il mens'ītsō'sēda (fig.) (5) 25 q'wēdzadzētā'yē yixs emxlāē 'wasgemasas lāxens a'yasāxs laē tsex'sēstālasēs k'līmlayuwē lāq qa mālđenēs 'wāg'idasas (6) k'līlxlēqē. Wā, lāxāē hēem gwēx'īdex (4) yixs emxlā'maaxat! laxens a'yasowē yix 'wāsgemasasa daadzoyā'yē. Wā, g'il'mēsē gwā- 30 lexs laē aēk'la k'līm'īdex (6) qa lēx'ēnx'īdēs. Wā, g'il'mēsē gwā- lexs laē aēk'la k'līm'īdex (3) āwēg'a'yas lāg'aa lāx (1) p'lēsba'yasa ts!ōyayowē. Wā, g'il'mēsē gwālexs laē k'līm'īdex (2) ōk'waēdza'yē lāg'aa lāx (1) p'lēsba'yasa ts!ōyayowē. Wā, g'il'mēsē gwālexs laē āx'ēdxēs xēlxwāla lē'wēs nexx'āla k'lāwayowa. Wā, lā qemdō-

- 35 notch || at (7) with the straight knife, and he shaves it off so that it is hollow in the middle. | in this way: and he does the same at (5). | After this has been  done, he takes the crooked knife and shaves off | the whole digging-stick smoothly. When it has all been shaved off, | he puts it over the
40 fire of his house to dry, || and it stays there four days drying. When it is dry, he takes | perch-oil and pours it into a large | clam-shell. Then he takes tallow, which he puts down | by the side of the fire of his house; and he takes down his | digging-stick and heats the ends
45 over the fire of his house. When || it is burnt black, he takes the tallow and rubs it | on the end of the digging-stick. When this is done, he heats it again | over the fire, and he only stops heating it when it is scorched at the point | and when the tallow begins to boil as it is melt-
50 ing. Then | he takes also the perch-oil which he put into the large clam-shell, || and he takes rubbed shredded cedar-bark, puts it into the | perch-oil and rubs it on the digging-stick. When it is rubbed all over | and oiled with perch-oil, he heats the digging-stick over the fire of his | house; and when it is really hot, he again takes the | shredded cedar-
55 bark, puts it into perch-oil, and rubs it || on the hot digging-stick. When it is rubbed all over, | he stands it upright in the cool corner of the house. Then the | digging-stick for digging clover is finished.

- 35 yōdex (7) yīsa nexx'āla k'lāwayowa qa's k'lax'iwidē qa x'ilboyā-lēs'ga gwālē'ga (fig.) yix (7). Wā, lāxaē hēem gwēx'īdex (5). Wā, g'il'mēsē gwālexs laē āx'ēdxa xelxwāla qa's aēk'lē k'lax'iwid
ōgwida'yasa ts'ōyayowē. Wā, g'il'mēsē 'wīla k'lōkwē ōgwida'yas
laē lēs'alelōts lāx neqōstāwasēs legwīlē qa lem'x'widēs. Wā, lā
40 mōxsē 'nālās x'ilēlalelā. Wā, g'il'mēsē lem'x'widexs laē āx'ēdxa
dzēk'lwēsē qa's k'lūnxts'lōdēs lāxa 'wālasē xōxūlk'limōtsa met'lā-
na'yē. Wā, lā āx'ēdaxaaxa yāsekwē qa's g'āxē g'ig'alilas lāx
māg'inwalisasa legwīlasēs g'ōkwē. Wā, hē'mis la āxaxōdaatsēxa
ts'ōyayowē qa nōx'iwidē ōba'yas lāxa legwīlasēs g'ōkwē. Wā, g'il-
45 'mēsē la k'lūmla'nakūlaxs laē āx'ēdxa yāsekwē qa's megūlbē'yēs
lāxa ōba'yasa ts'ōyayowē. Wā, g'il'mēsē gwālexs laē ēt'lēd pex'īd
lāxa legwīlē. Wā, ā'f'mēsē gwāl pex'aqēxs laē k'wēk'lūmelk'iyax'-
īdē ōba'yas lōxs laē medelx'iwidēda yāsekwaxs laē yāxa. Wā, lāxaē
āx'ēdxa dzēk'lwēsē q'lōts'lāxa xōxūlk'limōtsa 'wālasē met'lāna'yaxs
50 laē āx'ēdxa q'lōyaakwē k'ādzekwa qa's dzōpstendēs lāxa dzēk'lwē-
saxs laē dzeg'ilents lāxa ts'ōyayowē. Wā, g'il'mēsē hāmelx'en la
q'elēx'sa dzēk'lwēsaxs laē pāpax'ilālasa ts'ōyayowē lāxa legwīlasēs
g'ōkwē. Wā, g'il'mēsē la ālak'lāla la ts'elqwaxs laē ēt'lēd āx'ēdxa
k'ādzekwē qa's dzōpstendēs lāxa dzēk'lwēsaxs laē ēt'lēd dzeg'ilents
55 lāxa ts'elqwa ts'ōyayowa. Wā, g'il'mēsē hāmelx'enxs laē dālaq
qa's lā lanēgwēlas lāx wūdanēgwēlasēs g'ōkwē. Wā, laem gwāla
ts'ōyaywaxa lēx'semē laxēq.

Digging-Stick for Roots.—First the man makes | a digging-stick of ¹ yew-wood for digging carrots. When it is nearly | spring, and the plants begin to have buds, the man | takes his ax and goes into the woods to look for a yew-tree. When || he finds one, he picks out a ⁵ good branch without knots, which is | bent and about two finger-widths thick. | He chops it off close to the trunk; and when it is off, | he measures off three spans and chops it off. | Then he chops off the end so that it is flat, and || it is like the stick for peeling off hemlock- ¹⁰ bark. After chopping it, he | goes home to his house. He carries it along. When | he arrives at his house, he puts down what is to be the digging-stick for digging carrots. He takes his | crooked knife and his straight knife and takes what is to be the digging-stick | for carrots and sits down. First the || bark of the yew-wood digging- ¹⁵ stick for carrots is shaved off with a straight knife. | When it is all off, he shaves off the sap, so that it is | all off; and when it is all off, he puts down his straight | knife, takes his crooked knife, and shaves | the digging-stick that is being made. He shaves it well, || so that it ²⁰ is smooth; and when it is smooth, | he shaves off the end so that it is flat, and he also makes it smooth and | a ⁴  ² little bent. There is a knob at the other end, in this way: | When the

Digging-Stick for Roots.—Wä, hēm g'il äx'etsō'sa begwānema ¹ ts'ōyayāxa xetēmē, yīxa l'ēmqlē. Wä, hē'maaxs laē elāq q'wā-xenxa yīxs grālaē temx'idēda q'wāq!wexēmasē, lāda begwānemē äx'ēdxēs sōbayowē qa's lā lāxa āl'ē ālāx l'ēmqlā. Wä, lā g'il'mēsē q'lāqēxs laē dōq'lūqa lāx ōk'a l'enk'ēdemsxa ōk'ētela lōxs ōk'aēs ⁵ wāwak'alāēna'yē lō's qa mālđenēs wāg'idasas lāxens q'wāq!wax-ts'lāna'yēx. Wä, lā sōp'lēx'lēndeq. Wä, g'il'mēsē lāx'sexs laē bāl'idxa yūdux'p'lēnk'ē lāxens q'wāq!wax'ts'lāna'yaxs laē temx'-'sendeq. Wä, lā sōp'lēdex ōba'yas qa pēxbēs ōba'yas. Wä, laem yō gwālōxda l'ōk!wayāxwa lāqē. Wä, g'il'mēsē gwāl sōpaqēxs laē ¹⁰ nā'nakwa lāxēs g'ōkwē. Wä, laem dālaq. Wä, g'il'mēsē lāg'aa lāxēs g'ōkwaxs laē äx'ālilasa ts'ōyayolaxa xetēmāxs laē äx'ēdxēs xel'xwāla l'ē'wis nexx'āla k'āwayowa. Wä, lā dāx'idxēs ts'ōyayolaxa xetēmē qa's k'wāg'alilēxs laē hē g'il k'!axālayoxa xex'ū-na'yasa l'ēmql'ek'lenē ts'ōyayowēs nexx'āla k'!āwayowa. Wä, ¹⁵ g'il'mēsē w'ilāwēda xex'ūna'yasēs laē k'!axālax xodzēg'a'yas qa w'ilāwēs ōgwaqa. Wä, g'il'mēsē w'ilāxs laē g'ēg'alilaxa nexx'āla k'!āwayowa qa's dāx'idxēs xel'xwāla k'!āwayowa qa's k'!ax'wīdēs lāx ōgwidā'yasēs ts'ōyayogwidase'wē. Wä, lāmē aōk'!axs laē k'!axwaq qa qēs'enēs. Wä, g'il'mēsē qāqēts!aakūxs laē aōk'!a k'!ax'wī- ²⁰ dex ōba'yas qa pēxbēs. Wä, laemxaē qāqēts!aq qa qēsēs lāxēs k'ak'elx'bālaēna'yē. Wä, la megūtālaxa lōxsemē g'a gwālēg'a (fig.) yīxs laē gwāla ts'ōyayāxa xetēmē. Wä, la l'ēqelēda waōkwē

digging-stick for carrots (some | Indians call it rock carrot) is
 25 finished, he puts it down by the fire of the house || so that
 the heat will strike its back; and when it begins to smoke, he |
 turns it over so that the inner side (2) is towards the fire; and when
 this | also begins to smoke, he takes deer-tallow and rubs it on | all
 over the stick and the knob (3). The name of | this knob is "top
 30 handle." Then he puts it down again by the side of the fire, || and
 turns it over so that the melting tallow will soak into | the digging-stick.
 When it nearly catches fire on account of the heat, | he wraps soft
 cedar-bark around his hand, takes hold of | the handle at the end of
 the digging-stick, and pushes the flat digging-point | (4) into the hot
 35 ashes. He watches it; and || when the hot ashes seem to boil up,
 he knows | that the point of the digging-stick is burnt black. | Then
 he takes the top handle of the digging-stick | and pushes it into the
 tallow; and when it has been there long enough, he | heats the point
 40 of the digging-stick again. When the melted || tallow at the end
 begins to boil, he dips it into cold | water and takes it out again.
 Now it is brittle. | Now the digging-stick for carrots is finished. |
 1 **Digging-Stick for Cryptochiton.** First the man goes | into the woods
 to get a branch of yew-wood. When he finds | a curved branch, he
 chops it off. When it is off, | he measures off two spans. Then he

bāk!ums xetxet!a lāq. Wä, lä k'adnolisas lāx legwīlasēs g'ōkwē
 25 qa L!ēs'alasēwēs āwīg'a'yas yīx (1). Wä, g'il'mēsē kwāx'ēdexs laē
 lēx'elēsaq qa L!ask'laēsalēs ōk'waēdza'yas yīx (2). Wä, g'il'ēmxaā-
 wisē kwāx'ēdexs laē āx'ēdxa yāsekwasa gēwasē qa's dzek'ēt!ēdēs
 laq qa hamelx'ēdēsēq lo'mē megūtā'ya yīx (3). Hēm lēgades
 q!wēdzadzeta'yē. Wä, lāxaē ēt!ēd k'adnōlisas lāxēs legwīlē. Wä,
 30 la'mē lēx'ilālaq qa lābetēsa yāxa yāsekwā lāx ōgwida'ya ts!ōyayo-
 waxa xetxet!a. Wä, g'il'mēsē elāq x'ix'ētsēs laēna'yē ts!elqwaxs
 laē sax'ts!ānālaxa q!oyaakwē k'ādzekwaxs laē dāx'ēdex q!wēdzadze-
 tā'ya ts!ōyayowaxa xetxet!a qa's L!enxbetalisēsa ts!ōyayōba-
 'yas yīx (4) lāxa ts!elqwa gū'na'ya. Wä, lä dōqwa!aq. Wä, g'il-
 35 'mēsē hē gwēx's la maemdelqūlēda ts!elqwa gū'nāxs laē q!āLE-
 laqēxs lē'maē k'līm!a'nākūlēda ts!ōyayoba'ya ts!ōyayowē. Wä,
 lä hēx'ida'mēsē dāx'ēdxa q!wēdzadzeta'yasa ts!ōyayāxa xetxet!a
 qa's L!enx'ēdēs lāxa yāsekwē. Wä, g'il'mēsē gagā!axs laē ēt!ēd
 pex'itsa ts!ōyayoba'yē lāxa legwīlē. Wä, g'il'mēsē maemdelqū-
 40 lēda yāxa yāsekwā lāx ōba'yasēxs laē L!enxstēuts lāxa wūda'sta
 'wāpa. Wä, lä xwēlax'üstendēq. Wä, la'mē L!emx'wida lāxēq.
 Wä, la'mē gwāla ts!ōyoyāxa xetxet!a laxēq.

1 **Digging-Stick for Cryptochiton.**—Wä, hēm g'il la āxsōsa begwā-
 nemē lāxa āL!ē L!enāk'asa L!emq!ē. Wä, g'il'mēsē q!āxa
 wāwak'alāxs laē sōpōdxa L!enak'ē. Wä, g'il'mēsē lāwāxs laē


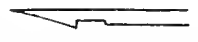
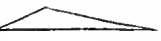
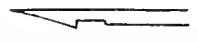
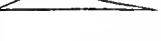



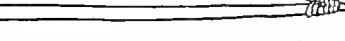
cuts it off, || and he chops the end until it is flat on one side. It 5
is two finger-widths | in thickness. After chopping | the ends, he
goes home, carrying the chiton digging-stick in his hands. | He
goes into his house, takes his knife, | and cuts off the bark and
the sap; and when || it is all off, he cuts the end so that it may be flat and 10
thin and | smooth, and it also has a round point, in this way.¹ Now
the digging-stick for cryptochitons is finished. | He takes deer-tallow
and | puts it down close to the fire. Then he takes the digging-
stick for cryptochitons and | pushes the flat end into the ashes where
it is not very hot. || He watches it; and as soon as it begins to 15
burn, he rubs the tallow | on both sides, and he keeps it a while.
Then he puts | the flat end back into the hot ashes; and he does not
keep it there long | before he takes it out and rubs more tallow on
both sides, | and he heats it by the fire of his house. When || it is 20
nearly burning, he puts it down in the corner of the house, so that it
cools off quickly; | and as soon as it gets cold, the point is brittle. |

Hook for Devil-Fish (1).—When the devil-fish hunter gets ready | to get
devil-fish, he first goes to get a long thin | young hemlock-tree. After
he finds it, he cuts it down, so that || it falls down. He cuts off the 25
branches and measures a piece two | fathoms long. Then he cuts off

bāl'idxa malp!enk'ē lāxens q!wāq!wax'ts!ānā'yēxs laē tsex'sendeq.
Wā, lā sōp!ēdex ōba'yas qō pexbēs āpsba'yas. Wā, mak!ēnx'sāwē 5
ēwāgridasas lāxens q!wāq!wax'ts!ānā'yēx. Wā, g'il'mēsē gwāl sōpax
ōba'yasēxs laē nā'nakwa. Wā, laem dāk!ōtelaxēs q!enyayāxa
q!enasē. Wā, lā laēl lāxēs g'ōkwē. Wā, lā āx!ēdxēs k'lāwayuwē
qa's k'laxā'lēx xex'wūna'yas lō' xodzēg'a'yas. Wā, g'il'mēsē
ēwīlāxs laē aēk'la k'lax'wēndex pexba'yas qa pelēs; wā, hē'mis qa 10
qēsēs; wā, hē'mis qa k'ilx'bēs, g'a gwālēg'a'xs¹ laē gwāla q!enya-
yōlaxa q!enasē. Wā, lā āx'ēdxa yāsekwasa gēwasē qa's g'āxē
k'wanōlisaxēs legwīlē. Wā, lā āx'ēdxa q!enyayōlaxa q!enasē qa's
L!engēsēs pexba'yas lāxa gūna'yē lāxa hēlālās ts!elqwalāēna'yē. Wā,
lā dōxdoqwaq. Wā, g'il'mēsē k'lūmelx'ēdexs laē dzex'ēitsa yāsekwē 15
lāx wāwax'sadza'yas. Wā, lā gagālexs laē xwēlaqa L!enxalīsasa
pexba'yas lāxa ts!elqwa gūna'ya. Wā, k'!ēst!a ālaem gāēsexs
laē dāx'ēideq qa's ōt!ēdē dzex'ēitsa yāsekwē lāxaax wāwax'sadza-
'yas. Wā, lā papax'lālas lāxa legwīlasēs g'ōkwē. Wā, g'il'mēsē
elāq x'ix'ēdexs laē āx'ālīlas lāx ōnēgwīlasēs g'ōkwē qa hālābalēs 20
wūdex'ēida. Wā, g'il'mēsē wūdex'ēdexs laē L!emx'ēwidē ōba'yas.

Hook for Devil-Fish (1).—Wā, hē'maaxs laē xwāna!idēda nēts!ēno-
xwaxa teq!wa. Wā, hē'mis g'il la āx'ētsō'sēda g'il!a wīlen q!wa-
q!waxmēdzema. Wā, g'il'mēsē q!āqēxs laē tsek!ēxlēndeq qa
t!ax'ēidēs. Wā, ēgūtēndex L!enāk'as. Wā, lā bāl'id qa malp!enk'ēs 25
lāxens bāla x'ix' ēwāsgemasas. Wā, lā k'laxāla xex'ūna'yas. Wā,

¹ See figure on p. 144.

27 the bark; | and when it is all off, he sharpens the thick end. | He
measures four finger-widths from the | thick end and cuts in
30 a notch in this manner:  Then he || cuts a piece
of hemlock-wood four  fingers long, | in this
shape:  After  this is done, | he takes
spruce-  root and splits it, and he takes | the hook of the
devil-fish spear and fits into the notch of the devil-fish spear, | and
beties  it on with the split root.
When  he has finished, || it is like
35 this:  Then he sharpens the thin
end to  | feel for the devil-fish. |

- 1 **Hook for Devil-Fish (2).**—Now I have finished talking about him | who
makes the kelp fishing-line. Now I shall talk about him who goes
to get | devil-fish to put on his line. First he has to take his |
straight-edged knife, which he takes when he goes into the woods to
5 look for a slim hemlock-tree. || As soon as he has found one, he cuts
it down, so that it falls | on the ground. He cuts off the branches.
After he has cut off the | branches, he cuts the top off. Sometimes | it is
two fathoms, sometimes three fathoms long. Finally he cuts off the |
10 bark, until it is white, and he cuts off || the top until it is sharp.
He does not sharpen the butt-end of the | pole for fishing devil-fish.
As soon as he has finished the long pole for fishing devil-fish, | he looks

27 g'il'mēsē 'wīlāxs laē k'!āx'wīdex lē'x'ba'yas qa ēx'bēs. Wā, lā
mens'idxa mōdenē lāxens q'!wāq!wax'ts!āna'yēx g'āg'ilela lāxa
ōba'yasa lē'x'ba'yasēxs laē qemt!ēdeq g'a gwālēg'a (*fig.*). Wā,
30 lā mōdenas 'wāsgemasē lāxens q'!wāq!wax'ts!āna'yēx grayōl lāxa
q'!wāxasē. Wā, lā g'a gwālēg'a (*fig.*). Wā, g'il'mēsē gwālexs laē
āx'ēdex L!ōp!Ek'asa ālēwasē qa's dzexsendēq. Wā, la āx'ēdex
galbelasa nēdzayowē qa's kit!alēlōdēs lāxa qemtba'yasa nēdza-
yowē. Wā, lā yil'alēlōtsa dzexekwē L!ōp!Ek' lāq. Wā, g'il'mēsē
35 gwālexs laē g'a gwālēg'a (*fig.*). Wā, lā k'!āx'wīdexa wīlba'yē qa
ēxbesa plēwayoba'yaxa teq!wa.

- 1 **Hook for Devil-Fish (2).**—Wā, la'men gwāl gwāgwex's'āla lāxa pena-
yogwēlāxa penayowē. Wā, la'mēsen gwāgwēx's'ālal lāxa tatēlāxa
teq!wa qa tēlēlasēxēs penāyowē. Wā, hēem g'il āx'ētsōsēs nex-
x'āla k'!āwayā qa's daakūxs laē alē'sta ālāx g'ilt!ā wīl q'!waxasa
5 lāxa āl!ē. Wā, g'il'mēsē q'!āqēxs laē k'!imt!ex!ēdeq qa t!āg'a-
elsē. Wā, lā k'!imtālax L!enak'as. Wā, g'il'mēsē 'wīlāwēda
L!enak'axs laē k'!imtōdex wiletā'ya. Wā, la 'nal'nemp!ēna
mah!enk' laxens bālax lōxs yūdux'p!enk'aē. Wā, lawīsla
k'!axwālax xex'ūnyas qa 'melk!ēnēs. Wā, laxaa k'!āx'wēdex
10 wiletāyas qa ēx'bēs. Wā, la!a k'!ēs ēx'bēda lē'x'ba'yasa nēdza-
yolaxa teq!wa. Wā, g'il'mēsē gwāla g'ilt!a nēdzayāxa teq!wāxs
laē ēt!ēd alēx'īdex wīlagawā'yasa g'ilx'dē āxānēms yīxs hēlts!ē;

for a stick smaller than the first one, which is the size of a | short span 13
 when the fingers are put around the butt-end of the | long pole for
 fishing devil-fish.¹ The one for which he is looking must be small. ||
 As soon as he finds it, he begins to cut it down with his straight- 15
 edged knife. | Then he does the same as he did with the former one: |
 only this is different, that the two ends are sharp, | and that it is
 shorter than the one he first made, for it is only a | fathom and a half
 long. There is also a hook made of the concave side of || hemlock 20
 on it. After he has shaved off | with his straight-edged knife, the
 butt-end of the pole for fishing devil-fish he cuts a notch three | finger-
 widths long, made in this way;² and as soon as | the notch is deep
 enough, he takes the brittle convex side of the hemlock- | tree and
 cuts it until its butt-end is sharpened. || He measures four finger- 25
 widths | and cuts it off so that it is | flat on one side. After he has cut
 it, he takes | spruce-root, splits it, and scrapes off the bark | and the
 juice; and when it is done, he takes the pole || for fishing devil-fish, 30
 puts the short end into the notched-end of the | pole for fishing devil-
 fish, and ties it on with the split root. | Now it looks | like this.³
 Now there is a hook at the end of the pole for fishing devil-fish. | This

˚staens ts!ex^uts!āna˚yēxs bāla lāx q!wēsēndayo lāx lēgūtā˚yasa 13
 g!lt!a nēdzayāxa teq!wa.¹ Wā lālālē wāwīlālālē la ālāsō˚s. Wā,
 g!l˚mēsē q!āqēxs laē k!lmt!ex!ēndentsēs nexx!āla k!lāwayowē 15
 lāq. Wā, la hēemxat! gwēx˚ēdqēxs gwēg!ilasaxa g!ālē āxās. Wā,
 lēx˚a˚mēs ōgū˚qalayosēs ˚nāxwa˚maē ēēx˚bēs wax˚sba˚yē. Wā,
 hē˚mīsēxs ts!ek!wagāwayaasa g!lē āxās qaxs ā˚maē ˚neq!ēbōdē
 ēsegriwa˚yas lāxens bāla. Wā, hē˚mēsēxs galbalaaxa L!ēm wēg˚a˚yasa
 q!waxasē lāsa. Wā, hē˚maaxs laē gwāl k!lāxwasa nexx!āla k!lāwayo 20
 lāx lēx^uba˚yasa nēdzayāxa teq!wa. Wā, lē qemt!ēdxa yūdūx˚-
 denē lāxens q!wāq!wax˚ts!āna˚yēxa g˚a gwālēg˚a.² Wā, g!l˚mēsē
 hē!ābetē qemta˚yasēxs laē āx˚ēdxa L!ēm wēg˚a˚yasa q!waxasē
 lāsa. Wā, la k!lāx˚wīdeq qa ēēx˚bēs āpsba˚yās y!x lēx^uba˚yas.
 Wā, g!l˚mēsē ēēx˚baxs laē mēns˚īdeq qa mōdenēs lāxens q!wā- 25
 q!wax˚ts!āna˚yēx. Wā, lē k!lmtsendeq. Wā, lē k!lāx˚wīdeq qa
 pēxk!ōt!ēnēs. Wā, g!l˚mēsē gwāl k!lāxwaqēxs laē āx˚ēdxa L!ō-
 p!ēk˚asa ālēwasē qa˚s dzet!ēdēq. Wā, lē k˚ēxōdex xex˚ūna˚yas
 lo˚ wāpaga˚yas. Wā, g!l˚mēsē gwālēxs laē āx˚ēdxa nēdzayāxa
 teq!wa lē˚wa ts!ex^ustō. Wā, lē āx˚ālēlōts lāx qemtba˚yasa 30
 nēdzayowaxa teq!wa. Wā, lē y!l˚ētsa dzedekwē L!ōp!ēk˚ lāq.
 Wā, la˚mēsē g˚a gwālēg˚a.³ Wā, laēm galbalēda nēdzayāxa teq!wa.
 Wā, hēem nēselāxa teq!wāxs lēmwaēs g˚ōkwasēda t!ēsēmē lāxa
 wūlx˚iwa˚yasa x˚ats!a˚yē. Wā, hēem lēgades nēdzayāxa teq!wa.

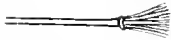
¹ That is, one short span circumference at the butt-end.

² See figure 1 on p. 152.

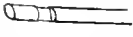

³ See figure 4 on p. 152.

is used to catch devil-fish when its hole is dry | at low tide. Now its
 35 name is "pole for pulling," || and the name of the long pole is "imple-
 ment for pulling out at half tide | from the hole under water when the
 tide is not out far." | There is no hook at the end of the long pole |
 for fishing devil-fish. |

- 1 **Spear for Sea-Eggs.**— First there is taken by the man a thin | young
 hemlock-tree in the woods. When he finds one that is clear of
 branches and long, | he cuts it down with a knife, so that it falls;
 and | when it falls, he measures off three and a half fathoms in length. ||
 5 Then he cuts off the top. He cuts off the bark | and the sap. He
 tries to make it one and a half | finger-widths in thickness. After this
 has been done, | he takes thin yew-wood branches for prongs. He
 measures the prongs to be | two spans and four finger-widths in
 10 length. || These are to be at the end of the sea-egg spear. | He cuts off
 the ends so that they are sharp-pointed, and he also cuts off | the
 lower end so that it is flat. When this is done, he digs out | the
 roots of a spruce-tree and splits them in two. | Then he peels off the
 15 bark; and when this is done, he cuts || the butt-end of the spear-
 shaft until it is square. | Then he takes the prongs and lays the
 flat ends against | the square end of the spear-shaft, and he ties
 them on | with the split spruce-root, so that it is in
 this way:



- 35 Wä, hē^{mis} lēgades nānesamēndzayowa g^{il}tagawa^{yē} nēdzayā
 lāxa tegwats^{lē} tlēsemxs t^{le}pelaē; yixs k^lēsāē wālaxa x^{ats}la^{yē}.
 Wä, laem k^lēs galbala, yixēda g^{il}tagawa^{yē} nēdzayāxa teq^lwa.
 1 **Spear for Sea-Eggs.**—Wä, hēm g^{il} la āxsōsa begwānema w^{ilē}
 q^lwāq^lwaxadzem lāxa āl^{lē}. Wä, g^{il}mēsē q^lāxa ēk^{ēt}ela g^{il}tlaxs
 laē hēx^{idaem} k^lim^tlexōdeq qa t^{lax}idēs. Wä, g^{il}mēsē
 t^{lax}idēxs laē bal^{ideq} qa mamōp^{lenk}ilīsēsa neq^lebōdē lāxens
 5 bā^{lax}. Wä, lā k^lim^tōdex ōxtā^{yas}. Wä, lā k^laxā^{lax} xex^{ūnā}yas
 lē^{wēs} xodzēg^ayē. Laem lalō^{la} qa māmaldēnx^{sālēs} lāxens
 q^lwāq^lwax^{tslāna}yēx yix^{wāg}idasas. Wä, g^{il}mēsē g^{wā}lēxs laē
 āx^{ēd}xa w^{isw}ilē l^{lēm}q^{la} qa t^{slē}x^{bēs}. Wä, lā mēns^{ideq} qa
 hāmōdēngā^{lēs} lāxens q^lwāq^lwax^{tslāna}yēx lāx mal^plenk^ē āwās-
 10 gēmasasa mōts^{laqē} ts^{lets}l^{ex}ba^{yas} māmaseq^lwayop^{lēqē}laxa
 mēsēqwē. Wä, lā k^lāk^lax^{baq} qa eēx^{bēs}. Wä, laxaē k^lax^{widēx}
 ēox^{la}yas qa pēpeq^{lexlēs}. Wä, g^{il}mēsē g^{wā}lēxs laē lāp^lidēx
 l^{lōp}l^{ek}asa ālēwasē. Wä la pax^{sendeq} qa malts^{lēsēxs} laē su-
 q^lwōdex xex^{ūnā}yas. Wä, g^{il}mēsē g^{wā}lēxs laē k^lax^{widēx} ōba-
 15 ^{yas} māmaseq^lwayop^{lēqē} yix^{lē}x^{ba}yas qa k^lewūlx^{ūnēs}. Wä,
 lā, āx^{ēd}xa ts^{lets}l^{ex}ba^{yē} qa^s pax^{alēlōdalēs} pēpeq^{lexlā}yas lāx
 k^lēk^lewūlx^{ba}yas māmaseq^lwayolē. Wä, lā yil^{ālelōtsa} pāx-
 saakwē l^{lōp}l^{ek} lāq. Wä, la g^a g^{wā}lēg^a (*fig.*).

Hook for picking Elderberries.—Those who pick elderberries first go | 1
to make a hook of a small hemlock-branch of | the size of our first-
finger and one fathom in length. | The woman shaves off the bark
until it is smooth; || and after this is done, she takes a piece of the same 5
hemlock-tree, | which is thinner and is to form the hook. She |
shaves off the bark of this also, and it is one | span long. Then she
cuts it off | and measures two finger-widths from the || end. There 10
she cuts a notch which goes half way  through | the
thickness of the pole. It is in this way: After | this is
done, she does the same thing with the piece that is to form the hook;
and when | the notch is also cut in one-half the thickness of the piece
that is to form the hook, | she takes split spruce-root, puts it into water, || 15
and soaks it. After it has been soaked, she takes the piece that is to
be the hook at the end | and puts the two notches together. She | takes
up the soaked split root and ties the  two pieces together.
When | it is finished, it is this way: |

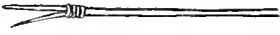
Pole for gathering Eel-Grass.—First the man || goes to look in the 20
woods for a bent young hemlock-tree; and when | he finds one, he
cuts it at the bottom with his adz; and when | it falls, he measures
off two fathoms and a half. | Then he cuts off the top. At the top it

Hook for picking Elderberries.—Wä, hēm gril la äx^étsō^ésa 1
ts!ēx'alaxa ts!ēx'inēs galayōlaq yixa wile q!waxasaxa yō 'wāgr-
tens ts!ēmā!ax'ts!āna'yēx. Wä, lä ēsegreyowē 'wāsgemasā lāxens
bā!ax. Wä, lä aēk'laxs laē k'laxā!ax xēx'ūnā'yas qa qēs'enēs.
Wä, gril'mēsē gwā!exs laē äx^éē!dxa g'āyōl'maxat! lāxa q!waxasē. 5
Wä, lā!a wāwilalagawēsa galp!ēqlē. Wä, laxaē aēk'laxs laē
k'laxā!ax xēx'ūnā'yas. Wä, lä 'nēmp!enk'ē lāxens q!wāq!wax-
ts!āna'yēx yix 'wāsgemasasēxs laē k'limts!endeq. Wä, lä
mēns'idxa mā!denē lāxens q!wāq!wax'ts!āna'yēx g'āg'ilela lāxa
ōba'yasēxs laē qēmtbetendeq qa negoyōdēsēx 'wāgidasas yix 10
'wālabedadas qēmta'yas. Wä, lä g'a gwālēg'a (*fig.*). Wä, gril'mēsē
gwā!exs laē ōgwaqa hē gwēx'idxa galp!ēqlē. Wä, gril'emxaāwisē
negōyōdē 'wālabedadas qēmta'yas lāx 'wāgidasasa galp!ēqlē, laē
äx^éē!dxa paāk'wē l!ōp!Ek'sa ā!ēwasē qa's hapstendēs lāxa 'wāpē
qa pēx'widēs. Wä, gril'mēsē pēx'widēxs laē äx^éē!dxa galbē!ē 15
qa's k'āk'etōdēsēs qēqēmta'yē lō' qēmta'yasa galp!ēqlē. Wä, lä
äx^éē!dxēs pēqwase'wē paak' l!ōp!Ek'a qa's yalōdēs lāq. Wä,
gril'mēsē gwā!a laē g'a gwālēg'a (*fig.*).

Pole for gathering Eel-Grass.—Wä, hē'mis gril la ā!āsō^ésa
begwānemē lāxa ā!lē wāk'alā q!wāq!waxadzema. Wä, gril'mēsē 20
q!lāqēxs laē tsek!exōdeq yīsēs k'lim!ayowē. Wä, gril'mēsē
tlāx'idēxs laē bāl'idēq yīsa neq!ebōdās bābe!awa'yē lāxens
bālāxs laē tsek'ōdex ōxtā'yas. Wä, lä mā!denx'sāwē 'wāgidasas

25 is two | finger-widths thick. Then he takes his straight || knife and cuts off the bark and the sap. | When they are all off, it is a finger-width and a half thick | at the thin end, and it is hardly thicker at the | other end. The tip is more curved than the | butt. At each
30 end there is a knob. || When it is finished, he goes home carrying it: and as soon as he enters | his house, he puts down the twisting-stick by the side of the fire. | Then he takes deer-tallow and puts it down where he is working at the | twisting-stick. Then he takes the twisting-stick and pushes it to and fro over the | fire. He pushes it
35 to and fro until the whole stick gets warm; || and when it is very hot, he takes the | tallow and rubs it over the twisting-stick. As soon as it is | all covered with tallow, he pushes it to and fro over the fire: | and when the tallow nearly catches fire, then he rubs on | some more
40 tallow; and when it is covered with tallow, || he puts it down in the corner of the house, where it cools off quickly. | He wishes it to be brittle and stiff. Therefore he does so | with the tallow. As soon as it gets cold, he takes soft cedar-bark | and the twisting-stick, and wipes it off with the soft shredded cedar-bark, | so that all the tallow
45 comes off from the surface. When it is all off, it is finished. || That is all about this. |

ōxtā^ʔyas lāxēns q!wāq!wax^ʔts!āna^ʔyēx. Wā, lā āx^ʔēdxes nexx^ʔāla
25 k!āwayowa qa^ʔs k!axālēx xex^ʔūnā^ʔyas lō^ʔ xōdzēg^ʔa^ʔyas. Wā,
g!il^ʔmēsē ^ʔwilāxs laē māma!dēux^ʔsāla ^ʔwāg^ʔidasas lāxēns q!wā-
q!wax^ʔts!āna^ʔyēx yīxa w!lētā^ʔyē. Wā, lā hālsēlaem lālakwalēda
āpsba^ʔyas. Wā, lā xēulela wāk^ʔalagawēsa wilba^ʔyē, yīxa
lē^ʔx^ʔba^ʔyē. Wā, lā mēmox^ʔbalaxa lōlx^ʔsemēda wāx^ʔsba^ʔyas. Wā,
30 g!il^ʔmēsē g^ʔwālēns laē nā^ʔnakwa dālaq. Wā, g!il^ʔmēsē la laēl lāxēs
g^ʔōkwaxs laē k^ʔadenōlisasa k^ʔilbayowē lāxēs legw!lē. Wā, lā
āx^ʔēdxa yāsekwasa gēwasē qa^ʔs g^ʔāxē g^ʔēg^ʔalilas lāxēs ēaxēlasaxa
k^ʔilbayowē. Wā, lā āx^ʔēdxa k^ʔilbayowē qa^ʔs k^ʔak^ʔadelālēs lāxēs
legw!lē. Wā, laem wiqw!lālaq qa ^ʔnema^ʔnakūlē ts!l^ʔg^ʔūnakūlē
35 ōgw!da^ʔyas. Wā, g!il^ʔmēsē ālak!āla la ts!lx^ʔw!dēxs laē āx^ʔēdxa
yāsekwē qa^ʔs y!lsēt!dēs lāxa k^ʔilbayowē. Wā, g!il^ʔmēsē megū-
g!itxa yāsekwaxs laē xwēlaqaem la k^ʔak^ʔadelālās lāxēs legw!lē.
Wā, g!il^ʔmēsē elāq x^ʔix^ʔēdēda yāsex^ʔūna^ʔyasēxs laē xwēlaqa y!lse-
t!tsa yāsekwē lāq. Wā, g!il^ʔmēsē la megūg!itxa yāsekwaxs laē
40 k^ʔat!ālilas lāxa ōnēgw!lasēs g^ʔōkwē qa hālabalēs wūdex^ʔida.
Wā, laem ^ʔnēx^ʔ qa l!lēm^ʔx^ʔw!dēs qa l!laxēs, lāg!ilās hē gwēg!ilasa
yāsekwē lāq. Wā, g!il^ʔmēsē wūdex^ʔidēxs laē āx^ʔēdxā k^ʔādze^ʔkwē
lē^ʔwa k^ʔilbayowē. Wā, lā dēg^ʔit!ētsa q!ōyaakwē k^ʔādze^ʔkwē lāq
qa lāwāyēs yāsex^ʔūna^ʔyas. Wā, g!il^ʔmēsē ^ʔwilāxs laē gwāla. Wā,
45 laem g^ʔwāl laxēq.

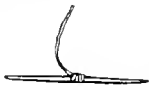
Flounder-Spear.—The first thing to be done by the | flounder- 1
fisherman is to get a spear-shaft for flounder-fishing. He | has to get
tough wood for the prongs. It is split in two | in this manner.¹ It
is split through the heart, and cut at the ends || which are made 5
sharp. When this has been done, he takes bird-cherry bark and the |
shaft, and he so cuts the sides that they are flat, | and he also cuts
one side of the prongs so that they will fit | on the end of the shaft.
When he has finished this, he takes the | bird-cherry bark and ties
it to the prongs and the shaft. || He ties it very tightly. When it is 10
done, | it is like this:  Now the flounder-spear
is finished. |

Fishing-Tackle for Flounders.—When a man goes to catch many |
flounders, he takes the leg-bone of a deer which is | thoroughly dry, so
that it is white, and he breaks it up || lengthwise into slender pieces. As 15
soon as it is broken up, he measures off | pieces two finger-widths long,
and breaks them off | at the end, so that they are all the same length.
When this has been done, | he takes a flat, rough sandstone. He |
also takes a dish and pours water into it until it is half full. || Then 20
he puts the sandstone into it; and he takes | one of the thin bones,
dips it into the water, and | puts one end against the sandstone and

Flounder-Spear.—Pāpa^éyaxa paēsē, yīxs hē^émaē grīl la āxsō^ésa 1
papayaēnoxwaxa paēsēda saents!ō qa^és pāpayayowa. Wā, hē^émē-
lāl āx^étso^ésēda tslox īnsē qa dzēx^ébēsxa xōkwē qa^és malts!ē grā
gwālēgrā.¹ Wā, laēm nāq!eqax dōmaqas. Wā, lā k!lāk!lax^ébēndeq
qa ēx^ébēs. Wā, grīl^émēsē gwālēxs laē āx^éēdxa lēu^éwunē lē^éwa 5
saents!ō. Wā, lā k!lāk!lēwēndzēndeq qa pēpēgenōsēs. Wā,
lāxāē k!lāx^éwīdxa ēpsanōdza^éyasa dzēdzēgūmē qa bēngaa^élēlēs
lāxa ōba^éyasa saents!owē. Wā, grīl^émēsē gwālēxs laē āx^éēdxa
lēu^éwunē qa^és k!līx^éa^élēlōdēs lāxa dzēdzēgūmē lē^éwa saents!owē.
Wā, laēm aēlaxs laē k!līk!lak^éōdeq. Wā, grīl^émēsē gwālēxs laē 10
grā gwālēgrā (*fig.*). Wā, laēm gwāla pāpayayōlaxa paēsē.

Fishing-Tackle for Flounders.—Wā, hē^émaaxs q!lāq!lēyōl^éaēda be-
gwānēmāxa paēsē, lā āx^éēdex xāqas g'ōg'ēgūyāsa gēwasaxs laē
lēmlēm^éxūnx^éīda yīxs laē mōm^éxūna qa^és tēpēpēndeq lāxēs grīl-
dolasē qa wīswul^éēnēs. Wā, grīl^émēsē ēwīwēlx^ésēxs laē mēns^éēdeq 15
yīsēs q!wāq!waxts!āna^éyē qa māldenēs āwāsgēmasasēxs laē tēpā-
lax ēpsba^éyas qa ēnēmēs āwāsgēmasas. Wā, grīl^émēsē gwālēxs
laē āx^éēdxa dēnasgemē t!ēsēmāxa pēgedzowē k!lōltsema. Wā,
lāxāē āx^éēdxa lōq!wē qa^és gūxts!ōdēsa ēwāpe lāq qa nēgoyoxsda-
lisēxs laē mox^éstentsa dēnasgemē t!ēsēm lāq. Wā, lā āx^éēdx- 20
ēnēnts!aqē lāxa xāxmenēxwē qa^és hāpstendēs lāxa ēwāpaxs laē
tēsālōts āpsba^éyas lāxa dēnasgemē t!ēsēma qa^és yīslēlax^éīdēs

¹ It is cut through the center lengthwise.

23 rubs it | until it is sharp-pointed, and he does the same with the
 other end. As | soon as it is sharp-pointed, he rubs the middle part
 25 so that it is round; and when || it is round, it is done. He does this
 with all of them. | When he has finished fifty, he puts them away, for
 that | is the number of bones for the flounder fishing-line. Then he
 takes | hair and twists a length of two | spans; that is, hair of women.
 30 And when he has || enough of these, the same number as the polished
 bones, then he puts them away. He takes | cedar-bark and gives it to
 his wife, and she goes at once | and puts it into the water to soak.
 After it has been there for one night, | the woman takes out the cedar-
 bark and splits it into | long, narrow strips, and she twists it until
 35 it is moderately thick. || When it is forty fathoms long, it is finished. |
 Then (the man) stretches it outside of the house | tightly, so that it is
 stretched (taut). It remains there for four days. | Then he takes
 down the twisted cedar-bark fishing-line | and coils it up and puts it
 40 down in his house, and then || he takes dried back-sinew of the deer
 and shreds it, and | twists it until it is like thread. As soon as he
 has | twisted much of it, he takes the round bones and the twisted-|
 hair thread and ties one end of the twisted hair to the
 45 round bone. | He ties the hair || to the crosspiece a little
 beyond the middle, in this way:  He does this with all of

23 qa ʔxʔbaxʔidēs. Wā, lāxaē hēm gwēxʔidxa ʔpsbaʔyē. Wā, gʔil-
 mēsē ʔxʔbaxs laē yīlʔelalaxʔideq qa lēxʔenxʔidēs. Wā, gʔilʔmēsē
 25 la lēxʔenxʔidexs laē gwāla. Wā, lā hēʔstaem gwēxʔidxa waōkwē.
 Wā gʔilʔmēsē ʔwīla gwāla sekʔlasgemgʔustāxs laē grēxaq qaxs hē-
 maē āwāxwēda xāxʔenasa Lʔāgēdzayāwaxa paēsē. Wā, lā ʔxʔēd-
 xa sēʔya qas mētʔlēdēq qa maēmālpʔenkʔēs āwāsgemasas lāxen
 qʔwāqʔwaxʔtsʔānaʔyēx, yīxōx sēʔyāxa tsʔlēdāqēx. Wa, gʔilʔmēsē
 30 hēlāla lāx ʔwāxaasasa gʔixekwē xāqēxs laē grēxaq. Wā, lā ʔxʔēd-
 xa denasē qas lā tsʔlās lāxēs genēmē. Wa, hēxʔidaʔmēsē la
 hāpstālisas lāxa wā qa pēxʔwīdēs. Wā, gʔilʔmēsē xamaʔstālisexs
 laē ʔxʔwūʔstendeq yīxa tsʔlēdāqē lāxa denasē qas dzēdzexsēndēq
 qa tsʔlētʔlēqʔastowēs gʔilsgʔildedzowa. Wā lā melxʔēdeq qa hēla-
 35 gʔitēs. Wā, lā mōsgemgʔostāpʔenkʔē ʔwāsgemasas lāxens bālaX.
 Wā, gʔilʔmēsē gwāhēxs laē dōxʔwūlsaq lāx Lʔāsanāʔyasēs gʔōkwē
 qas hekʔūtʔlēsēq qa tsʔlāsʔidēs. Wā, lā mōpʔenxʔwaʔsē ʔnālās
 hē gwēxʔsēxs laē ʔxʔēdxa Lʔāgēdzaanāʔyē yīxa melkwē densen
 denema qas qesʔēdēq qas lā qesʔālilaq lāxēs gʔōkwē. Wā, lā
 40 ʔxʔēdxa lemōkwē ādēgʔesa gēwasē qas dzēdzexsēndēq qas mel-
 xʔidēq qa mēdekʔwēs hē gwēxʔsa qʔenyo. Wā, gʔilʔmēsē qʔlē-
 nemē mētaʔyas laē ʔxʔēdxa lēlxʔenē xāq lēʔwa mēdekʔwē
 sēsēʔyakʔ!ena. Wā, lā yīlʔālelōdālasa lēlxʔenē xāq lāx ʔpsba-
 ʔyasa mēdekʔwē sēʔya. Wā, lā gʔēkʔōltsʔlāʔyē yīlālaasasa sēʔya
 45 lāxa galōdayowē lēxʔen xāqa gʔa gwālēgʔa (fg). Wā, lā ʔnāxwaem

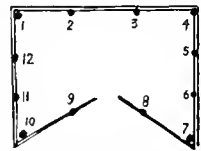
them; | and when they are finished, he gathers | up the ends of the hair 46 threads and ties them with twisted sinew, | so that they are all gathered together, and he hangs them up in the corner of his house. The | round cross-bones are hanging downward. ||

Fish-Trap for Perch.—First the man takes | cedar-bark and soaks it in 1 the river. Then he goes into the woods | carrying his hand-adz; and when he comes to a place where there are | many straight young hemlock-trees, he cuts the tall || slender trees which are a little over four 5 finger-widths in diameter. | As soon as the tree falls down, he measures off four spans. | Then he cuts it off. That is the measure | which he uses in cutting off twenty-four pieces of the same length; | and he cuts off twenty of them four || finger-widths thick, longer than the first 10 ones. | After he has done so, he measures a length of two | spans and cuts it off. He cuts sixteen | of this length. After he has done so, | he measures them three spans || long and cuts them off. There are 15 twelve of these all of the same | length. After he has done so, he sharpens the points of the twelve. | These will be the posts for the perch-trap at one end. | And he also sharpens the sixteen | short ones which are two spans in length. || These will be the entrance. And 20

hē gwēx'ēidxa waōkwē. Wā, g'īl'mēsē 'wīla gwālexs laē q'lap'lēx'ēi- 46 dex ēpsba'yasa sēsē'yak'len qa's yīl'īdēsa mēdek'wē at'lēma qa q'lap'lēx'lālēsēxs laē tēx'walīlas lāx onēgwīlasēs g'ōkwē. Wā, laem bēbenba'yēda lēlx'ēnē galōdayu xāqa.

Fish-Trap for Perch.—Wā, hēm g'īl āx'ētsō'sa begwānema 1 denasē qa's lā t'lētalēsaq lāxa wā. Wā, lā lāxa āl'lē qa's dālēxēs k'īlmayuwē. Wā, g'īl'mēsē lāg'aa lāxa k'īq'hwēkūlāxa q'lēnemē q'lwāq'lwaxmedzemxs, wā, lā tsek'!ēx'lēndxa g'īlt'la 'wīlaxa hālselā'ēmē lēkwagawēsēns q'lwāq'lwax'tslāna'yēx. Wā, 5 g'īl'mēsē t'lāx'ēidxs laē bāl'ēidxa mōp!enk'ē lāxēns q'lwāq'lwax'tslāna'yēx yīx 'wāsgemasasēxs laē tsex'sendeq. Wā, hē'mis la menyayōsēxs laē hanāl tsetsex's'alaxa hāmōts!aqāla 'nemāsgema. Wā, lā ēt'lēd tsetsex'sendxa maltsēm'g'ostāwē mōden lāxēns q'lwāq'lwax'tslāna'yēx, yīx g'īltagawa'yas lāx g'īlx'dē tsek'ēs. Wā, 10 g'īl'mēsē gwālexs laē bāl'ēidxa malp!enk'ē lāxēns q'lwāq'lwax'tslāna'yēx yīx 'wāsgemasasēxs laē tsex'sendeq. Wā, lā q'!ēl!ets!ageg'īyuwē tsek'a'yas hōx'sā āwāsgēmē. Wā, g'īl'mēsē gwālexs laē ēt'lēd bāl'ēidxa yūdux'p!enk'ē lāxēns q'lwāq'lwax'tslāna'yēx, yīx 'wāsgemasasēxs laē tsex'sendeq. Wā, la malts!ageg'īyowa hēx'sā 15 āwāsgēmē. Wā, g'īl'mēsē gwālexs laē dzōdzox'bēndxa malts!ageg'īyowē. Wā, hēm lēlēm'lā lālemwayolē lāwayā lāx ēpsba'yas. Wā, laxaē dzōdzox'bēndex ēpsba'yasa q'!ēl!ets!ageg'īyuwē ts!ēlts!ek'lwaxa maēmalp!enqas āwāsgemas lāxēns q'lwāq'lwax'tslāna'yēx yīxa xōlōslē. Wā, g'īl'mēsē 'wīla gwāla laē āx'ēdxa l'ōp!ek'ē 20

- 21 when it is all done, he takes roots | and ties them together in the middle. He puts them together and carries them | home to his house. When the tide is half down, | he takes his stone hammer and cedar-bark that he had soaked in the river and | carries the posts for the
25 trap down to the beach, and he || puts them down where the beach is not very steep and where it is sandy. He | unties the roots in the middle of the bundle, and he first takes out one | of the pieces four spans in length | for a measure, and he lays it down and he marks along it | in this manner.¹ Then he takes it up and lays it down at one end of
30 the || line, in this manner,¹ and he marks along it. He takes it up again | and lays it down on the other end of the first line, in this manner,¹ and he | marks along it. After he has done so, he takes up two pieces | two spans in length, and he | puts them down on each side of what has been marked, in this way,
35 and he || marks along them. As soon as this is done, he takes his stone hammer | and one of the posts three spans in length, | and he drives it in at (1); and when | one span and a half shows, | then he takes
40 another one and drives it in at (2). When || the top is level with the first one, he drives another one in | at (3), and other ones at from




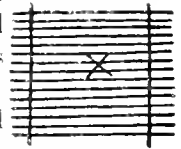
- 21 qa^s yîdyôdēs lāqēxs laē q!ap!ego^xwîdeq qa^s wik'îlēqēxs g'āxaē nā^snakwa laxēs g'ōkwē. Wā, g'il'mēsē naenxseg'ilalēsēda x'āts!axelāxs laē āx'ēdxēs pelpelqē lē^swa denasē t'ēltālēs lāxa wā. Wā, lā wik'îlaxa lālemwayolē qa^s lā wik'înts'lēselaq lāxa l'ēma^sisē qa^s
25 lā wix'ālisāq lāxa k'lēsē ālaem tsēdēsa lāxa ēx'stewēsē. Wā, lā qwēlōdxa yîdyāyē l'ōp!ēk'a. Wā, h'ēmis g'il dāx'îtsōsēda ēnemts!aqē grayōl lāxa mōp!enk'as ēwāsgemasē lāxens q!wāq!wax'ts!āna^syēx qa^s menyayowa qa^s k'at!ālisēq. Wā lā xūdelenēq g'a gwālēg'a.¹ Wā, lā dāg'īlisāq qa^s k'at!ālisēs lāx āpsba^syasa
30 xūldēsē g'a gwālēg'axs¹ laē xūldelendēq. Wā, laxaē ēt!ēd dāg'īlisāq qa^s k'at!ālisēs lāxa āpsba^syasa g'ālē xūltēs g'a gwālēg'a.¹ Wā, laxaē xūldelenēq. Wā, g'il'mēsē gwālexs laē āx'ēdxa malts!aqē lāxa mālpl!enk'as āwāsgemasē lāxens q!wāq!wax'ts!āna^syēx qa^s k'a-temg'alisēs lāx wāx'sanōdzexsta^syasa la xūldekwa g'a gwālēg'a (*fig.*)
35 qa^s xwēxūldelendēq. Wā, g'il'mēsē gwālexs laē āx'ēdxēs pelpelqē lē^swa ēnemts!aqē lāxa dzōdzo^xūla yīxa yūdux^up!enk'as āwāsgemasē lāxens q!wāq!wax'ts!āna^syēx qa^s dēx'walisēq lāx (1). Wā, g'il-mēsē ēnemp!enk'a la nēlala lē^swa nexsa^syē lāxens q!wāq!wax'ts!āna^syēxs laē ēt!ētsa ēnemts!aqē dēx'walisāq lāx (2). Wā, g'il'mēsē
40 ēnemātōx^swīd lē^swa g'ālē dēqwēsēxs laē ēt!ētsa ēnemts!aqē dēx'walisāq lāx (3). Wā, la ēt!ētsa waōkwē dēx'walisāq lax (4)-(11).

¹ See outlines of cut on this page.


(4) to (11). | The last one he drives in at (12). | These are the posts 42
of the perch-trap. As soon as | this is done, he takes the soaked
cedar-bark, splits it into long strips, || and, when it is all split, he 45
takes up | one piece of the stops four spans in length | and lays it
down at the outer side of the back of the perch- | trap, close to the
posts. Then he ties it with cedar-bark | to the posts, and he ties it
together with the back; for he first ties it to || posts (1)-(4), which are 50
the back-stop. As soon as this is done, he takes | another one of the
same length and lays it down on top | of what he has already tied on
the back-stop at post (4), and he ties it on to | the back-stop and the
side-stop, and he ties the side-stops on to posts | (5), (6), and (7).
When this is done, || he takes another one of the same length and lays 55
it down on the | upper side of the side-stop at post (1). He ties it on,
and | ties the side-stop to posts (12), (11), and (10). When this | is
done, he takes one of the pieces two spans in length, | with sharp
point towards (9), and || he places the thick end under the side-stop 60
at (10). | Then he ties together the entrance and the side-stop at
(10), and he ties the entrance to | (9), and he does the same with
(7) and (8). When | this is done, he takes another one of the four- |
span sticks and places it over the || side-stops, and he ties it together 65

Wä, la et!édxa ālēlxsdāyē ēnemts!aqa dēx^ēwalisaq lāx (12). Wä, 42
hēm dzōdzoḡūlasa lālemwayuwe lāwayowa. Wä, g'il^ēmēsē gwā-
lexs laē āx^ēédxa pēgek^{wē} denasa qa^{ēs} dzedzEXSENDēq qa g'ilsg'il-
stowēs ts!ēlts!eq!astowa. Wä, g'il^ēmēsē ēwī^ēwelx^ēsexs laē dāx^ēīdxa 45
ēnemts!aqē lāxa mōp!enk^{as} ēwāsgemasē lāxENS q!wāq!wax^{ts}!ā-
nāyēx qa^{ēs} k'at!ālisēs lāx Lāsadza^ēyas āwāp!āyasa lālemwayowē
lāwayowa māk'īmk'!enē lāx dzōdzoḡūlāxs laē yil^ēitsa denasē lāxa
dzōdzoḡūla qa^{ēs} yalōdēsa emxap!āyē lē^ēwē hēm g'il yālōtsōsē
(1)-(4) lēwa emxap!āyē. Wä, g'il^ēmēsē ēwī^ēlaxs laē āx^ēédxa 50
ēnemts!aqēxa hē^ēmaxat! ēwāsgemē qa^{ēs} k'at!endēs lāxa ēk'!ōt!ēna-
yasa la yīlēlēlēla emxap!āyē lax (4). Wä, lāxaē yālōdxa emxa-
p!āyē lē^ēwa emxenwāyē. Wä, lāxaē yālōdxa emxenwāyē lāx
(5); wä, lā hēemxat! gwēx^ēīdex (6) lō^ē (7). Wä, g'il^ēmēsē gwālexs
laē āx^ēédxa ēnemts!aqēxa hē^ēmaxat! ēwāsgemē qa^{ēs} k'at!endēs lā- 55
xa ēk'!ōt!ēnāyasa emxap!āyē lāx (1). Wä, lā yālōdēq. Wä, lā et!ēd
yālōdxa emxenwāyē lō^ē (12) lō^ē (11), hē^ēmisē (10). Wä, g'il^ēmēsē
gwālexs laē dāx^ēīdxa ēnemts!aqē lāxa māl^ēp!enk^{as} āwāsgemasē
lāxENS q!wāq!wax^{ts}!ānāyēx qa^{ēs} gwēbalēs ēx^ēba^ēyas lāx (9), laē
k'at!entsa lēx^ēba^ēyē lāx benk'!ōt!ēnāyasa emxenwāyē lāx (10) 60
laē yālōdxa xōlsoē lāx (10) lē^ēwa emxenwāyē. Wä, lā yālōdex
(9) lē^ēwa xōlsoē. Wä, lā, hēemxat! gwēx^ēīdex (7) lō^ē (8). Wä, g'il-
mēsē gwālexs laē et!ēd dāx^ēīdxa ēnemts!aqē lāxa mōp!enk^ē lāxENS
q!wāq!wax^{ts}!ānāyēx yīx ēwāsgemasa qa^{ēs} k'at!endēs lāx ēk'!ōt!ēna-
yasa emxenwāyē. Wä, lā yalōdēq lō^ē (1) lō^ē (2) lō^ē (3); wä, 65

- 66 at (1), (2), (3), and | (4). When this is done, he takes another one of the same | length and lays it on top of the back-stop, and he | ties it at (1), (12), (11), and (10), and he does the same | with the other
 70 side at the entrance. As soon as there are eight || rows, it is finished. Then he takes pieces four spans and | four finger-widths in length and puts them down, and he | takes up another one and lays it on it, in this manner:
 and he places the he also ties them
 75 takes up another width | apart  He | ties them together at (1), other ones on (2) and (3), and | at (4). When this is done he one || and places it one finger-
 from the first one and ties it on at both ends; and | he continues tying on all the others, going towards (4) and (3). As | soon as it is all covered, it is like this.
 When it is finished, he | goes up from the beach and
 80 breaks off hemlock-branches in the woods. He || carries them down to where he is making the perch-trap and | puts them down, and he goes up again and takes small clams, which he gets for bait | for his fish-trap. He carries them down and breaks the shells of the clams | and scatters them in the trap. As soon as this is done, he puts | the cover over the trap.
 85 He puts hemlock-branches on top of it, so that || it is dark inside, and he places four large stones | on top of the hemlock-branches to keep it under water. Then it is done. |



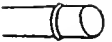
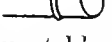

- 66 hē^εmisē (4). Wä, g'il^εmēsē gwāl^εens laē ēt'lēd dāx^εidxa hē^εmaxat!
 'wāsgēmē qa's k'at'lēndēs lāx 'k'lōt!ēna'yasa emxap!ā'yē. Wä, lāxāē
 yālōdeq lāx (1) lō^ε (12) lō^ε (11); wä, hē^εmisē (10). Wä, lā hē^εmaxat!
 gwēx^εidxa āpsānā'yē lē^εwa xōlosē. Wä, g'il^εmēsē mālgūnālt!^εa-
 70 k'ostālaxs laē gwāla. Wä, lā dāx^εidxa sayak!ap!ēnk'elāsa
 mōdenē lāxens q!wāq!wax'ts!āna'yēx qa's k'at!ālisē. Wä, lā dā-
 x^εidxa 'nemts!aqē qa's k'atbēndēs lāq; g'a gwālēg'a (*fig.*). Wä, lā
 yālōdex (1). Wä, lā ēt'lēd k'atbentsa waōkwē lāx (2—3), wä la
 yālōdeq (4). Wä g'il^εmēsē gwāl^εens laē ēt'lēd dāx^εidxa 'nemts!aqē
 75 qa's k'at!ēdēs lāxa 'nemdenē lāxens q!wāq!wax'ts!āna'yēx yīx āwā-
 lagālaasas lē^εwa g'ālē āx^εālelōdayōsēxs laē yaēlbēndeq. Wä, lā
 hā^εnal yī^εālelōdalasa waōkwē lālag'āalelaa lāx (4) lō^ε (3). Wä,
 g'il^εmēsē emdzōxs laē g'a gwālēg'a (*fig.*). Wä, g'il^εmēsē gwāl^εens laē
 lāsdēsa lāxa l'ēma'isē qa's lā l'ex^εwīdex q!wāxa lāxa āl!ē qa's
 80 lā gēm^εxents!ēsēlaq lax āx^εētsasas lālemwayowas lāwayowa. Wä,
 lā xwēlax^εūsdēsa qa's lā āx^εēd lāxa g'āwēq!ānemē tātēlanems
 qa's lāwayowē. Wä, lā dents!ēsēlaq qa's lā tepts!ālasa tēlē g'āwē-
 q!ānema qa's gwēlalts!ōdalēs lāq. Wä, g'il^εmēsē gwāl^εens laē pāqē-
 yōtsa sāla lāxa lāwayowē. Wä, lā xeseyīntsa q!wāxē lāq qa
 85 p!ēdek'ilēs. Wä, lā t!āqeyīndālasa mōsgēmē āwākwas t!ēsēm
 lāx ōkū^εya'yasa q!waxē qa wūnsālayōs. Wä, laem gwāl lāxēq.

Net for Sea-Eggs.—You know already how nettle-bark | is cleaned 1
and what is done with it. When it is put | on the netting-needle, they
take the netting-measure, which is half a finger wide | and four
finger-widths || long, and they net on it. | After they have netted 5
three spans in length, the ends are netted together. Thus | the
mouth is three spans around, and they net downward; | and as soon as
it is two spans long, | they net the bottom together. Then the seraping-
net for flat sea-eggs is like a basket. || It is this way: After he 10
has finished netting it, | he takes his ax and goes  into the
woods looking for the root of yellow-cedar; | and when he
finds a yellow-cedar tree, he digs out a root which is |
moderately thick, and he measures five spans | and then cuts it off.
He splits it through the || heart; and when it is in two parts, he chops | 15
off the heart on one side so that it all comes off, and he chops off the |
sap. Then he tries to make it half a finger | thick; and he chops off
the two edges, so that it is two finger-widths wide, | its whole length
from end to end. || After finishing it, he carries it out of the woods and 20
takes it into his house; | and he puts it down on the floor, and he takes
his crooked knife, | sits down, and takes the yellow-cedar wood and
he shaves | the two edges straight; and after doing so, | he shaves off

Net for Sea-Eggs.—Wä, laemlas q!äLElax gwēgilasaxa gūnaxs 1
laē äxse^{wa} LE^{wa} nāxwa ēaxēnēq. Wä, g'il^{mēsē} la qetts!ōyo
laxa yegayō laē äx^{ēdxa} ts!ewēkwēxa k'!ōdenōselās wāgwasas
lāxens q!wāq!wax'ts!āna^{yēx}. Wä, lä mōden lāxens q!wāq!wax-
ts!āna^{yēx} yix ^{wa}sge^{masas}. Wä, lä yixentsa gūnēlaq. Wä, lä 5
yūdux^p!enk^ē ^{wa}sge^{masasēxs} laē yaqōdex ōba^{yas}. Wä, laem
yūdux^p!EX^{sītē} ^{wa}dze^{gixstaasas}. Wä, la yiqaxōdeq. Wä, g'il-
^{mēsē} māl^p!enk^ē ^{wa}sge^{masas} lāxens q!wāq!wax'ts!āna^{yaxs} laē
yaqōdex ōxsda^{yas} qa^s yīwila gwēx'sa L!ābatēxa xelōdzayowaxa
āmdema. Wä, laem g'a gwālōg'a (*fig.*). Wä, g'il^{mēsē} gwāl yīqaqēxs 10
laē äx^{ēdxēs} sōbayowē qa^s lä lāxa āL!ē ālāx L!ōp!Ek'asa dēxwē.
Wä, g'il^{mēsē} q!āxa dēx^{mesaxs} laē ^{lāp}!idEX L!ōp!Ek'asxa hēla-
g'ite L!ōp!Ek'a. Wä, lä bāl'idxa sek!āp!enk^ē lāxens q!wāq!wax-
ts!āna^{yēx} yix ^{wa}sge^{masasēxs} laē tsex^{sēndeq}. Wä, lä naq!eqax
dōmaqasēxs laē xōx^{sēndeq}. Wä, g'il^{mēsē} malts!EXs laē sopā- 15
lax^{id} āpsōdīlē dōmaqs qa ^{wī}lāwēs. Wä, lä sopā^{lax}^{idEX} xōdzē-
g'a^{yas}. Wä, laem lalōL!a qa k'!ōdenēs lāxens q!wāq!wax'ts!ā-
na^{yēx} yix wāgwasas. Wä, lä sōp!ēdex ēwūnxa^{yas} qa maldenēs ^{wa}-
dze^{wasas} lāxens q!wāq!wax'ts!āna^{yēx} hēbendāla lāx ^{wa}sge^{masas}.
Wä, g'il^{mēsē} gwālexs laē dālt!alāq qa^s lä daēLElax laxēs g'ōkwē. 20
Wä, lä k'at!ālīlaq qa^s äx^{ēdēxēs} xelxwāla k'!āwayowa. Wä, lä
k!wāgalila qa^s dāx^{idēxa} deyōdzowē. Wä, hē^{mis} g'il k'!āx-
^{witsō}sē ēwūnxa^{yas} qa naenqenxelēs. Wä, g'il^{mēsē} gwālexs laē
k'!ōdzōdex āpsādze^{yas} qa qēdzedzowēs. Wä, g'il^{mēsē} gwālexs

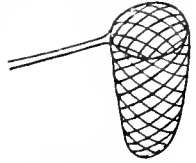
- 25 the one flat side so that it is smooth. After doing so, he || turns it over and shaves off the other side until it has a thin edge, | and it is half a finger thick. | After doing so, he takes a basket, goes to the beach, | picks up stones, which he puts into the basket. | When he
30 has enough, he carries them on his back into his || house and puts them down by the side of the fire. | He puts the stones on the fire, and he takes the basket and he | goes down again to the beach and plucks off dulce; | and when his basket is full, he carries it up the beach | into
35 his house, and he puts it down on the floor. || Then he digs a hole by the side of the fire of the same length | as the stick of yellow cedar which is to be steamed to make a hoop for the scraping-net. One | span is the width of the hole that he is digging, | and its depth is the same. When this is finished, he takes | mats, so that they are ready
40 for use, and he takes the tongs to put || the red-hot stones into the hole, and he puts them into the hole that has already been dug. | When it is nearly full, he takes his dulce and throws it on the | red-hot stones; and when a thick layer has been put on, | he puts the yellow-cedar stick on it, and he takes | more dulce and throws it on
45 to it; and as soon as there is a || thick layer of dulce on the yellow cedar, he takes water and | throws a little on top the whole length of the yellow-cedar stick, | and he covers it over with mats. After he

- 25 laē lēx^ēīd qa's k'!ādzōdēx āpsādzā'yas qa pelēsa āpsenxa'yē.
Wā, lāla k'!ōdenx'sā'ma āpsenxa'yē lāxens q!wāq!wax'ts!āna'yēx.
Wā, g'il'mēsē gwālexs laē āx'ēdxa lexā'yē qa's lā lāxa L!ema'isē
qa's lā t!āqax t!ēsēma qa's lā t!āxts!ālas lāxa lexā'yē. Wā,
g'il'mēsē hē!ats!āxs laē ōxlōsdēsa qa's lā ōxlaēlelaq lāxēs
30 g'ōkwē qa's lā ōxleg'alilas lāx māg'īnwalisasēs legwīlē. Wā, lā
xēx^ulents laxēs legwīlē. Wā, la xwēlaqa āx'ēdxa lexā'yē qa's lā
xwēlaqents!ēs lāxa L!ema'isē. Wā, lā k'!ūlx^ēīd lāxa L!esl!ekwē.
Wā, g'il'mēsē qōt!ē lexā'yasēxs laē ōxlex^ēīd qa's lā ōxlōsdēsēla
qa's lā ōxlaēlelaq lāxēs g'ōkwē qa's lā ōxleg'alilaq. Wā, lā
35 'lap!alila lāxa māg'īnwalilasēs legwīlaxa 'nemāsgēmē lō' nek'asō-
lasxa deyōdzowē qex'ēxstēlasa xelōdzayowē. Wā, la 'nemp!enk'
lāxens q!wāq!wax'ts!āna'yēx yix 'wādeqawīlasas 'lāpa'yas. Wā, lā
hēmexat! 'wālabetalilē. Wā, g'il'mēsē gwālexs laē āx'ēdxa lēl-
wa'yē qa g'āxēs gwa'lila. Wā, lā āx'ēdxa ts!ēslāla qa's k'!p!ēdēs
40 lāxa x'ix'ixsemāla t!ēsēma qa's lā k'!lpts!ālas lāxa 'lābegwēlkwē.
Wā, la elāq qōt!axs laē āx'ēdxa L!esl!ekwē qa's lexeyīndēs lāx
ōkū'yā'yasa x'ix'ixsemāla t!ēsēma. Wā, g'il'mēsē wāk!waxs laē
āx'ēdxa deyōdzowē qa's paq!eqēs lāq. Wā, laxaē āx'ēdxa
waōkwē L!esl!ekwa qa's lexēg'īndēs lāq. Wā, g'il'mēsē la wāx^u-
45 wūnaya L!esl!ekwē lāxa deyōdzōxs laē āx'ēdxa 'wāpē qa's
xel!ex^ēīdē tsādzeleyīnts lāx 'wāsgemasa kūnyasaxa deyōdzowē.
Wā, lā nās'itsa lē'wa'yē lāq. Wā, g'il'mēsē gwālexs laē āx'ēdxa

has finished, he takes a | round billet, and he cuts it with an ax until it is round. | Its size is three spans around. || When it is done, he 50 takes thin cedar-bark rope, so that it is | ready for use. After it has been steaming quite a while, he | takes off the covering mats and he pulls out the yellow-cedar wood that has been steamed, | and he puts it around the end of the round piece of fire-wood, | and he ties it tightly to the fire-wood, in this manner:  After he has tied it on with a || rope, he heats it by the  fire of the house. 55 Now | he heats it all round until it is burnt black. Then he takes tallow and | rubs it on it while it is still warm. When it is covered | with tallow, he puts it down in the corner of the house, until it | cools off quickly. Now he wants it to become brittle and || to 60 retain its hoop shape and to not spring back again. | Therefore the tallow is put on. When it gets cool, he | takes the hoop for the mouth of the scraping-net for flat sea-eggs, and he takes the | drill and drills ten holes to sew on | the mouth of the scraping-net. After he has done so, it is || in this manner:  Then he takes the 65 scraping-net and | nets its mouth to the ferent kind of | nettle-bark twine that drill-holes. It passes through | two this is done, he takes a small | hemlock-

lēx^εenē leqwa qa^εs k'liml^εidēq qa lēx^εenēs. Wä, hē^εmis qa 48 yūdux^up!ensē^εstēs 'wāg'idasas lāxens q'lwāq'hwax'tsāna'yēx. Wä, g'il^εmēsē gwālexs laē āx^εēdxa 'wile densen denema qa g'āxēsē 50 gwā^εlila. Wä, g'il^εmēsē gagiyāla la g'iyē kūsasē^εwasēxs laē nāsōdex nayimas lēelwa^εya. Wä, lä lēx^εūqōdxēs kūsasē^εwē deyōdzā. Wä, lä qex^εsēstents lāx ōba^εyasa k'lay^ubaakwē leqwa. Wä, lä yil^εidxa māx^εina^εyaxa leqwa (*fig.*). Wä, g'il^εmēsē gwāl yīlāsa denēmē laqēxs laē pex^εi^εdeq lāxa legwilasēs g'ōkwē. Wä, laēm 55 pex^εsēstalaq qa k'ūmēlx^εidēs. Wä, lä āx^εēdxa yāsekwē qa^εs dze^εk'ildzōdēs lāqēxs hē^εmaē ālēs ts!elqwē. Wä, g'il^εmēsē hamel-sēstēda yāsekwē lāqēxs laē āx^εālilas lāxa ōnegwilasēs g'ōkwē qa ōdax^εidēs wūdex^εida. Wä, laēm 'nēx^ε qa L!ēm^εx^εwidēs qa xak^ε!ēmts!āwēs lax laēna^εyas wāk'ala qa k'!ēsēs ēdēsa dza^εx^εwida. 60 Wä, hēem lāg'ilāsa yāsekwē lāq. Wä, g'il^εmēsē wūdex^εidēxs laē āxōdxa wūlg'ixstēlasa xelōdzayāxa āmdema. Wä, lä āx^εēdxa selemē qa^εs selem^εx^εsōdēxa neqadzeqē sela^εya qa neyīm^εx^εso-watsa t!ēm^εgexsta^εyasa xelōdzayowē. Wä, g'il^εmēsē gwālexs laē g'a gwālēg'a (*fig.*). Wä, lä āx^εēdxa yīgekwē xelōdzayo, la^εmē 65 yīxdzōdeq lāxa wūlg'ixstēlas. Wä, laēm ōgū^εlaēm mēdek^u gūnk^ε!enē la nēx^εsoyōs lāxa sēsela^εyē qa^εs lä hēx^εsāla lāxa māē-maltsemtowē yīgēla^εya. Wä, g'il^εmēsē gwālexs laē āx^εēdxa wile qwāxasa malp!enk^εe 'wāsgemasas lāxens bāLax. Wä, lä k'layālax


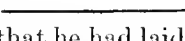

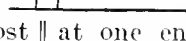
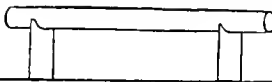
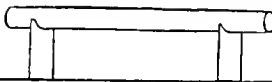
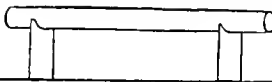
70 in length, cuts off || the bark and the sap; and when it is all off, he cuts | off the thick end so that it is flat, and he puts t on the end of his scraping-net | for flat sea-eggs to serve as a net-handle, for thus is called what they tie to the end of it; | and he takes a split spruce-root and ties the | scraping-net for small, flat sea-eggs to the end of the net-
75 handle. After he has || done so, it is in this way: |



1 Staging for drying Roots.—After they have eaten, | they go out of the house. Immediately (the man) goes into the woods, | carrying his ax, and he cuts down four | good-sized long, straight cedar-trees
5 that have no branches. He measures off || three fathoms and cuts them off. | The four sticks are each three fathoms in length. | Then he measures off one fathom and | cuts them off, and he chops off eight of the same length. | As soon as all these have been cut off one
10 fathom in length, || he sharpens one end. When | all the ends are sharp, he carries them on his shoulders and | carries them into his house, and he throws them down where he is going to put them up for | a staging. When they are all in the house, he takes one | of the sharpened sticks and drives it into the ground close to the inner ||
15 back-rest in the corner of the right-hand side of the house; and when it is | two spans in the ground, he | takes another one of the sharp-

70 xē^ēx^wūna^ēyas lō^ē xōdzēg^ayas. Wā, gīl^ēmēsē wī^ēlāxs laē k[!]lax^ēwīdēx lē^ēx^uba^ēyas qa pēpēgēnōsēs. Wā, lā āxbēntsa xelōdzayowaxa āmdēma lāxa xelōsplēqē qaxs hē^ēmaē lēgēmsa lāl yīlbayaats. Wā, lā āxēdxa dzēdek^{wē} lōp[!]lēk^{sa} ālēwasē qa^ēs yīl^ēālēlōdēsa xelōdzayowaxa āmdēma lāx ōba^ēyas xelōsplēqē. Wā, gīl^ēmēsē
75 g^wālēxs laē g^a g^wālēg^a (*fig.*).

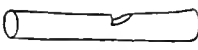
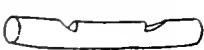
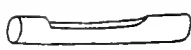
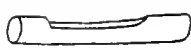
1 Staging for drying Roots.—Wā, gīl^ēmēsē g^wāl lēxwaxs laē hōqūwēsa qa^ēs lā lāxēs g^ōkwē. Wā, hēx^ēīda^ēmēsē lā lāxa āl^ēdak[!]ōtēlaxēs sōbayowē qa^ēs lā sōp[!]lēxōdxa mōts[!]aqē gīlsgīlt[!]la ha^ēyāl^ēagīt ēk^ētēla naenk^ēla dzēsekwa. Wā, lā bāl^ēīdēq qa
5 yaēyōdu^xp[!]lēnk^{ēs} lāxēns bālāqē āwāsgēmasasēxs laē sōpsēndēq. Wā, la^ēmē nēmax^ē āwāsgēmasasa mōts[!]aqē lāx yūdu^xp[!]lēnk^ē lāxēns bālax. Wā, lā ēt^ēlēd bāl^ēīdxa nēmp[!]lēnk^ē lāxēns bālāxs laē sōpsēndēq. Wā, lā malgūnalts[!]laqa sōpa^ēyas hēx^ēsā āwāsgēmē. Wā, gīl^ēmēsē wī^ēwēlx^ēsēda nāl^ēnēmp[!]lēnk^{as} āwāsgēmasē lāxēns
10 balāxs laē dzōdzox^ubēndēx ēpsba^ēyas qa eēx^ēbēs. Wā, gīl^ēmēsē wī^ēla la dzōdzox^ubaakūxs laē yīlkūlsaqa qa^ēs lā yīl^ēwūlt[!]lalaqa qa^ēs lā yīlgwēlelaqa laxēs g^ōkwaxs laē yīl^ēx^ēwalīlaqa lāxēs ax^ēālīlāsala k[!]lāgīlē. Wā, gīl^ēmēsē wī^ēlāēlaqēxs laē āxēdxa nēmts[!]aqē lāxa dzōdzox^ubaakwē qa^ēs dēx^ēwalīlēs lāxa magīdza^ēyas tsaq[!]lēx^ē
15 la^ēyē lāx onēg^ēwīlasa hēlk[!]ōtēwalīlasa g^ōkwē. Wā, gīl^ēmēsē malp[!]lēnk^ē wālabetalīlasas lāxēns q[!]wāq[!]wax^{ts}lāna^ēyaxs laē āxēdxa nēmts[!]aqē dzōdzox^ubaakwa qa^ēs dēx^ēwalīlēs lāxa

ened sticks and drives it into the floor | one span distant from the 18
 first | post; and he takes one of the long sticks for a crosspiece and ||
 lays it down outside, in this manner:  Then he 20
 takes another one | of the sharpened poles  and drives
 it down at the other end of the long stick that he had laid down; | and
 when it is two spans in the ground, | he takes the other sharpened
 stick, | places it at the same distance as at the other end, and drives
 it into the floor. || When it is also two spans deep in the ground, | he 25
 takes his hand-adz and adzes off the tops | of all the posts, so that
 they are hollowed out. These are called "notches for the beams,"
 and | they are in this manner:  As soon as they
 have all been notched out on top,  | he takes a
 beam and places it over the post || at one end, and he puts the 30
 other end on the top of the other post, | so that it is in this man-
 ner:  When the staging is finished, he
 puts  | the baskets with long cinquefoil-roots
 on it,  and he does the same along the other
 side. | 35

Frame for drying Berries.—Now we will talk about the work | of 1
 the husband of the woman, for he does not sit still in his house while |
 his wife is picking elderberries. First he has to look for a good |
 cedar-log which is soaked in water and soft, for this splits straight. ||
 After he has found one, he chops it with his ax on the under side. | 5

‘nemp!enk’ē lāxens q!wāq!wax’ts!āna’yēx, yix āwālagōlilasasa lē- 18
 lāmē. Wā, lā āx’ēdxā ‘nemts!aqē lāxa k!axdema!ē qa’s
 k’at!ālilēs lāx l!āsālilas g’a g’wālēg’a (*fig.*), lā āx’ēdxā ‘nemts!aqē 20
 lāxa dzōdzoḡbaakwē qa’s dēx’walilēs lāxa āpsba’yasa la k’ādēla.
 Wā, g’il’emxaawisē malp!enk’ē ‘wālabetalilasas lāxens q!hwā-
 q!wax’ts!āna’yaxs laē āx’ēdxā ‘nemts!aqē dzōdzoḡbaakwa qa’s
 nā’naxts!owēx āwālagōlilasasa āpsba’yaxs laē dēxbetalilaq. Wā,
 g’il’emxaawisē malp!enk’ē ‘wālabetalilasas lāxens q!hwāq!wax’ts!ā- 25
 na’yēx laē āx’ēdxēs k’līm!ayowē qa’s k’līm!etōdēq qa xūbetōwēs
 ‘naḡwēda lēlāmē. Hēem lēgades q!asēxa k’ats!ewaslasa k!axde-
 maxa g’a g’wālēg’a (*fig.*). Wā, g’il’ēmēsē ‘wīla lā q!lēq!ādzekwa ōxtā-
 ‘yasa lēlāmāxs laē āx’ēdxā k!axdema qa’s k’adetōdēs lāxa lāmāsa
 āpsba’yē. Wā, lāxaē ōgwaqa k’adetōtsa āpsba’yas lāxa lāmē. 30
 Wā, la’ēmē g’a g’wālēg’axs (*fig.*) laē g’wāla k!agilē qa g’ēxdemasa
 laxabats!ē l!āl!abata. Wā, lā hēem xat! g’wēx’ēdxā āpsōdeq!a.


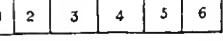
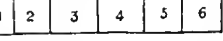
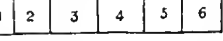
Frame for drying Berries.—Wā, la’ēmēsens g’wāg’wēx’sēx’ēidel lāx 1
 lā’wūnemasa ts!edāqaxs k!ēsāē āem k!waēl lāxēs g’ōkwaxs laē
 ts!ēx’ēs genemasa ts!ēx’ina. Wā, hēem g’il la ālāsōsē ēk’a k!wax-
 lāwaxa k!ūnk!ūnq!ēqēxa telqwē qaxs hē’maē ēg’aqwa lāx pats!asē-
 ‘wē. Wā, g’il’ēmēsē q!āqēxs lāē sōp!ētsēs sōbayowē lāxa wilemē qa’s 5
 temx’betendēq g’a g’wālēg’a (*fig.*), g’il’ēmēsē negōyōdē temkwa’yas

- 6 He chops into it this way:  As soon as he has chopped half way down | to the heart of the wood, he measures from the place where he has | chopped nine spans of our hand. | Then he chops in, and cuts in || as deep as before at the other end. Then he stops chopping. Now it is | in this way:  Then he takes his wedges and drives them in at the end | of (1), towards the top of the cedar-tree; and he uses his stone hammer to drive them in; | and when he has a piece wedged off, he turns it over on its back. Then it is in this way: |  Then he wedges the piece which he has cut off from  the tree into pieces. He splits it up small enough so that he || can carry it out of the woods. After he has cut it into pieces, he carries it home on his shoulder | out of the woods and into his house. There he | throws it down in the corner of the house; and after all has been carried out, he | takes his adz and puts it down. He also takes his straight | knife, 20 his wedge, and his stone hammer, and he || splits off the thickness of one of our fingers; | and when it has come off, he measures pieces two finger-widths | in width. He takes his straight knife and | splits the wood with it. He continues to do so until he has many of the same size. | When 25 he thinks he has split out enough, he takes his straight || knife and one of the cedar-sticks which he has split and cuts it well | and straight on one side, so that it is straight and flat. | After he has done so, he turns


- 7 lāx lālaa lāx dōmaqas laē bāl'itsēs q!wāq!wax'ts!āna'yē g'āg'ilēla lāxēs temkwa'yē. Wā, lā 'nā'nemāp!enk' lāxens q!wāq!wax'ts!āna'yēx yix bāla'yasēs laē temx'wīdeq. Wā, g'il'emxaāwisē la 10 'nemālē 'wālabedāsas lē'wa āpsbā'yaxs laē g'wāl sōpaq. Wā, laem g'a g'wālēg'a (fig.). Wā, lā āx'ēdxēs lemlemgrayowē qa's q!wāēlben-dēs lāx (1) xa wīletā'yasa wēlkwē. Wā, lā pelgetewēsēs pelpelqē lāq. Wā, g'il'mēsē nelaxē latoyās lāxa wēlkwaxs laē g'a g'wālēg'a (fig.). Wā, lā lemlemx'sendxēs lātoyowē. Wā, ā'mēsē gwanāla qa's 15 lākwēsēs qō lāl yilx'ūlt!ālaleq. Wā, g'il'mēsē 'wī'welx'sexs laē yelx-'wīdeq qa's yilx'ūlt!ālaq qa's lā yilgwēlelaq lāxēs g'ōkwē. Wā, lā yelx'walilaq lax onēg'wīlasēs g'ōkwē. Wā, g'il'mēsē 'wī'lōlt!axs laē āx'ēdxēs k'īmlayowē lā g'ig'alilaq. Wā, hē'mislatēs nexx'āla k'!ā-wayowē. Wā, lā āx'ēdxēs lemgrayowē lē'wē pelpelqē. Wā, lā 20 latōdxa 'nemdenē lāxens q!wāq!wax'ts!āna'yēx, yix wāgwasas. Wā, g'il'mēsē lāwāxs laē mens'itsa maldenē lāxens q!wāq!wax'ts!āna'yēx qa 'wādzewatsēs, laē āx'ēdxēs nexx'āla k'!āwayowa qa's xōx'sendēq. Wā, lā hēx'sāem gwēgilaxa q!lēnemē hēx'sā āwāgwītē. Wā, g'il'mēsē k'ōtaq laem hēlalēs xā'yaxs laē āx'ēdxēs nexx'āla 25 k'!āwayowa lē'wa 'nemts!aq lāxēs xā'yē k!waxlāwa qa's aēk'!ē k'!āxwax āpsōt!ēna'yas qa neqelēs; wā, hē'nīs qa pex'ēnēs. Wā, g'il'mēsē g'wālexs laē lēx'īdeq qa's k'!āx'wīdēx āwīg'a'yas qa lēnē-

it over and cuts the back so that it is round | and also straight. After 28
 doing so, he takes another one | and does the same as he did to the first
 one he made, and he || continues doing so with the others. When all 30
 have been cut out, he | splits some smaller than our little finger. He
 takes | his straight knife and cuts them square. | When he thinks he
 has enough of these, he measures these off | two spans and two finger-
 widths || in length. Then he cuts them off. There are many of 35
 these | which he has cut the same length. After they have been done,
 he takes his | wedge and his stone hammer and he wedges the other |
 cedar-sticks into thin pieces. When they are all in pieces, he takes
 his | straight knife and the cedar-sticks which he has wedged into
 pieces and || splits them into small pieces with his straight | knife, so 40
 that they are the thickness of half the thickness of our little finger. |
 Now he has split out very many. After doing so, he takes the | first
 one which he made two finger-widths in width, and he cuts | square
 holes a little larger than the size of our little finger || four finger-widths 45
 from the end of what he | is cutting. As soon as the hole passes
 through, he measures | two spans from this hole, and there he makes
 another hole; | and when it also passes through, he measures off two
 more spans | from the last hole he made; and he continues to do so,
 proceeding to the end of the stick. || As soon as this side-stick has been 50

grēs lō^ē qa neqelēs. Wä, grī^ēmēsē gwālexs laē ēt^ēlēdxā nēmts!aqē. 28
 Wä, âemxaē nānaxts!ewaxēs grīx^ēdē āxā^ēya. Wä, āx^ēsā^ēmēsē hē
 gwēgilaxa waōkwē. Wä, grī^ēmēsē wī^ēla la k^ēlākwa. Wä, la ēt^ēlēd 30
 xōx^ēwīdxā wawilalagawa^ēyasens selt^ē!ax^ēts!āna^ēyēx. Wä, lā āx^ēēd-
 xēs nexx^ēāla k^ēlāwayowa qa^ēs k^ēlax^ēwīdēq qa k^ē!ewelx^ēūnēs.
 Wä, grī^ēemxaāwisē k^ēotax laem hēlalaxs laē bāl^ēīdēq yīsē q^ē!wā-
 q^ē!wax^ēts!āna^ēyaxa malp^ē!enk^ēē hē^ēmisa māldenē bābelawē lāxens
 q^ē!wāq^ē!wax^ēts!āna^ēyaxs laē k^ēlīmts!endēq. Wä, laemxaē q^ēlēmēmē 35
 k^ēlīmta^ēyas hē gwēx^ēsē. Wä, grī^ēmēsē gwālexs laē āx^ēēdxēs
 lem^ēg^ēayowē lē^ēwis pel^ēpelqē qa^ēs lem^ēlemx^ēsalēxa waōkwē k^ē!wax-
 lāwa qa pel^ēspadzowēs. Wä, grī^ēmēsē wī^ēwūlx^ēsēxs laē āx^ēēdxēs
 nexx^ēāla k^ēlāwayowa qa^ēs lāxat! āx^ēēdxēs lem^ēk^ēasōx^ēdē k^ē!wax-
 lāwa. Wä, lā hēlo^ēx^ēs^ēend xōxōx^ēsālaq yīsēs nexx^ēāla k^ēlāwa- 40
 yowē lāq qa k^ēlōdenēs wāgwasas lāxens selt^ē!ax^ēts!āna^ēyēx. Wä,
 lā ālak^ēlāla q^ēlēmēmē xā^ēyas. Wä, grī^ēmēsē gwālexs laē āx^ēēdxēs
 grīx^ēdē āxā^ēyaxa maēmaldēnas āwādzewasē. Wä, lā k^ēlēx^ēsōdxā
 k^ē!ewelx^ēstowē hālselaem lālexalagawēsēns selt^ē!ax^ēts!āna^ēyēx yīs
 mōdenaē lāxens q^ē!wāq^ē!wax^ētsāna^ēyēx g^ēāg^ēīlēla lāx ōba^ēyasē 45
 k^ēlēx^ēsōtsē^ēwas; grī^ēmēsē lāx^ēsāwē k^ēlēsōda^ēyasēxs laē bāl^ēītsēs
 q^ē!wāq^ē!wax^ēts!āna^ēyaxa malp^ē!enk^ēē g^ēāg^ēīlēla lax k^ēlēx^ēsōda^ēyas.
 Wä, grī^ēemxaāwisē lāx^ēsāxs laē ēt^ēlēd bāl^ēīdxā malp^ē!enk^ēē g^ēāg^ēī-
 lēla lāx ālē k^ēlēx^ēsōdēs. Wä, â^ēmisē hē gwē^ēnākūlax lābendalāē.
 Wä, grī^ēmēsē gwāla l^ēlāl^ēlexenwa^ēyaxs laē g^ēa gwālēg^ēa (*fig.*). Wä, 50

- 51 finished, it is this way:  Then he | puts it down. Then he takes the other one and puts it down by the side of the one that | he has finished, and he marks it according to the first one, so that the hole that he is to make will be in the corresponding place; | and after he has marked it, he cuts the holes through it; and when these are | finished, he takes a square piece of the size of our little
55 finger || and two spans and two finger-widths in length, | which is called "crosspiece for tying on." He measures one | finger-width from the end of it. Then | he takes his straight knife and cuts a notch around it. He cuts off | a little all round, so that it fits into
60 the hole of the side-stick. He || pushes it through the hole that he has cut; and when he has cut off enough | so that it fits in tight for the end to pass through, | he only stops pushing it in when | it fits tightly against the shoulder of the notch, | he does the same with the other end of the | crosspiece as he did to the former end. After | doing so, he
65 continues the same with the others; and || when all of them have been finished, it is in this way:  After this has been done, | he takes cedar-bark and  soaks it in water. After doing so, | he takes the  thin pieces of cedar-wood half as | thick as our little finger and one finger-width | in width. These
70 are to be the middle sticks. When he has || put them all down at the place where he is sitting making the drying-frame, after | they have all been brought there, he takes the soaked cedar-bark and puts it

- 51 lā k'āt!alilāq qa's āx'ēdēxa 'nemts!aqē; lā k'ādenodzelilas lāxa la gwāla. Wā, lā xūlt!ēdeq qa naqālit'sa k'lek'lex'sewakwē. Wā, g'il'mēsē gwāl xūltaqēxs laē k'!eyimxsāla. Wā, g'il'emxaāwisē gwālexs laē āx'ēdxa k'!ewelx'ūnēxa yō 'wāg'itens selt!ax'ts!āna-
55 'yēxxa hāmāldengāla lāxens q!wāq!wax'ts!āna'yēx āwāsgemas. Wā, hēm lēgades k'!elx'dema gayēg'ē. Wā, lā mens'itsa 'nemdenē lāxens q!wāq!wax'ts!āna'yēx g'āg'ilēla lāxa ōba'yasēxs laē āx'ēdxēs nexx'āla k'!āwayowa qa's k'!imtsē'stalēq. Wā, xāl!ex'īd k'!ax'usē'stāla qa hēlādzeqelis lāxa l!al!exenxa'yē. Wā, lānaxwē
60 l!enxstōts lāxēs k'!ex'sōda'yē. Wā, g'il'mēsē hēlālō tek'alaēna'yasēs laē lāx'sāwē ōba'yas. Wā, āl'mēsē gwāl q!omtaqēxs laē wāla lāx k'!imtsē'stalaso'x'dās. Wā, lāxāē hēm gwēx'īdxa āpsba'yasa k'!elx'dema gayēg'a'ya, yixēs gwēx'īdaasaxa āpsba'yas. Wā, g'il'mēsē gwāla 'nemts!aqaxs laē hēx'sāem gwēg'ilaxa waōkwē; g'il-
65 'mēsē 'wīla gwālexs laē g'a gwālēg'a (fg.). Wā, g'il'mēsē gwālexs laē āx'ēdxa denasē qa's lā pēx'stents lāxa 'wāpē. Wā, g'il'mēsē gwālexs laē āx'ēdxa pepats!aakwē pēlspelē k'!wēk!wagedzōwaxa k'!ōdenas wāgwasē lāxens selt!ax'ts!āna'yēx. Wā, lā 'nemdenē āwādze'wasas lāxens q!wāq!wax'ts!āna'yē, yixa nexts!ā. Wā, g'il-
70 'mēsē g'āx 'wilg'alil lāx k'!waēlasasēxs k'!itk'!edēsēlaē. Wā, g'il'mēsē 'wilg'alilexs laē āx'ēdxa pēx'stalilē denasa qa's g'āxē g'ēg'alilasēxs

down. | He calls his wife to split it into narrow strips, | and she 72
immediately comes and sits down and | splits the cedar-bark into
narrow strips for him to tie on the middle sticks of the || drying-frame. 75
After splitting off one strip, she gives it to her | husband. He takes
it, and also one of the split sticks from | the middle sticks of the
drying-frame, and he puts it on at (1) and close | to (7),¹ and he ties
it on with split cedar-bark, | and he sees to it that there is no turn in
the cedar-bark. After tying it on, he takes up || another one of 80
the split sticks and places it alongside of the first one, | which
he put on also at (1). Then he ties it also to the crosspiece. |
He continues doing this at (1); and as soon as it has been filled up
to (8),¹ | the side-stick, then he ties them on at (2); and after that
has been filled, | he ties them up at (3), (4), and (5). Now the drying-
frame || has been finished; and when all the sticks 85
have been tied on, it is in this way:  After | the dry-
ing-frame has been finished, he gives it to his wife. |

Rack for holding Baskets.—His wife, however, takes easily- | splitting 1
cedar-wood and splits it so that (the pieces are) one finger | thick one
way, and half | a little finger thick the other way. She measures
them || by the inside of the empty oil-box. Then she cuts them off; 5
and when | she thinks she has enough of these sticks, she measures

laē lē^lālaxēs GENEMē qa grāxēs dzēldzeq!astogwīla dzedzEXSENDxa 72
pēgēkwē DENASA. Wā, lā hēx^ēida^ēmēsē lā GENEMAS k!wāgalila
qa^ēs dzedzEXSENDē dzēldzeq!astogwīlaxa yaēLElaxa NEXTS!āwasa
k!lītk!ēdēSLē. Wā, grī^ēmēsē dzEXōdxa ^ēNEMXSāxs laē ts!ās lāxēs 75
lā^ēwūnemē. Wā dāx^ēideq. Wā, hē^ēmisa ^ēNEMXSA pāts!aak^u grayōl
lāxa NEXTS!ālasa k!lītk!ēdēSLē qa^ēs krat!ENDēs lāx (1) lā māx^ēE-
nēx (7); wā, lā yīl^ēāLElōdeq yīsa dzEXekwē DENASA. Wā, la k!ēs
hēlq!ālaq k!līlp!ēda. Wā, grī^ēmēsē gwāl yīlaqēxs laē ēt!ēd āx^ēēdxa
^ēNEMXSA pāts!aakwa qa^ēs k!adenōdzENDēs lāxēs grīlx^ēdē āx^ēāLElō- 80
dayowa lāxaax (1) k!ēlx^ēdema gayōlema. Wā, lāxaē yīl^ēāLElōdeq.
Wā, āx^usā^ēmēsē hē gwēgilax (1). Wā, grī^ēmēsē LENXEND lāx (8)
L!āl!EXENXA^ēya, laē ēt!ēd yīl^ēENDālax (2). Wā, grī^ēmēsē LENXENDeq
laē ēt!ēd yīl^ēENDālax (3) Lō^ē (4) Lō^ē (5). Wā, laem gwāla k!lītk!ē-
dēsaxs laē ^ēwīla yELEkwē (6). Wā, lāgrā gwālēg^a (fig.). Wā, 85
grī^ēmēsē gwāla k!lītk!ēdēsaxs laē ts!ās lāxēs GENEMē.

Rack for holding Baskets.—Wā, lāla GENEMAS āx^ēēdxa ēg^aqwa 1
lax xāse^ēwē k!waxLāwa, qa^ēs xōx^ēwīdēq, qa ^ēnāl^ēNEMDENDZāyaa-
kwēs āwādzEWASē lāxENS q!wāq!wax^ēts!āna^ēyēx. Wā, lā k!ōden
lāxENS selt!ax^ēts!āna^ēyēx, yīx wīwāgwasas. Wā, lā hēEM MENS^ēITSē
goldōlās ōts!āwasa dengwats!ēmotaxs laē k!līmts!ENDeq. Wā, grī- 5
^ēmēsē k!ōtaq laem hēlalēs āx^ēāyaxs lā MENS^ēITSa ^ēNEMTS!aqē lāx ts!E-

¹ (7) and (8) are the two long side-sticks.

- 7 with another stick the | width of the empty oil-box. One finger-
width | on each side is the size of these square pieces of cedar-wood. |
She makes four pieces of the same size, and all of the same length. ||
10 After they have been cut off, she takes cedar-bark and | puts it into
water and leaves it there until it gets soaked. | When she thinks it is
soaked, she takes it out and splits it | into narrow strips. After
doing so, she takes | one of the shorter cedar-sticks, one of the pieces
15 to which the rack on which || the basket rests is tied when crabapples
are being boiled, and she takes | one of the flat pieces of cedar and
places it lengthwise, so that the two are | in this way.¹ Then she
takes split cedar-bark and ties together | the two ends of the rack
that she is making. After this has been done, | she takes up one of
20 the long cedar-sticks || and puts it down flat on the crosspieces, and
she ties these together with cedar-bark. | She continues doing this
from one end of the crosspieces to the other. | When she reaches the
other end, she takes another one of the shorter | cedar-sticks and
ties it under the rack. | She measures so that equal distances are
25 between the || four cross-sticks. She ties them also with cedar-bark. |
She does this with all four sticks. After she has | done so, it is in
this way.² |

- g'ölāsa dengwatslēmōtē, yīxa 'nemdenē'stalās 'wāg'idasē lāxens
q!wāq!waxts!āna'yēx lāxēs k!ēwūlx'ūnēna'yā k!waxlāwē. Wā,
lā mōts!aqa hēx'sā āwāgwitē. Wā, lāxaē hēx'sāemxat!āwāsgemē.
10 Wā, g'il'mēsē gwāl k'limk'limtts!alāqēxs laē āx'ēdxa denasē qa's
hāpstēndēq lāxa 'wāpē, qa yāwas'idē hāpstālila, qa pēx'widēs. Wā,
g'il'mēsē k'ōtaq laem pēx'widēx laē āx'wūstēndēq qa's dzedzēxs-
ēndēq qa ts!ēlts!ēqlastowēs. Wā, g'il'mēsē gwālexs laē āx'ēdxa
'nemts!aqē lāxa ts!ēkwagawa'yasa k!waxlāwē, yix k'lix'demalasa
15 hāndzowasa k'litk'!idēsēlasa q!ōlāxa tsēlxwē. Wā, lāxaē dāx'ēdxa
'nemxsa lāxa g'iltagawa'yē k!waxlāwa qa's k'āk'ētōdēx ōba'yas
g'a gwālēg'a¹. Wā, lā āx'ēdxa dzēxekwē denasa qa's lā yālō-
dayonoḡ²s lāx ōba'yasēs k'litk'!edēsilase'wē. Wā, g'il'mēsē gwāl-
'alēlaxs laē ēt!ēd āx'ēdxa 'nemxsa lāxa g'iltagawa'yē k!waxlāwa,
20 qa's lāxa pāxēnts lāxa k'lix'dema. Wā, lāxaē yālōdēq yīsa de-
nasē. Wā, āx'sā'mēsē hē gwēg'ilaxs lābēndālaaxa k'lix'dema. Wā,
g'il'mēsē lābēndqēxs laē ēt!ēd dāx'ēdxa 'nemts!aqē lāxa ts!ēkwa-
gawa'yē k!waxlāwa qa's lā k'ādabōts lāx āwābo'yasa k'litk'!e-
dēsē. Wā, laem āem mēnsi'lāla, qa 'nemēs āwalagālaaslasa
25 mōts!aqē k'lēk'lix'dema. Wā, laemxaē yīlōdālasa denasē lāq.
Wā, lā 'nāxwaem hē gwēg'ilaq lāqēxs mōts!aqaē. Wā g'il'mēsē
gwālexs laē g'a gwālēg'a.²

¹ Tied together at the ends at right angles.

² See figure of frame, p. 171. There are only four cross-sticks.

II. HUNTING, FISHING, AND FOOD-GATHERING

Goat-Hunting.—When the mountain-goat hunter | goes up the moun- 1
tain to hunt goats, he searches for thick, long | cedar-withes. Some-
times these are two fathoms long | and of the thickness of the fourth
finger. They have no branches. || He twists them well, going towards 5
the thick end. | He steps on the top while he is twisting it; and
when | the piece that he has twisted is long, he steps near the end
of the | twisted piece and continues twisting it. He does not stop
until | the whole length has been twisted; and he
puts a knotted loop at one end. Now it forms a ||
snare for catching goats where they have a single 10
trail on a mountain. | As soon as he finds a place
on the trail that is near a precipice upward and downward, | and also
a tree standing at the outer side of the trail, then
he ties | the thick end of the snare to the bottom of
the tree. He opens the | loop and puts it be-
hind the tree, in the middle of the goat-trail,
in this way: || Now the tree is (1); the precipice | 15
above is (2); the snare is (4); | the trail is (4);
the precipice below the trail is (3). |



Goat-Hunting.—Wä, hēmaaxslaēda tewēnēnoxwaxa 'melxlowē 1
ēk'lēsta lāxa neg'ä. Wä, la alēx'ēidxa hēlag'itē g'ilt!a selbasēdem-
sa wilkwē yīxs 'nāl'nēnup!ēnaē malp!ēnk'ē wāsgemasas laxen
bālax. Wä, la yōwag'itēns selt!ax. Wä, la k'leās l'ēnk'ēdēms.
Wä, lā aēk'laxs laē g'äxtōdēxs laē selp!ēdeq gwayōlela lax ōx!a- 5
'yas yīxs t!ēpalaax ōxtā'yasēxs laē selpaq. Wä, g'il'mēsē g'āg'il-
tālē selpa'yasēxs laē wīx'wīdeq qa's t!ēplidēxa mak'āla laxa lā
selbekwa. Wa, lā'xaē ēt!ēd selp!ēda. Wä, al'mēsē gwālēxs laē
lābendēx 'wāsgemasas. Wä, lā max'bendēq (*fig.*). Wä, laem x'ima-
yōlxa 'melxlowē lāx 'nemx'ēdaasas t!ēx'ilās lāxa neg'ä. Wä, 10
g'il'mēsē q'lāxa māg'il'x'iwā'yē t!ēx'ila laxa ēl!exsdalaa, wä,
hē'mēsa lāsaxs lālaē lāx l'āsōtstā'yasa t!ēx'ila; wä, lā mōx'up!ē-
gēnts lēx'ba'yasa x'imayō lāx ōx!a'yasa lāsē. Wä, la qex'stōtsa
x'imayowē lāx āla'yasa lāx nexstā'ya t!ēx'ilāsa 'melxlowē g'a gwā-
lēg'a (*fig.*). Wä, hē'm lāsē (1); wä, hē'mēs tsētāla t!ēsemē lāx 15
ēk'lanēkwasa t!ēx'ila (2); wä hē'mēs x'imayowē (4); wä, hē'mēs
tēx'ilē (4); wä, hē'mēs ēl!exsdalaa (3).

As soon as he has finished this, he leaves; and after four | days he
 20 goes to look at his snare; and if a goat has been snared, || he can
 see it a long ways off hanging down at (3). Now the | snare has caught
 a goat which has died. He pulls it up, | takes the snare off the
 neck of the goat, | and sets it again. Then he takes the goat | a little
 25 ways off from the place of his snare. || Then he cuts it open and takes
 out the intestines, but he keeps | the tallow. He twists cedar-withes
 and | ties together one fore-leg and one hind-leg | with the cedar-withes,
 and he does the same with | the legs of the other side. Then he puts
 30 the tallow into the || belly. He cuts holes through each | side of the belly
 with his knife, pushes the | thick end of the cedar-withe into it, and
 sews it up. | After he has sewed it up, he puts his arms through | the
 legs that have been tied together, so that the goat lies with its belly
 35 on his back, || and he carries it down the mountain.

1 **Sealing.**—And they do the same way when hunting | seal as they
 do when hunting porpoise; and | the hunting-canoe for seal-hunting
 is the same as the hunting-canoe for porpoise-hunting. |

5 As soon as it gets dark, at new moon the hunter gets ready, || and
 carries down his small hunting-canoe, | which he launches on the sea.

18 Wā, g'il'mēsē gwālexs laē bās. Wā, g'il'mēsē mōp!enxwā'sē
 'nālāsēxs laē dōqwaxēs x'imayowē. Wā, g'il'mēsē x'imts!āxa
 20 'mēlxlāxs laē dōqūlaqēxs tēkwūma'yaē lāx (3). Wā, la'mē x'i-
 maxilāxa x'imayowaxs laē le'la. Wā, lā nēxōstōdeq qa's x'i-
 mōdēxēs x'imayowē lāx q!ōq!onāsa 'mēlxlowē. Wā, lā xwēlaxa-
 lōdaem x'imastōtsēs x'imayowē lāq. Wā, g'āxēsā 'mēlxlowē lāxa
 qwaqwēsala lāx x'imaasasēs x'imayowē.

25 Wā, lā qwax'ideq qa's lāwiyōdēx yax'yig'ilas. Wā, lā āxēlax
 yix'sema'yas. Wā, lā āx'ēdxa dewēxē qa's selp!ēdēq. Wā, lā
 q!ap!ēx'ēdxa g'alemg'algiwa'yē g'ōgū'yōs lē'wa āpsōltsēdza'yē
 ālemxlēs qa's yalōdēsa dewēxē lāq. Wā, laxaē hēm gwēx'ēdxa
 ēpsōltsēdza'yē. Wā, lā āx'ēdxa yix'sema'yas qa's āxts!ōdēs lāx
 30 tek'lās. Wā, lā āx'ēdxēs k'lawayowē qa's L!enqemsālēs lāx wāx'-
 sane'x'ustā'yas qwaqa'yas tek'lāsa 'mēlxlowē. Wā, lā L!ēnxśālas
 lēx'ba'yasa dewēxē lāq. Wā, laem q!enk!aēdzendex tek'lās.
 Wā, g'il'mēsē gwāl q!ēnaqēxs laē p!ēm'x'sasēs e'eyasowē lāxa la
 yalēwak' g'ōg'igū'yōsa 'mēlxlowē. Wā, la'mē hē gwēk'ēlaqēxs
 35 laē banōlela lāxa neg'ā.

1 **Sealing** (Ālēxwaxa mēgwatē).—Wā, hēmxaax gwēg'ilaxs ālēxwa-
 axa mēgwatēs gwēg'ilasaxs ālēxwaaxa k'lōlōt!ē. Wā, hēmxaāwis
 ālēwats!ēsēs ālēwats!āxa k'lōlōt!ēxs ālēwats!āxa mēgwatē.

Wā, g'il'em p!ēdex'ēdxa x'āsawayaēda 'mekūlāxs laē xwāna!ēdē-
 5 da ālēwinoxwē qa's lā lēlēlbendxēs ālēwats!ē xwāxwagūma qa's
 lā hānstālisas lāxa demsx'ē 'wāpa. Wā, lā lāsdesa qa's āx'ēdēxēs

Then he goes up the beach and takes his | canoe-box in which he 7
keeps his harpoon-points and his harpoon-line, | and also the blue
hellebore-root and *peucedanum*-seeds, and also sinew. | Then the
hunter paddles with his steersman. . . . || All these are taken aboard 10
the small canoe. As soon as they go aboard | the little hunting-
canoe, they take their | paddles and paddle; and when they nearly
arrive at the island, | the hunter puts his paddle down on the
second thwart | behind him. The points of the harpoon turn
towards the stern, and the two points || are pushed against the stern- 15
seat on the left-hand side of the little canoe. | The handle of the
harpoon-shaft lies on the left-hand side of the bow, | where the har-
pooneer is seated. |

Then he pulls his harpoon-shaft out of the stern-seat; and he pushes
it, handle first, forward and | places it in the bow of the little canoe. ||
He puts it down on his right side. Then he opens the canoe-box, | 20
takes out the harpoon-line and the harpoon-points, and ties the end of
the | line to the harpoon-line. |

After this has been done, he puts the points on the prongs, | and he
ties the ends of the guide-rope. Then he turns || the harpoon the other 25
way, and ties the line on, where he holds it with his | left hand, as he
is throwing the harpoon at what he is going to spear. As soon as he
has finished, | then he puts the prongs and the harpoon-points

ôdzaxs gîldasa, yîx g'îyînts!ewasas lĕLEG'îkwas LE'wis q!elkwĕ; 7
wă, hĕ'mislĕs âxsolĕ LE'wa q!EXmĕnĕ; wă, hĕ'misa at!emĕ; wă,
hĕ'misĕ alĕx'usayuwĕ sĕSEwayo LE'wis k!waxlā'yĕ. . . . Wă, hĕ'mis lă
'wilxdzems lăxĕs âlĕwaseLEla xwăxwagŭma. Wă g'îl'mĕsĕ hŏgŭxs 10
lăxĕs âlĕwaseLEla xwăxwagŭmxs laĕ hĕx'ida'EM dăx'idxĕs sĕSE-
wayowĕ qa's sĕx'widĕ. Wă, g'îl'mĕsĕ elăq lăg'aa lăxa mek'âlăxs
laĕda âlĕwinowĕ k'âtasĕs âlĕx'usayowĕ sĕwayâ lăxĕs gwaap!Elexsĕ
LEX'EXsa lăx gwăbalEXTS!ĕna'yas dzĕgŭmas mastăs qEXENĕxa
LEX'EXSTEWILEXSĕ lăx gĕMXŏtăga'fyasĕs âlĕwaseLEla xwăxwagŭma. 15
Wă, lă gwĕxlălĕ xabats!EXsda'ya lăx gĕMXŏtăga'fyas lăxĕs
k!wăxdzasĕ.

Wă, lă teguleXSaxĕs mastowĕ qa's wîx'widĕq xwĕlăla qa lăs
k'ădeg'iwĕ lăx âg'iwă'fyasĕs âlĕwaseLEla xwăxwagŭma. Wă, lă
lăg'ŏts lăxĕs hĕlk'ŏtăgawă'fyaXS laĕ x'ŏx'widxĕs ôdzaxsĕ qa's 20
ăx'wuts!ôdĕxa q!elkwĕ LE'wa LEG'îkwĕ. Wă, lă mŏx'bentsa
LĕLEG'îkwĕ lăxa max'ba'fya q!elkwĕ.

Wă, g'îl'mĕsĕ gwălexs laĕ k'lox'bentsa LĕLEG'îkwĕ lăxa dzĕdzĕ-
gŭmĕ. Wă, lă yîl'ĕDEX ŏba'fya t!amak'!EXawă'yĕ. Wă, lă xwĕl'îd-
xa mastowĕ qa's max'walelŏdĕsĕs q!elkwĕ lăx dălaaslasĕs 25
gĕMXŏlts!ăna'fya qŏ sex'IDLŏ. Wă, g'îl'mĕsĕ gwălexs laĕ

28 into the sea-water, | so that the prongs swell and hold the harpoon-points better. |

After he has done so, he puts it down in the bow of the little ||
30 hunting-canoe. He coils up his canoc-line in the canoe-box. | When he comes to the middle, he takes his bladder and puts it into | the sea-water and pushes it down so as to moisten it. He | takes the middle of the harpoon-line and ties on the neck of the | bladder with
35 two half-hitches. Then he pulls it tight and puts it || into the bow of the little hunting-canoe just above the | canoe-box. He coils up the other half | of the other end of the spearing-line underneath it. |

As soon as this has been done, he begins to paddle. He keeps close | to the shore of the island and watches. As soon as he sees a
40 seal diving,— || which he recognizes by the phosphorescence,—he puts his paddle (into the water). Then | he grasps the end of his harpoon-shaft. If the seal should be frightened away, | the steersman puts his paddle | edgewise into the water and moves it about so as to |
45 produce phosphorescence. When the seal sees this, it comes || back to look at the phosphorescence around the paddle. Then | the harpooner harpoons it as it comes swimming along on the left-hand side | of the hunting-canoe. |

As soon as he hits it, he hauls in the line, so | that the seal kicks

27 L!enstentsa dzēdzēgūmē lē^{wa} lēlēg'ikwē lāxa demsx'ē 'wāpa
qa pōs'idēsa dzēdzēgūme qa elba'yēsa lēlēg'ikwē.

Wā, g'il'mēsē gwālexs laē k'adeg'iyōts lāxēs ālēwaselela xwā-
30 xwagūma. Wā, lā qeseyindālasēs q'elkwē lāxa ōdzaxsē. Wā,
g'il'mēsē negōyōxs laē āx'ēdxēs pōxūnsē. Wā, lā me'x'stents
lāxa demsx'ē 'wāpa qa's lāgūnsēs qa pe'x'semx'idēs. Wā, lā
āx'ēdex negōyā'yasēs q'elkwē qa's q'ūdzenk' līndēs lāx ōwaxsta'yasa
pōxūnsē. Wā, lā nēx'ēdeq qa lek'ūt!alelēs. Wā, lā g'ēts!ālg'ī-
35 yōts lāx ōg'iwa'yasēs ālēwaselela xwāxwagūma lāx ēk'!ēlexsasa
ōdzaxsē. Wā, laxaē qeseyindālas lāxa āpsēx'sē. Wā, laem
benaxsē āpsba'yasa q'elkwē.

Wā, g'il'mēsē gwālexsēx laē sēx'wida. Wā, laem mā'k'il!āla
lāxa 'mek'ālāxs laē hēla'ya. Wā, g'il'mēsē dōx'walelaxa mēgwa-
40 taxs mā'l!alāē bēx'semalaxs laē k'ātasēs sēwayowē. Wā, lā
xapstōdex xābats!exsda'yasēs māstowē. Wā, g'il'mēsē hāwī-
nāl'idēda mēgwataxs laē k'waxlā'yas k'!ōkwalamasxēs sēwayowē
qa's L!enxstendēs lāxa demsx'ē 'wāpa qa's yāwix'ilēq qa
bēndzālēs. Wā, g'il'mēsē dōx'walelēda mēgwataqēxs g'āxaē
45 aēdaaqa qa's āwūlp!altewēx bēx'āsa sēwayowē. Wā, hē'mis lā
sex'idaatsa ālēwinowxaqēxs g'āxaē mā'nakūla lāx gēmxañōle-
ma'yas ālēwats'lās xwāxwagūma.

Wā, g'il'mēsē q'lāpaqēxs laē hēx'idaem nēx'ēdxēs q'elkwē qa
kwats!exlaxs'ā yīsēx k'!ēgemasa ālēwats'lē xwāxwagūmaxs laē

against the bow of the hunting-canoe as it || is diving down. When 50 the seal is going to a patch of kelp or | seaweed, then the hunter takes his harpoon-shaft and pushes it | at the side of the seal's head as it is diving along swimming under | the water. Then it turns and leaves | the seaweed; for the seal, when it is harpooned, || searches first for 55 seaweed or a kelp-patch, and wriggles through it. | Then it often happens that the harpoon-line breaks or that the seal pulls out | the harpoon-points. Therefore an expert hunter | hauls in his harpoon-line as soon as he hits the seal, to watch that it | does not go to a kelp-patch. ||

If the hunter is inexperienced and spears a seal, he lets | the line 60 run out when the seal is swimming; and when | the line has run out entirely, then (the seal) hauls the hunting-canoe, and | the hunter is surprised to find his line twisted in the kelp as the seal | goes to and fro in it; and then it comes off, || and the hunter has difficulty in 65 pulling back his line and clearing it | from the kelp. |

An expert hunter just steers the seal with his harpoon | to make it go seaward. When | it comes up, as its breath is at an end, he takes the harpoon, || he puts the prongs close to the harpoon-line and the | 70 barbed points, and pushes it down. It does not take long before the

māx^éida. Wä, g'il^émēse lalaēda mēgwatē lāxa wādolk'āla lē^éwa 50 q'lax'q'elēsaxs laē āx^éēdēda ālēwinoxwaxēs māstowē qa^és L'ēnx^é-ēdēs lāx ōnōlēmā^éyasa mēgwatē lax t'ēpsēmālaēnā^éyasēxa ēwāpaxs mā^énakūlaē. Wä, hēx^éida^émēsē mēlg'ila^éya qa^és bewēsa wādolk'āla qaxs hē^émaē g'il ālāso^ésa mēgwataxs g'ālaē sex^é-tse^éwa q'lax'q'elise lē^éwa wādolk'āla qa^és lā x'ilx'ilk'ūt!ēqaq. 55 Wä, hē^émis q'ūnāla ālēdaatsa q'elkwē lōxs ā^émaē k'ēqowa lēlēg'ikwē lāxa mēgwatē. Hēem lāg'ilasa ēg'ilwatē ālēwinox^é hēx^é-idaēm nēx^éēdxēs q'elkwaxs g'ālaē sex^éida qaxs q'lāq'lalalaaq qa k'lēsēs lā lāxa wādolk'āla.

Wāx^éē yāg'ilwata ālēwinoxwaxs sex^éidaaxa mēgwatē, lā āem 60 ts!ēngwēg'ēxēs q'elkwaxs laē max^éida. Wä, g'il^émēse ēwī^élastē q'elkwaxsaxs laē sep'ēdēda ālēwats'lēs xwāxwagūma. Wä, ā^émēsē q'ayaxaxs laē x'imsēmā^éyēs q'elkwē lāxa q'lax'q'elise qaxs hēx^éida^émaē ts!āts!ēlx^ésālx^éidēda mēgwatē laqēxs laē lāwā. Wä, la laxumalēda ālēwinoxwaxs laē nēxsawī^élālaxēs q'elkwē 65 lāxa q'lax'q'elise.

Wāx^éēda ēg'ilwatē ālēwinoxwa ā^émēsē nānaqasīlasēs māstowē lāxa mēgwatē qa lās^é māxt!anō lāxa L'āsakwē. Wä, g'il^émēsē q'lō^énakūlaxs laē lāba^énakūlē hāsa^éyasēxs laē āx^éēdxēs māstowē qa^és qēxendēs dzēdzēgūmas lāxēs q'elkwē lāx mag^éaanā^éyē lāxa 70 lēlēg'ikwaxs laē q'lōdēnsaq. Wä, k'lēst!a g'ālaxs laē ēwībalisēmēda

72 seal's breath is at an end. | As soon as it stops moving, the hunter rises in the canoe | and stands in the middle of his canoe, a little towards the stern. | He holds the nose in the right hand, and with
75 the left hand || he takes the fore-flipper. He pushes the seal down, pulls it up suddenly, | and hauls it aboard. He lays it crosswise in the stern of the hunting-| canoe. |

Then he twists out the harpoon-heads and washes them; and when | the blood is all off, he puts them back at the end of the harpoon. ||
80 When this is done, he starts to paddle. |

Late at night he knows that the seals | finish swimming among the islands, for they all are then on the sleeping-rock. | The hunters know all the sleeping-rocks | of the seals. As soon as he comes near the ||
85 sleeping-rock, he paddles strongly in his hunting-canoe; and when he comes in sight of | the sleeping-place and the seals tumble into the water, then | the hunter stands up in the canoe, grasps the end of his harpoon, and | spears the seals as they swim under water, where they are seen by the phosphorescence; | and he does the same as I de-
90 scribed before. || When his hunting-canoe is full of hair-seals he goes | home. |

1 **Catching Flounders.**¹—When it is a fine day, the | wife of the man gets ready in the morning to go and get clams | and cockles for bait;

72 mēgwatē. Wä, g'il'mēsē neq!ōx'wīdēxs laē laxūlēxxa ālēwinoxwē
qa's g'āxē lāx gwak!ōdoyā'yasēs ālēwaseLEla xwāxwagūma. Wä,
lā dālē hēlk!ōttslāna'yasēx x'indzasas. Wä, lā dālē gēmxo!ts!ā-
75 na'yasēx gēlq!ā'yās laē wīgūnsaq qa's ōdax'īdē nēxōstōdēq qa's
nēx'ahēxsēq. Wä, lā gēyaxs lāx gwak!ōdoyāwēlēxxasa ālēwase-
LEla xwāxwagūma.

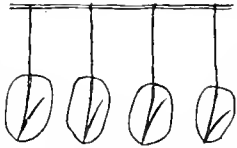
Wä, lā sēlpōdxēs lēlēg'ikwē qa's ts!ōx'wīdēq. Wä, g'il'mēsē
wīlāwēda elkwāxs laē xwēlaqa āxbēnts laxēs māstowē. Wä,
80 g'il'mēsē gwālēxs laē sēx'wīda.

Wä, laēm gāla gānula. Wä, laēm q!ōLElaxa mēgwataxs le'maē
gwāl mā!lāla lāxa 'maēm!āla qaxs le'maē wīl'gāla lāxēs k!wē-
k!wāsē. Wä, lā 'nāxwāxm q!ōLElēda ēsēlēwinoxwax k!wēk!wāsasa
mēgwatē. Wä, lā g'il'mēsē lāg'aa lāxa la 'nēxwāla lāxa k!wāsaxs
85 laē ālax'īd sēx'wīda qa yīx'ēs ālēwaseLElēxsēxs laē tēkūlōdxa
k!wāsē. Wä, g'il'mēsē Llēx'stēda mēgwataxs laē laxūlēxsēda ālē-
winoxwē xapstewēx xabats!EXsda'yasēs māstowē. Wä, hē'mis la
SEX'īdaatsēxa mēgwataxs laē bēx'sēmāla maxt!āla laxa ba'nē.
Wä, laxaē hēem gwēg'ilāqēs gwēg'ilasaxen g'ilx'dē gwāgwēx'sa-
90 lasa. Wä, g'il'mēsē qōt!a ālēwaseLElēxsēxa mēgwataxs laē nā'nak'
lāxēs g'ōkwē.


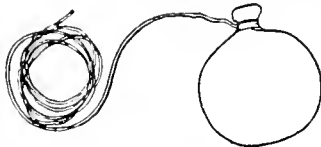
1 **Catching Flounders.**¹—Wä, g'il'mēsē ēk'a 'nālāxa gaālāxs laē
gēNEMasa begwānēmē xwānal'īda qa's lā tatēlaxa g'āwēq!ānēmē

¹ Continued from p. 159, line 49.

and when she has many clams and | cockles, she goes home to her house. As soon as she arrives on the || beach of her house, she takes 5 a piece of broken shell of a horse-clam | and cuts open the small clams and cockles to take off | the shells. She throws these into the water, and puts the edible insides | into a basket. When she has done so, the woman goes ashore. | Her husband takes the flounder-fishing line and the || cross-bones with the hair, and he carries them down to the 10 beach where the | fishing-canoe is. He lays out the fishing-line on the beach | near the canoe; and when | it is stretched out straight, he takes one of the | cross-bones with the hair-line, measures off two fathoms, || and ties the end of the hair-line of the cross-bone to the 15 fishing-| line. When this is done, he takes another | one of the cross-bones with the hair-line, measures half a fathom, | and ties the end of the hair-line of the cross-bone to the | fishing-line. The fifty are all the same distance apart; || namely, half a fathom. When they are | 20 all on, he takes the cleaned clams and cockles for bait, and he | puts on the bait. The cross-bone is pushed through the | clams and cockles when they are baited. | As soon the fisherman || coils up the fish- 25



ɽɛʷa dzâlê. Wä, gril̥mēsê q!eyôlxa gr̥awêql̥anēmê ɽɛʷa dzâlāxs laê nāʷnakwa lāxēs gr̥ôkwê. Wä, gril̥mēsê lāgr̥alis lāx L!emaʷisasēs gr̥ôkwaxs laê hēx̥ʷidaʷem āx̥ēdxa tɛp!ayasōx metl̥ā- 5 naʷyēx qaʷs elx̥ʷidēxa gr̥awêql̥anēmê ɽɛʷa dzâlê qa lawāyēs xōx̥l̥k!imōtas. Wä, la ts!exstālaq. Wä, lāla āxts!ālas hāmts!āwas lāxa lēxaʷyê. Wä, gril̥mēsê ʷwīla gwālexs laê lāltāwēda ts!edāqê. Wä, lā lāʷwūnemas āx̥ēdxa L!āgēts!aanāʷyê ɽɛʷa galōdaanāʷyê sēsēʷyak!ena qaʷs lā dents!ēselaq lāx hānēdzasasa 10 L!āgēdzats!ê xwāxwagūma. Wä, lā L!ax̥ālisaxa L!āgēdaanāʷyê denema lāx ālaxsdzaʷyasa L!āgēdzats!ê xwāxwagūma. Wä, gril̥mēsê la neqelē L!āgēts!ēnaʷyasēxs laê āx̥ēdxa ʷnemts!aqê galōdaanāwê seʷyak!ena. Wä, la bāl̥idxa malp!enk̥ê lāxens bālāxs laê yil̥ālelōts ōbaʷyasa galōdaanāwê seʷyak!en lāxa L!āgēdza- 15 anāʷyê denema. Wä, gril̥mēsê gwālexs laê ɛt!ēd āx̥ēdxa ʷnemts!aqê galōdaanāwê seʷyak!ena. Wä, lā bāl̥idxa neq!ebōdē lāxens bālāxs laê yil̥ālelōts ōbaʷyasa galōdaanāwê seʷyak!en lāxa L!āgēdzaanāʷyê denema. Wä, lā hēʷstaem āwālagālēda sek!asgemgʷostā nēneq!ebōdēs āwālagālaasê. Wä, gril̥mēsê ʷwīlgr̥aaLE- 20 laxs laê āx̥ēdxa elg̥ikwê tēlālas gr̥awêql̥anema ɽɛʷa dzâlê qaʷs lā tēl̥ʷts lāq. Wä, laem L!el!enq!eqasa galodayowê xāq lāxa gr̥awêql̥anēmê ɽɛʷa dzâlê. Wä, la gr̥a gwālēgr̥axs (fiq.) laê tēlkwa. Wä, gril̥mēsê ʷwīla tēlkūxs laēda L!agēts!ēnoxwê begwānem qes̥ēdxa L!āgēdzayowê qaʷs lā qes̥ālexsaq lāxēs L!āgēdzats!ēLê 25

- ing-line in his fishing-| canoe in front of the stern-thwart. When he has done so, | he looks for two medium-sized elongated stones for anchors at each end of the | fishing-line. When he has found them, he puts them into his | fishing-canoe. Then he goes up the beach and || takes his fishing-paddle from his house. He goes down, carrying it, | to the beach, and goes into the stern of his fishing-| canoe. Then he paddles and goes to the fishing-place where the water is not | very deep. It is sufficiently deep if the fishing-line lies three | fathoms deep. As soon as he reaches it, || he takes up one of the elongated line, and ties the elongated stone.  stones | and the end of the fishing-end of it to the middle of the | When this is done, he puts it overboard; and | when the anchor reaches the bottom, he takes his paddle and paddles. | When the small canoe begins to go ahead, the line runs out into the water. || When it is all in the water, he takes the | other elongated stone and ties it on, four fathoms | from the end of the fishing-line. Then he takes his paddle | and paddles again, so as to stretch the fishing-line, and he puts overboard the | stone anchor.  When it touches the bottom, he takes a round cedar-wood || float of this shape and ties it to the end of the fishing-line. | Then he throws it into the water. Then he goes home


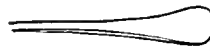
- 26 xwāxwagūma lāx ōstewilexsas. Wā, gril'mēsē gwālexs laē alēx'idex maltsema hā'yāl'a seSEX^uSEM tlēsema qa q!elq!elsbēsa L!āgēdzaanā'yē. Wā, gril'mēsē q!āqēxs laē t!āx'ālexsaq lāxēs L!āgēdzats!ēLē xwāxwagūma. Wā, lā lāsdes lāxa L!ema'isē qa's 30 lā āx'ēdxēs L!āgētsa'yasē sēwayowa lāxēs grōkwē qa's lāxat!dents!ē-selaq lāxa L!ema'isē. Wā, lā lāxsa lāx ōx!a'yasēs L!āgēdzats!ēLē xwāxwagūma. Wā, lā sēx'wida qa's lā lāxa L!āgēdzasēxa k!ēsē wunqelas 'wāpē, yīxs hē'maē hēlaēsa yūdux'p!eng'esē lāxENS bāLax yīx 'walaēdzasasa L!āgēdzasē. Wā, gril'mēsē lāg'aa laqēxs 35 laē hēx'idaem āx'ēdxa 'nemsgēmē lāxa SEX^uSEM tlēsema (*fig.*) Lo' ōba'yasa L!āgēdzayowē qa's yīlōyōdēs ōba'yas lāx negoyā'yasa SEX^uSEM tlēsema. Wā, gril'mēsē gwālexs laē q!elstents. Wā gril-mēsē lāg'alisa q!eltseimaxs laē dāx'idxēs sēwayowē qa's sēx'widē. Wā, gril'mēsē sep!ēdēda xwāxwagūmaxs laē q!ūlēx's'EM la ts!ENx'- 40 stalēda L!āgēdzayowē. Wā, gril'mēsē 'wīl'a'staxs laē āx'ēdxa 'nemsgēmē SEX^uSEM tlēsema qa's yīlōyōdēsa mōp!enk'ē g'āg'ilela lāx āpsba'yasa L!āgēdzayowē lāqēxs laē ēt!ēd dāx'idxēs sēwayowē qa's sēx'widē qa lek!ūt!alisēsa L!āgēdzayowaxs laē q!elstentsa tlēsemē. Wā, gril'mēsē lāg'aliseXS laē āx'ēdxa lōxSEMē k!wāxSEMē 45 pēwāxbē ga gwālēg'a (*fig.*) qa's yīl'alelōdēs ōba'yasa L!āgēdza-anā'yē laqēxs laē ts!exstents. Wā, lā nā'nakwa lāxēs grōkwaxs laē

to his house | after having finished on the water. In the evening 47
he goes into his fishing- | canoe and paddles to the place where
he left his fishing-line; and | when he reaches the round cedar-
wood float at the end, he takes it || and puts it into his small canoe, 50
and he hauls in his | fishing-line. Then he takes off the flounders,
and black-edged(?) flounders | which hang on the hooks; and as soon
as he has them all off, he takes | clean clams and baits his fishing-
line; and | after he has baited it, he takes his paddle and paddles; ||
and when his small canoe starts, then the line runs out into the 55
water. | When it is all in, he puts the | stone anchor into the water;
and when it touches the bottom, he takes the round cedar- | float at
the end and throws it into the water. Then he goes home. He picks
up some | dry driftwood. When he thinks he has enough to steam ||
the flounder standing on edge, he goes home | to his house. When it is 60
high water he throws out the | driftwood on the beach of his house.

Fishing Kelp-Fish.—The woman takes the harpoon for getting large 1
sea-eggs | and a flat-pointed prying-stick of yew-wood used for prying
off mussels, | and she puts them aboard her small canoe in which
the fish-trap is kept, | and she also puts aboard her new fish-trap.
Then she takes the harpoon, || which is made of a thin rod of red pine.
Sometimes it is three fathoms long. | Two points of tough wood are 5

gwā'laLa'ya. Wā, hēt'la la dzāqwaxs laē lāxs lāxēs L'agēdzatslē 47
xwāxwagūma qa's lā sēxūt'la lāx āxālasasēs L'agēdzayowē. Wā,
gīl'mēsē lāg'aa lāx lōxsemē k'waxsem pewāxbēxs laē dāx'ēdēq
qa's ēmēx'ēwālexsēs lāxēs xwāxwagūmaxs laē denx'ēdxēs L'agē- 50
dzaanā'yē. Wā, la'mēsē k'lūdzenēxa paēsē lē'wa k'lāda la
tēte'x'hēq. Wā, gīl'mēsē ēwīlāmāsa laē xwēlaqaem āx'ēdxa
ēlg'ikwē gāweq'lānema qa's tēl'ides lāxēs L'agēdzayowē. Wā,
gīl'mēsē ēwīla la tēlkūxs laē āx'ēdxēs sēwayowē qa's sēx'widē.
Wā, gīl'mēsē sebelaya xwāxwagūmaxs laē q'lūlēx'sēm ts'lēnx'- 55
stalē L'agēdzayās. Wā, gīl'mēsē ēwīlastaxs laē q'lēlstentsa t'lē-
semē. Wā, gīl'mēsē lāg'alīsēxs laē āx'ēdxa lōxsemē k'waxsemē
pewāxbē qa's ts'lēxstēdēs. Wā, lā nā'nakwa. Wā, lā ānēxbālaxa
lēmxwa q'lēxala. Wā, gīl'mēsē k'ōtaq laēm hēla lāx t'lēqwapde-
maxa k'lōt'laakwēlē t'lēqwabek' paēsa, wā, lawislē nā'nakwa 60
lāxēs g'ōkwē. Wā, gīl'mēsē yīxūlaxs laē hēx'ēdaēm sep'ēl'tōdxa
q'lēxalē lāx L'ēma'ēisasēs g'ōkwē.

Fishing Kelp-Fish.—Wā, lē'da ts'lēdā'qē āx'ē'dxēs ma'masēq'wa- 1
yop'lē'qē sa'ēnts'ō lē'wa pēxbāa'kwē L'ē'mq'la xō'layāxa xō'lē
qa's lē LEX'ēwālexsēlas lā'xēs LEGats'ē'lē xwā'xwagūma. Wā,
hē'ēmis'lēs ā'l'tsemē L'ēgē'ma. Wā, laē'm wī'l'xa sa'ēnts'ō, yīxa
ēwī'lē wū'n'x'ūna. Wā, la ēnāl'ne'mp'lēna yū'dux'p'lēnk'ē ēwā'sge- 5
masas lā'xēns bā'lax. Wā, la k'fīlxbā'laxa ma'ts'laqē ē'ē'x'ba

- 7 tied to its end, | in this manner:  The tying
is made of split | spruce-root. The im-
plement for prying off mussels is made of a broken | paddle in
10 this way:  It is four spans long, || and the flat end
is four | fingers wide. | The handle is round. |
That is | all about it. |

- The woman carries her paddle as she goes aboard her small fishing- |
15 canoe, and she first goes to search for sea-eggs, for || these are the bait
for the fish-trap. As soon as she finds the sea-eggs, she spears them |
with the harpoon; and when she has enough for baiting the fish-
trap, | she breaks the sea-eggs and puts them into the fish-trap; and |
when there are no sea-eggs, she pries off mussels with the prying-
20 stick; | and when she has enough bait for the fish-trap, || she breaks
them to pieces and puts them into the trap. Then she looks | for a
place where eel-grass is growing under water. She selects a place
about two | fathoms deep. Then she | takes her fish-trap and puts
it overboard, so that it is placed on the bottom among the eel-grass, |
25 so that the kelp-fish do not see distinctly that it is a fish-trap. || Evi-
dently the kelp-fish smell the bait inside and go in. | After the fish-
trap has been under water for some time, she hauls | it up and takes
the fish out. There may be six | or eight fish in it. When she has

- 7 ts!ā'x'ensā g'a g'wālēg'a (f.g.). Wā, la ye!emhō'x'sa dzedekwē' l!ō'-
p!ek'sa ālē'wasē. Wā, lā'lēda xō'layāxa xō'lē k'ō'q!ēwēsōx
sē'wayāx g'a g'wālēg'a (f.g.). Wā, la mōp!enk'ē 'wā'sgemāsas lā'xens
10 q!wā'q!wax'ts!ānā'yēx. Wā, lā mō'den lā'xens q!wā'q!wax'ts!ā-
nā'yēx yīx 'wa'dzobaasas tsē'gwayoba'yas. Wā, lā'lē lē'x'ēēn
ō'x!ā'yas. Wā, lā'e'm g'wā'lēk'.

- Wā, lē'da ts!ēdā'qē dā'laxēs sē'wayāxs la'ē lāxs lāxēs LEgats!ēlē
xwā'xwagūma, lē hē g'il la alā'se'wē mesē'qwa, qaxs hē'ēmaē
15 tē!ts!āsa LEgē'mē. Wā, g'il'fēmēsē q!ā'xa mesē'qwa'xs la'ē sex'ē'tsa
sa'ents!ō lāq. Wā, g'il'fēmēsē hē'lala lāx tē'ts!āwasa LEgē'maxs la'ē
tsō'tsox'sendxa mesē'qwē qa's mō'ts!ōdēs lāxa LEgē'mē. Wā, g'il-
'fēmēsē k!ē!s mesē'qwa la'ē hē tsē'x'widaasa xō'lē yīsēs xō'la-
yowē. Wā, g'il'fēmāa'wisē hē'lala lāx tē!ts!ā'wasa LEgē'maxs la'ē
20 tē!tēpse'ndēq qa's lā mō'ts!ōdēs lā'xa LEgē'mē. Wā, lē ā'lex'ē!dex
ts!ā'ts!ēk!wāxa ts!ā'ts!ayīmē. Wā, hē'ēmis qa malp!ē'nk'ēs lā'-
xens bā'lāqē 'walenselasa'sa 'wā'pē. Wā, hē'x'ē!da'mēsa ts!ēdā'qē
dā'x'ē!dxēs LEgē'mē qa's ts!enx'ste'ndēs qa hānā'qēsēxa ts!āts!a-
yīmē qa k!ē'sēs q!ūlp!altā'lēda pex'itaqēxs LEgēma'ē. Wā, lā'-
25 xentēda pex'itē mē'selax tē!ts!ā'was, lā'g'ila lats!ā'laq. Wā, g'il-
'fēmēsē gagā'la g'eyi'nselēda LEgē'mē lā'xa 'wā'paxs la'ē dē'nx'ē!
tse'wa qa's k!ūlsītse'waēda pex'itē. Wā, lā'e'm q!ē'ts!āxs q!ē!l!ā'ē
lōxs malgūnala'ē. Wā, g'il'fēmēsē la hē'ē!lēda LEqa'sa LEgē'maxs

caught enough fish in the trap, | she goes home. She goes right up from the || beach into her house. She takes up her small basket | 30 and carries it down to the beach. She carries it in her hand | and puts it into her small canoe, and she | puts the fish into the little basket. As soon as the small basket is full of kelp-fish, | she carries it up in her hand from the fishing-canoe. She | carries it in one hand up the beach and into the || house. Then she puts it down in the 35 rear of the house. |

Fishing Perch (Taking perch out of the fish-trap). | —The time when 1 the perch go into the trap is at | high tide, when the trap is under water. As | soon as the ebb-tide goes way down, the trap is dry on the beach. || The owner just watches for the splashing of the perch | 5 that are caught and are splashing in it. As soon as they are quiet, | the perch fisherman takes a medium-sized basket and carries it down to the beach | to where his trap is; and he takes off the four | ballast stones and puts them down, and he takes off the hemlock-branches || and puts them down on the beach, and he takes off the roof and he | 10 lays it down on the beach, and finally he takes out the fish from the | trap and puts them into the basket. When | he has taken them all out, he takes out the broken shells of the clams that served for bait; | and when they are all out, he carries up his || fish-basket and takes it 15

la'ē nā'nakwa la'xēs g'ō'kwē. Wā, hē'x'ida'mēsē lā lā'sdēs la'xa
L!ema'isē qa's lā laē'L lā'xēs g'ō'kwē, wā, lā, k'!ō'qūlilaxa lā'laxamē 30
qa's lā k'!ō'qūnts!ē'selaq lāxa L!ema'isē. Wā, lā k'!ō'x'walēxa
la'xēs LEGa'ts!ē xwā'xwagūma. Wā, lā dā'x'īdxa pex'itē qa's
k'!ixts!ō'dēs lā'xa lā'laxamē. Wā, g'ī'l'mēsē qō't!aaxa pex'itēda
lā'laxamāxs la'ē k'!ō'gulēssaq lā'xa LEGa'ts!ē xwā'xwagūma qa's
lā k'!ō'x'wūsdēseleaq lā'xa L!ema'isē qa's lē k'!ō'gwēleleaq lā'xēs 35
g'ō'kwē. Wā, lā k'!ō'x'walilāq lax onē'gwilasēs g'ō'kwē.

Fishing Perch.—K!ūlsāxa lāmawē lāxa LāLEMwayowē lāwa- 1
yowa. Wā, hēem la lats!ālatsa lāmawē lāxa lāwayāxs laē wā-
welgema'yaaxs laē g'ī'yūsele lāxa demsx'ē 'wāpa. Wā, g'īl-
'mēsē k!wāyaxxs laē x'ats!ē'staxs laēda lāwayowē lem'xwalēsē.
Wā, ā'mēsa āxnōgwadās x'its!ax'ilaqēxs laē kūsx'esgēmlisēxs laē 5
dēlak'īlōda māt's!āwas lāmawa. Wā, g'īl'mēsē selt!ēdexs laēda
LāLEMwaēnoxwē āx'ēdxa hē'fa lēxa'ya qa's lā k'!ōqūnts!ēse-
laq lāx āx'ēdzasasēs lāwayowē. Wā, lā t!āqemaxōdxa mōs-
gemē elg'ās t!ēsema qa's t!ax'ālisēq. Wā, lā xēsāxōdxa q!wāxē
qa's xēsālisēs lāxa L!ema'isē. Wā, lā paqōdex sālās qa's pax'a- 10
lisēs lāxa L!ema'isē. Wā, lāwīslē k!ūls'īdxa māt's!āwasa lāwa-
yowē qa's k'!exts!ālēs lāxa k!ūlyats!ē lēxa'ya. Wā, g'īl'mēsē
'wīlōlts!āxs laē āx'wūlts!ōdxa tapēsawa'yē xōxūlk'!mōtasa tēlē g'ā-
wēq!ānema. Wā, g'īl'mēsē 'wīlōlts!āxs laē k'!ōx'ūsdēsaxēs LEM-
wats!ē lēxa'ya qa's lē k'!ōgwēlelas lāxēs g'ō'kwē. Wā, lā āx'ēd 15

16 into his house. Then he takes | the clams and carries them down to the beach | and breaks them and puts them into his trap; and after he has done so, | he puts the roof on again. He puts the hemlock-branches over it | and puts on four medium-sized stones over the||
20 hemlock-branches. Then it is ready again when the tide comes in. | Then he goes up. |

1 **Gathering Herring-Spawn.**—When the herring is about to spawn, | the man who goes after herring-spawn looks for fine | hemlock-branches with smooth leaves. When he finds them, | he goes home. Then he
5 watches for the herring to spawn. || As soon as the sea begins to look milky, the man goes | for the hemlock, and breaks off long branches of the | hemlock; and after he has broken off many, | he carries them to the spawning-place. Then he takes long | cedar-poles and takes
10 them to the spawning-place; and he also || takes stout rope and long stones, and he ties the end | to the long stones. Then he takes a thin, long | rope and takes a long pole and puts it | into the sea. Then he takes the hemlock-branches and ties them to the | pole with the long,
15 thin rope; and he only stops when || the hemlock reaches the end of the long pole. Then he puts it into the water at the | spawning-place of the herrings, and he takes the big rope and | ties its end to the pole, and he puts the stone into the water. | Then it is an anchor when it is in the water. |

16 lāxa grāwēq!ānemē qa^s lā dālaqēxs laē lents!ēsela lāxa L!ema^siē qa^s lā tēpts!ālas lāxēs lāwāyowē. Wā, gr!ēmēsē gwālexs laē ywēlaqa pāqūmts sālas. Wā, lāxaē ēt!ēd xēseyīntsa q!waxē laq. Wā lāxaē ēt!ēd t!āqeyīntsa mōsgemē hā^syālā t!ēsēma lāx ōkū^sya^syasa
20 q!wāxē. Wā, laemxaē gwālēs qō yīxwalō. Wā, laem lāsēsa.

1 **Gathering Herring-Spawn.**—Wā, hē^smaaxs la^sē p!exūlē^sda wā^sna^syē; wā, lē^sda wa^sts!ēnoxwē begwā^snem, hē^sx!idaem la ā^slāx ē^sk^sa q!wā^sxa, yī^sxā ēnema^sxlās k!ā^smomo. Wā, gr!ēmēsē q!ā^sqēxs la^sē nā^snakwa. Wā, la q!ā^sq!alālaxa wā^sna^syē qa wā^sīdēs. Wā,
5 gr!ēmēsē dzemō^sna^skūlēda de^smsx^sāxs laē^sda begwā^snemē qā^ssīd qa^s lē lā^sxa q!wā^sxē qa^s L!ex^swīdēxa gr!sgilt^sla lāx wīlts!ānāsa q!wā^sxasē. Wā, gr!ēmēsē la q!ē^snemē L!egwā^snemasēxs la^sē ge^smxelaq qa^s lēs lā^sxa wā^syadē. Wā, la ē^st!ēd āx^sē^sdxa gr!lt^sla dzexeqwa^s qa^s lēxat! āx^sā^slisaq lā^sxa wā^syadē. Wā, lā^sxaa
10 āx^sē^sdxa lē^skwē dene^sma lē^swa gr!ltsemē t!ē^ssema. Wā, la mō^sx^sbents lā^sxa gr!ltsemē t!ē^ssema. Wā, la āx^sē^sdxa wī^sltōwē gr!lt^sla dene^sma. Wā, la āx^sē^sdxa gr!lt^sla dzexeqwa^s qa^s k^satste^sndēs lā^sxa de^smsx^sē. Wā, la āx^sē^sdxa q!wā^sxē qa^s lē yilendā^slas lā^sxa dzexeqwē^s yī^ssa gr!lt^sla wī^sltō dene^sma. Wā, ā^slēmēsē gwā^slexs la^sē
15 lā^sbendēda q!wā^sxaxa gr!lt^sla dzexeqwa^s. Wā, la L!este^snts lāx wā^syaslasa wā^sna^syē. Wā, la āx^sē^sdxa lē^skwē dene^sma qa^s mō^sx^sbendēs lā^sxa dzexeqwē^s. Wā, la āx^sste^snts t!ē^ssemē. Wā, lae^sm q!ē^sltsema yīxs la^sē āxā^sla.

For four days it is left in the water. || After it has been in the water 20 for four days, the herrings have finished spawning. | Then the man takes his canoe and washes it out. | When it is clean, he goes out to where the hemlock is in the water. | He unties the rope, and puts the hemlock with the spawn on it | into the canoe. ||

Catching Devil-Fish.—There is no hook at the end of the long pole | 1 for fishing devil-fish, for the only end with which they spear the devil-fish is the thin end.¹ | When the man who fishes for devil-fish in deep water | feels for it in its hole, for || that is the name of the stone house 5 of the devil-fish, he feels for its | body and he strikes for the hard part. | He makes a thrust at it twice. Then he pulls out the pole and | puts it into his small fishing-canoe. | Then it does not take long before the devil-fish comes out of its hole; and he takes || his long 10 spear and spears it, lifts it up, | and puts it into the small canoe. Immediately | he takes out the intestines. He never strikes it on the rock to kill it, | for he wishes (it to be hard).² . . .

Gathering Seaweed.—When a woman goes to gather || seaweed at a 15 place where there are nice smooth stones, she plucks it off | when the rock on which it is is wet. When the sun shines, she just | peels it off from the rock when it is dry all over. Then she puts it into her |

Wā, la mō'p^henxwā^{sē} 'nā'lās hē gwē'wāla lā'xa dē'msx^ē. Wā grī'l^mmēsē mō'xsē 'nā'lās t^lēwālaxs la'ē gwāl wā'sēda wā'ēna'yē. 20 Wā, lē'da begwānemē āx^ēt^ldxēs xwā'klūna qā's t^lō'xūg'indēq. Wā, grī'l^mmēsē ē'grig^{axs} la'ē l^lā'sta lax āxā'lasasēs t^lē'yō. Wā, la qwē'l^līdxa dēne'mē qā's āx^ēā'l^lexselēxa q^lwā'xē la ān^ēā'ndexlāla lā'xēs xwā'klūna.

Catching Devil-Fish.—Wā, laem k^lēās galbala yīxēda grī'tagawa'yē 1 nēdzayāxa teq^lwa' qaxs lēx'amaē sē'qelaxa teq^lwē'da wī'lba'yasa grī'tagawa'yē. Wā, hē'ēmaaxs la'ē p^lē'xwalelēda nanēsamiensāxa teq^lwā'xs k^lwaē'laē la'xēs g^o'kwē t^lē'sema lāxēs tegwa'ts^lē qaxs hē'ēmaē t^lē'gēmsa g^o'kwasa teq^lwa' t^lē'sema. Wā, lā p^lē'x^ēwīdxa 5 ba'k^lawa'yasa teq^lwa'. Wā, hēx^ēīda^mmēsē l^lenx^ēēdxa p^lē'sa. Wā, malp^lena^mmēsē l^lenx^ēēdqēxs la'ē lē'x^ēwīdxēs nanēsamendzayowē qā's k^lat^lā'l^lexsēs lā'xēs nanēsamendza'ts^lē xwā'xwagūma. Wā, k^lēst^lā gā'laxs gā'xāē mō'lts^lāwēda teq^lwa', wā, lā dā'x^ēīdxa grī't^lā nanēsamendzayo qā's sex^ēī'dēq. Wā, lē klwē't^lā 10 l^lexsaq lā'xēs nanēsamendza'ts^lē xwā'xwagūma. Wā, hē'x^ēīda^mmēsē lā'wīōdex bē'x^lbēk^llās. Wā, la^mmē hewāxaem k^lē'lax^ēīdeq qaxs ēnē'k^lāē (qa p^lē'sēs).

Gathering Seaweed.—Wā, hē'ēmaaxs la'ēda ts^lēdā'qē lēqa'xa lēq^leste'nē lā'xa ē'k^ē ēnema'a t^lē'sema. Wā, la k^lū'lg^lilalaq yīxs 15 k^lū'nq^lāē āxa'sas. Wā, grī'l^mmēsē l^lē'sasōsa l^lē'selāxs la'ē ā'em qūselālaq lā'xa t^lē'semāxs la'ē lēnle'm^lxūya qā's āxts^lā'lēs lā'xēs ēwā'lasē lēxa'yā. Wā, grī'l^mmēsē qō't^lēda lēxa'yāxs la'ē gūx^ēalēxsas

¹ See figure on p. 152.² The end of this description is missing.

large basket. When the basket is full, she pours it | into her canoe,
20 and she spreads a mat over the || short boards in the canoe. As soon
as the canoe is full of seaweed, | she goes home. |

1 **Digging Clover.**—Now she is ready when the | season for digging
clover arrives; that is, when the leaves of the clover | are killed by
the frost, and winter is coming. |

5 As soon as there is frost at night, the woman || gets ready in the
morning. She takes her clover digging-stick | and her flat-bottomed
basket, her back-protector, | and her cedar-bark belt, and she walks
down to the | clover-garden. There she puts down her tools in the
direction towards | sunrise, so that the sun is at her back when it
10 rises, and || it does not shine into her eyes, so that she can see dis-
tinctly the | clover which she is digging, for generally the women
pick up | other kinds of roots when they are digging clover. When
she | has put down her tools, she takes her mat and spreads it over
15 her | back so that the lower end is a little above the || heels. Then
she takes the cedar-bark belt | and puts it around her waist, and she
puts the cedar-bark | rope over it; that is to say, the end of the belt.
She ties on | the end. Then she takes her flat-bottomed basket and
puts it down | in front in the direction where she is going to dig.
20 Finally she takes || her digging-stick and sits down on the back-

la'xēs ya'yatslāxs la'ē LEBE'xsa lē'wa'yē lāx ō'kūya'yasa pa'xsē
20 ts'lā'ts'lax'sema. Wā, g'il'mēsē qō't'lēda yā'yatslāsēxa lēq'lēstē/-
naxs la'ē nā'nakwa.

1 **Digging Clover.**—Wā, la'mē gwālala qō lāgraal lāxa ts'lōts'ē-
yīnxaxa LEX'semē yīxs laē xūls'īdē māmāmasa LEX'semaxs laē
g'iwēs'ētsōsa g'iwēsāxa la ts'lāwēnēs'ida.

Wā, g'il'mēsē g'iwēsāxa gānolaxs laē hēx'īda'mēda ts'lēdāqē
5 xwānāl'īdxa gāla. Wā, la'em āx'ēdxēs ts'lōyayolaxa LEX'semē
lē'wis lēq'EXsdē lēxā'ya lē'wis LEBēg'a'yē lē'wa'ya. Wā,
hē'misēs denēdzowē wūsēg'anā. Wā, lā qās'īd qās lā lāxēs
lēg'ēdzowē. Wā, hēt'la āx'ālisāsēs ēaxelayola gūyīnxēlisē lāx
nēlasasa l'ēsēla qās ōxlalalisēxa l'ēsēlāxs gāxaē nēl'ēda qās
10 k'lēse l'lāl'ts'lēlexstālā lāqēxs gāxaē nēl'ēda qās q'lūp'laltālēxa
LEX'semaxs laē ts'lōsaq qaxs q'lūnālāē dādak'īnēda ts'lēdāqaxa
ōgūq'lēmasē L'lōp'Ek'EXs ts'lōsaaxa LEX'semē. Wā, g'il'mēsē āx'ā-
lisaxēs ēaxelayolaxs laē āx'ēdxēs lē'wa'yē qās LEBēg'īndēs lāxēs
āwīg'a'yē. Wā, ā'misē gwānala aēk'lalagawa'yēs benba'yasa
15 lē'wa'yasēs ōxlax'sēdza'yaxs laē āx'ēdxa denēdzowē wūsēg'ano
qās qek'iyīndēs lāq lāxēs qenasē. Wā, lā qek'iyīntsa wīlē melk'
denseu denem ōbēsa wūsēg'anowē lāq qās mōx'walelōdēs
ōba'yas. Wā, lā āx'ēdxēs lēq'EXsdē lēxē qās hang'alīsēs lāxēs
neqemālisē lāxēs gūyōlēlaslē qō ts'lōs'īdlo. Wā, lawēs'lē āx'ēd-
20 xēs ts'lōyayowē qās klwadzōlisēxēs LEBēg'a'yē lē'wa'ya. Wā,

protecting mat. | Now she works while she is sitting. She pokes down 21
her digging-stick so that | the point is one span deep in the ground. |
Then she pries up the clover | easily, turning down the stick, for she
does not wish to break the || clover-roots, and she pokes it again into 25
the ground so that it stands up, | and she picks out the clover-roots
and throws them into her flat-bottomed basket. When | she has
picked all the clover-roots out of the soil, she | pries up some more
clover with her digging-stick, and she again | puts the digging-stick
standing where she is going to pry up || the roots next time, after she 30
has finished picking out what she has just pried up; | and she con-
tinues to do so. | She does this every day, for sometimes | it takes the
woman five days to work over her | clover-garden when it is large.
In the evening || she takes the mats and pours the clover on several | 35
mats, and covers it with others where she has dug it up; | and in the
morning she takes the mat-covering off and | spreads it out, and
scatters the clover-roots on them so as to get dry, if | it should be a
fine day in the morning; but if it should be a bad day in the || morn- 40
ing, then she does not take off the mat-covering until | the sky clears
up, for it is said that it is not good for the clover | to be dried in the
house. They say that if it is dried in the house, | it shrinks up; but

la^{mē} k!wak!wasdēnaqexs laē ts!ex^ubetalisaxēs ts!ōyayowē qa 21
ⁿem^p!enk^rēs lāxēs q!wāq!wax^t!āna^yēx yix ^walabetalidzasasa
ōba^yas ts!ōyayāsēxs laē k!wēt!eqālisaxa ^lex^ssemē lāxēs k!ēts!ē-
na^yē ēālsilaxs laē k!wēt!ēdeq qaxs gwaq!ēlaaq eēts!alēda
^lex^ssemē. Wā, lā ēt!ēd ts!ex^ubetalisaxēs ts!ōyayowē qa ^laēsēsēxs 25
laē menxⁱdxā ^lex^ssemē qa^s ts!exts!ālēs lāxēs ^lexaya. Wā, gīl-
^mēsē ^wilgīl^kamenaxa ^lex^ssemē lāxa dzeq^waxs laē ēt!ēd
k!wēt!eqālisaxa ^lex^ssemē yīsa ts!ōyayowē. Wā, laxaē ēt!ēd
ts!ex^ubetalisaxēs ts!ōyayowē qa ^laēsēs lāx ēt!ēdlē k!wēt!eqālē-
dze^mlēs qō lāl g^wāl^l men^maqalxēs la āl k!wēt!eqālēdzema. 30
Wā, laem^xaē āem nāqemgīl^tewēxēs gīlx^dē g^wēgīl^sa. Wā,
āx^sā^mēsē la hē g^wēgīl^saxs laē ts!ōsaxa ⁿēⁿālā yīxs ⁿālⁿem-
^p!enaē sek!āxsē ⁿālāsa tse^dāqē senyenbendxa ⁿālā ts!ōsaxēs
^leg^rēdzōwaxs lēxedzāē. Wā, gīlnax^wa^mēsē dzāq^waxs laē āem
āxⁱēdxā lēlwa^yē qa^s lā gūgedzōtsa ^lex^ssemē lāxa waōkwē 35
lēlwa^ya qa^s naxūyīndēsa waōkwē lāq lāxēs ts!ōyasaq. Wā,
gīlnax^wa^mēsē lāxa gaālāxs laē āxⁱēdxā naxūya^yē lēlwa^ya qa^s
^lep!ālisēq. Wā, lā lendzōtsa ^lex^ssemē lāq qa^s x!l^sālīsēqēxs
ēgīdzālaēda ⁿālāxa gaāla. Wā, gīl^mēsē yax^delxelēda ⁿālāxa
gaālāxs laē hewāxa āxōdex naxūya^yas lēlwa^ya, lālaa lāx 40
ēgīdōx^wīdex^demlāsa ⁿālā, qaxs k!ōsaaēl ēk^a ^lex^ssemāxs
x!lālēlēmāē lāxa gōkwē. Gīl^mē^slaē x!lālēlēm lāxa gōkwāxs
laē hēxⁱidaem xūlsⁱda. Wā, lā^slaē k!ēs xūlēⁿakūlaxs x!l^salē-

it does not shrink when it is dried | at the place where it is dug. The
 45 soil || is not washed off. If the sky has been clear for two days, | the
 roots are dry all over. Then the dirt drops off. | Then the woman
 takes her basket, goes to the | pile of clover, and puts (the roots) into
 50 the clover-basket. | When all the baskets are full, || the woman takes
 dry grass and places it on top of the | clover-baskets. After she has
 done so, she takes a | thin cedar-bark rope and ties up the top of the
 baskets. | Then she puts them into the canoe and goes home to the
 55 winter house, | for they dig clover at another place, for || the best
 clover grows at Knight Inlet and at Gwa^éyē. Now she arrives at her |
 winter house. She does not put down the clover-| basket near the fire
 of the house, but she | puts it in a cool corner of the house. Now
 she waits for | the winter before cooking the clover-roots. As soon
 60 as the people begin the winter ceremonial, then || the people are in-
 vited to eat the clover. |

- 1 **Digging Cinquefoil-Roots.**—The same digging-stick | is used for
 digging cinquefoil-roots which is used for clover. Sometimes | the
 man who makes the digging-stick makes a smaller digging-stick | for
 5 the cinquefoil-roots, for it is thinner and it is one span || shorter than
 the clover digging-stick; | and the basket for cinquefoil-roots has | no

dzemaē lāxa ts!ōyasaq. Wā, lāxaē k!ēs ts!ōxwālase^éwa dzex-
 45 ^éūna^éyas. Wā, g!il^émēsē malp!enxwa^s ēg!idzālēda ^énālāxs laē
 lemlenx^éūnx^éida. Wā, hē^émis la q!ūpālat^s dzēdzex^éūna^éyas.
 Wā, hē^émis la āx^éēdaatsa ts!ēdāqaxēs L!āl!ēbatē qa^s lās lāx
 mōdzasasa LEX^{SEM}ē qa^s lā lexts!ālas lāxa LEX^{grats!ē} L!āl!ēbata.
 Wā, g!il^émēsē ^éwīla la qōqūt!ēda L!ēLEX^{grats!ē} L!āl!ēbatexs laēda
 50 ts!ēdāqē āx^éēdxa lēlēlXlowē k!ēt!ema qa^s ts!āk!iyīndalēs lāxa
 L!ēLEX^{grats!ē} L!āl!ēbata. Wā, g!il^émēsē gwālēxs laē āx^éēdxa
^éwīlēnē melk^u densen denema qa^s t!ēmāk!iyīndalēs lāq. Wā,
 laem mōxsas lāxēs yā^éyats!ē qa^s lā nā^énakwa lāxēs ts!ewenxe-
 lasē g!ōkwa qaxs ōgū^éla^émaē āwīnagwisē āxāsaxa LEX^{SEM}ē yīxs
 55 hāē Dzāwadē lō^é Gwa^éyē ōk[·] q!wāxats. Wā, laem lāg[·]aa laxēs
 ts!ewenxelasē g!ōkwa. Wā, k!ēt!a hē mōgwalilasēs L!ēLEX^{grats!ē}
 L!āl!ēbata lāxa ^énēxwāla lāxa legwilasēs g!ōkwē, yīxs hāē
 mōgwalilaqē wūdanēgwilasēs g!ōkwē. Wā, laem lālaal lāxa ts!ā-
 wūnx^éidla qō hamēx[·]silax^éidLEq. Wā, g!il^émēsē ts!ēts!ēx^éēdē
 60 g!ōkulōtasēxs laē L!ē^élālasēs LEX^{SEM}ē lāq.

- 1 **Digging cinquefoil-roots** (Ts!ōsaxa t!EX^{sosē}).—Hēemxat! ts!ōse-
 laxa t!EX^{sosē} ts!ōyayāxa LEX^{SEM}ē. Wā, lāla ^énal^énemp!ēnēda
 ts!ōyayogwilaēnoxwē ts!ōyayogwilaxa hēk!ūmg!ilil^éem qa ts!ōya-
 yōxa t!EX^{sosē}, yīxs ^éwāwilalāē. Wā, lāxaē ^énemp!ēnk[·] lāxens
 5 q!wāq!wax[·]ts!āna^éyēx yīx ts!ekwagawayanemasa ts!ōyayāxa t!EX^{sō}-
 sasa ts!ōyayāxa LEX^{SEM}ē. Wā, hē^émis ts!ōyats!ē lEX^éya yīxs

flat bottom, as the one that is used for digging clover, for the same | 7
basket that is used for clams is used for cinquefoil-roots; | and the
other cinquefoil-basket is smaller. It is for the lower roots, || for 10
these are very long, and they grow under the curly | cinquefoil-roots.
As soon as the season for digging cinquefoil-roots in the autumn
arrives, then | the woman who owns a cinquefoil-garden takes her
cedar-bark belt and | mat, two cinquefoil digging-baskets, and her |
digging-stick, and goes to the cinquefoil-garden. || When she arrives 15
there, she puts down her baskets | and her digging-stick, and she
spreads the mat on her back. | She takes her woven cedar-bark belt
and puts | it around her body over the mat. After | she has done
so, she sits down on the lower end of the back-protector mat. || Then 20
she takes her digging-stick and pokes the end into the ground in one
corner of her | cinquefoil-garden. The point of the digging-stick does
not go in deep. | Then she pries it up. Then the cinquefoil-roots
show themselves, and | the woman picks out the short, curly |
cinquefoil-roots and puts them into the larger || basket which stands 25
at her right side. She puts down | the smaller basket on the left-hand
side. After | she has picked out the cinquefoil-roots, she takes her
digging-stick again and pushes | the end into the ground at the place
where she dug first, for the small cinquefoil-roots are only four fingers

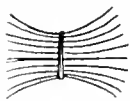
k'!ësāē LEq!EXsda hē gwēx'sē ts!ōyats!āxa LEX'sēmē, yīxs yūq!ā- 7
la'māōxda dzēgrats!āxa g'āwēq!ānēmē ts!ōyats!āxa t!EX"sōsē. Wā,
lā a'mā'yālēda 'nemsgēmē ts!ōyats!ēs qā's āxts!ālāsxa laxabālisē
yīxa g'īlsg'īlstowē t!EX"sōsa. Wā, q!wāxa lāx ēwaabālisasa t!Emkwa 10
t!EX"sōsē. Wā, g'īl'mēsē ts!ōts!eyīnxxa lāyīnxaxs lāēda t!Ek'ila-
gwadē ts!Edāq āx'ēdxēs denēdzowē k!lEdEk' wūsēgranowa Lē'wa lē-
'wa'yē. Wā, hē'mēsēs maltsemē ts!ēts!oyats!ē lāElxa'ya Lēwis
ts!ōyayowaxs lāē qās'īd qā's lā laxēs t!Ek'ilakwe t!egūdzōwa.
Wā, g'īl'mēsē lāgraa laqēxs lāē āxēmgralisaxēs ts!ēts!oyats!ēlē laEl- 15
xa'ya Lē'wis ts!ōyayowē. Wā, lā LEBēg'intsēs LEBēg'a'yē lē'wa'ya.
Wā, lā āx'ēdxēs dēndzedzowē k!lEdEk' wūsēgranowa qā's qEk'ī-
yīndēs lāxa LEBēg'a'yas lē'wa'yaxs lāē wūsēx'īts. Wā, g'īl'mēsē
gwālexs lāē k!wadzōdex bēnba'yasēs LEBēg'a'yē lē'wa'yaxs lāē
dax'īdxēs ts!oyayowē qā's ts!EX"betalisēx āwūnxēlisasēs t!Ek'ila- 20
kwē t!egūdzowa. Wā, lā k!lēs wūngēg'ilē ōba'yasa ts!ōyayo-
waxs lāē k!wēt!ēdeq. Wā, hē'mis la nē'ēdaatsa t!EX"sōsē. Wā,
hē'mis la mēnx'idaatsa ts!ōyēnoxwē ts!Edāqxa t!Emt!emgūxlowē
ts!Elts!EX"stowē t!EX"sōsa qā's lēxts!ālēs lāxa ēwālasagawa'yē ts!ō-
yats!ē lēxāxs hanēsāē lāx hēlk'!ōtagawalisas. Wā, hēt!a hanēsa 25
āmayagawā'yē lēxa'yē gēmxa'gawalisas. Wā, g'īl'mēsē ēwīl'gēl-
qaxa t!EX"sōsaxs lāē ēt!ēd āx'ēdxēs ts!ōyayowē qā's ts!EX"betalisas
ōba'yas lāxēs g'īlx'dē ēlāpa'ya qaxs ā'māē mālđenē ēwālabetalasasa
t!EX"sōsē lāxēns q!wāq!wax'ts!āna'yēx. Wā, lāla mōdenē ēwāla-

30 deep, | but the long lower roots are four fingers || deeper, if the sand |
 is good and does not contain pebbles. The reason why there are no
 long cinquefoil-roots | at Nimkish River is that there are many small
 pebbles. Gwa'yē | in Knight Inlet is the only place where the long
 cinquefoil-roots grow, | for the soil in the cinquefoil-gardens is half
 35 sand and half light || clay, and therefore the cinquefoil-roots and
 the | long roots grow well. As I said before, the short cinque-
 foil-roots are on top, | of the long roots below. Therefore the
 woman who is digging cinquefoil-roots | pushes down her digging-
 stick again after she has picked up all the short roots; for the | short
 roots and the long roots do not keep together, although they belong
 40 to one || stem. Now I will stop talking about this, and I | will talk
 again about the woman who is digging. She | does not pry up the
 sand quickly, but she digs up the sand and clay slowly, | so that the
 long cinquefoil-roots do not break and that they come up in
 long strings | when she is picking them out of the sand; and she puts
 45 them into the || basket for the long cinquefoil-roots. She keeps on
 doing so over the whole garden- | bed, and she only stops digging
 after she has worked over the whole ground. | In the evening, when
 it gets dark, the woman who is digging cinquefoil-roots | takes her
 short roots and puts them on a pile, and covers them over with | mats;
 50 and she does the same with the long roots, for || sometimes it takes

30 betalasasa lāxabālisē lāxens q!wāq!wax'tslāna'yēx lāqēxs ēk'aēda
 ēgīsē yīxs k'leāsāē t!āt!ēdzema. Hēm lāg'ilas k'leās lāxabālisē
 Gwānāxs q!ēnemaēs t!āt!ēdzemē. Wā, lēx'a'mēsē Gwa'yē, yīx
 wāsa Dzāwadeēnoxwē ēx' q!wāxatsa lāxabālisē lē'wa t!EX"sōsē
 qaxs nāxsap!aēs t!ēk'ilakwē t!ēgūdzō lō' ēgīsē lē'wa k'lūsē
 35 L!ēq!a. Wā, hē'mis lāg'ilas ēk'ē q!waxēna'yas t!EX"sōsas lē'wis
 lāxabālisē. Laxen laemx'dē wāldemāxs ēk'layaēda t!EX"sōsasa
 lāxabālisē. Wā, hē'mis lāg'ilasa ts!ōyēnoxwē ts!ēdāq ēt!ēd ts!ox'-
 betalisasēs ts!oyayowāxs laē 'wī'lōlxa t!EX"sōsē qaxs k'leāsē lāwa-
 gālēda t!EX"sōsē lē'wa lāxabālisāxs wāx'maē 'nemēs yīx'enēxa
 40 t!ēgwanowē. Wā, la'men gwāl gwāgwēx'sāla lāxēq. Wā, la-
 'mēsēn ēt!ēdel gwāgwēx'sāla lāxa ts!ōyēnoxwē ts!ēdāqēxs laē
 k'lēs cātsilāxs laē k!wēt!qālisaxa ēgīsē lē'wa k'lūsē L!ēq!a qa
 k'lēsēs āētslēda lāxabālisē qaxs sāyēnaaq qa g'ilsg'ilstowēsēxs
 laē sex'ālaq lāxa ēgīsē qā's lā LEX"ts!ālas laxēs sēnats!āxa lāxa-
 45 bālisē lēxa'ya. Wā, hēx'sāem gwōg'ilax wādzegasasēs t!ēk'ilakwē
 t!ēgūdzōwa. Wā, al'mēsē gwāl ts!ōsaqēxs laē 'wīlgrīldzowa. Wā,
 g'ilnaḡwaem k'lito'nakūlaxa dzāqwāxs laēda ts!oyēnoxwē ts!ēdāq
 āx'ēdxēs t!EX"sōsē qā's q!ap!ēsgemg'alīsēq. Wā, lā nōx'semtsa
 lēelwa'yē lāq. Wā, lā hēmxa't! gwēx'ēidxa lāxabālisē qaxs 'nal-
 50 'nēmp!ēna'ē mōp!ēnḡwa'sē 'nālāsa ts!oyēnoxwē ts!ēdāq ts!ōsaxēs

the woman four days to dig over her | cinquefoil-garden. In the 51 morning, when day comes, the | owner of the cinquefoil-garden goes to the pile of short roots | and of long roots and takes off the mat covering of the piles | of short and long roots, and spreads the roots out so that they are close together. || After she has done so, she 55 takes the roots and scatters them, | and she does the same with the long roots. After she has done so, | she leaves and goes home to her cinquefoil-digging house. Now | she dries the short roots so that the sand on them gets dry. When | she arrives at her house, she takes her cinquefoil-baskets and looks them over, || and she takes 60 them to the place where she left her | short roots and long roots drying. As soon as she arrives there, she | takes up the short roots and puts them into the baskets; | and when they are all in, she takes dry grass and | puts it on top as a cover; and after it has been put on, || she takes cedar-bark split for this purpose one finger | wide and ties 65 up | the cinquefoil-baskets. After she has done so, she gathers | them together and covers them with mats. Then | she takes cedar-bark and splits it into narrow strips. || She lays down one of the pieces 70 of split cedar-bark, | takes the long cinquefoil-roots and puts the ends together, laying them down | on the strip of cedar-bark. When she

t!Ek'í'lakwē t!Egūdzowa. Wā, g'íl'mēsē 'nax'í'dxa gaālāxs laēda 51 t!Egwadāsa t!EX"sōsē qā's íd qā's lā lax mEX'mewēdzasēs t!EX"sōsē lE'wa lāxabālisē qā's āx'ēdēxa nēna'x'sema'yē lēl'wēsa mEX'mewisē t!EX"sōsa lE'wa lāxabālisē qā's memk'ālēxs laē lEP'alise'laq. Wā, g'íl'mēsē g'wālēxs laē āx'ēdēxa t!EX"sōsē qā's lēndzodalēs lāq. 55 Wā, laxaē hēEMxat! gwēx'í'dxa lāxabālisē. Wā, g'íl'mēsē g'wālēxs laē bās qā's lā nā'nak' lāxēs ts!ewēdzats!ē g'ōkwa. Wā, laem x'í'elsaxa t!EX"sōsē qa lem'x'wīdēs ēg'isēna'yas. Wā, g'íl'mēsē lāg'aa lāxēs g'ōkwaxs laē hōx'í'daem k'!enemg'alilaxēs t!ēt!egwats!ēlē L'lāL'ēbata qā's lā dālaqēxs laē aēdaaqa lax x'í'ēdzasasēs 60 t!EX"sōsē lE'wa lāxabālisē. Wā, g'íl'mēsē lāg'aa lāqēxs laē hē g'íl q!ap!ēx'í'tse'wēda t!EX"sōsē qā's lēxts!ālēs lāxa L'lāL'abatē. Wā, g'íl'mēsē 'wílt's!āxs laē āx'ēd lāxa lem'x'wa k'!ēt!ēma qā's ts!āk'í'yīndālēs lāq. Wā, g'íl'mēsē g'wāl ts!āk'í'yīndālaqēxs laē āx'ēdēxa hēk!ūmg'ílila'yē dzEXEk' denasaxa 'nāl'nemdenas āwā- 65 dze'was lāxēns q!wāq!wax'ts!āna'yēx. Wā, lā t!ēmāk'í'yīndālas lāxa t!Egwats!ē L'lāL'abata. Wā, g'íl'mēsē g'wālēxs laē q!ap!ēg'alisaq qā's na'x'sēmdēsa lēl'wa'yē lāq. Wā, g'íl'mēsē g'wālēxs laē āx'ēdēxa denasē qā's helox'sēndē dzedzEXSENDEq qa 'wīs'wīladzowē. Wā, lā k'at!ālisaxa 'nemts!aqē dzEXEk' denasa, wā, lā 70 āx'ēdēxa lāxabālisē qā's 'nemabēndālēq qā's lā k'at!ēts lāxa denasē. Wā, g'íl'mēsē hēlts!ē'staax'sēns q!wāq!wax'ts!āna'yēx

73 can put her fingers | around them, she squeezes them together
and ties them firmly in the middle. | They are this way when
75 they have been tied: When || this has been done, she
does the same with  the others, and she only stops |
when they are all tied in bundles in the middle.
Sometimes | she has more than a hundred bundles of
long cinquefoil-roots belonging to one woman who has a good |
cinquefoil-garden. After this has been done, she puts the | long
cinquefoil-roots into the basket; and when they are all in, she
80 takes || grass and puts it on top, and she ties it down with
cedar-bark. | Then in the evening she gathers up | the baskets
for long cinquefoil-roots, and she spreads mats over them. |
After she has done so, she goes home to her digging-house. | In the
morning, when daylight comes, the woman and her husband get
85 ready. || They launch their canoe into the sea, | push down the roof-
boards of the digging-house | and place them in the bottom of the
canoe. When | the bottom of the canoe is all covered, the baskets
with short roots | are placed on the boards in the canoe; and when
90 they are all in, || they take the baskets with long roots and put them |
on top of the baskets with short roots; and when they are all in, |
they put the bedding and provisions on top. When everything is in, |
they take the mats and spread them over the load. | When everything

73 lāx q!wēdzoyodāq laē qenō^εyodeq qas lek!ūt!ēdē yil^εēdeq.
Wā, laem g'a gwālēg'axs laē yīloyāla (*fig.*). Wā, g'il^εmēsē
75 gwāla laē hanat hē gwēgilaxa waōkwē. Wā, āl^εmēsē gwālexs
laē 'wīla la qēqeno^εyālēda lāxabālisē yīxs 'nāl^εnemp!ēnaē g'ēx-
sōgūg'eyōx^usayōkwa lāxabālisasa 'nemōkwē ts!ēdāqaxa ēk'as
t!ēk'īlakwē. Wā, g'il^εmēsē gwālexs laē lex^uts!ālas lāxa lāxa-
bats!ē l!āl!ēbata. Wā, g'il^εmēsē 'wils!āxs laaxat! āx^εēdxa k'lē-
80 t!ēmē qa's ts!āk'īyīndēs lāq. Wā, laxaē t!ēmak'īyīntsa denasē lāq.
Wā, g'il^εmēsē 'wīla la gwālexs lāaxat! q!ap!ēgalēsaqēxa dzā-
qwaxa lēlaxabats!ē l!āl!ēbata qa's lepsemdālēsa lēl^εwa'yē lāq.
Wā, g'il^εmēsē gwālexs laē nā^εnak^u lāxēs ts!ēwēdzats!ē g'ōkwa.
Wā, g'il^εmēsē 'nāx^εīdxa gaālāxs laē xwānāl^εīda ts!ēwēsdē ts!ēdāqa
85 lē^εwis lā^εwūnemē qa's wī^εx^ustendēxēs xwāk!ūna lāxa demsx^ε
'wāpa. Wā, lā wēqwaxelax sālāsēs ts!ēwēdzats!ēx^εdē g'ōkwa
qa's lā pāxselā lāxēs xwāk!ūna. Wā, g'il^εmēsē hamelxalēxs lāx
ōxsasa xwāk!ūnāxs laē hē g'il mōxdzema t!ēgwats!ē l!āl!ēbata qa
māg'īdzā'yēs lāxa paxsaxs laē mexedzewēq. Wā, g'il^εmēsē 'wil-
90 xsa laē mōxsēlaxa lāxabats!ē l!āl!ēbata. Wā, laem mexe-
yīndālas lāxa t!ēgwats!ē l!āl!ēbata. Wā, g'il^εmēsē 'wīlxsasēxs
laē mōkūyīndālasēs memwāla lāq. Wā, g'il^εmēsē 'wīlxsasēxs laē
āx^εēdxa lēl^εwa'yē qa's lepeyīndālēs lāx ōkūya'yasēs mā'yē. Wā,
g'il^εmēsē gwālexs laē hōgūxs lāxēs yā'yats!ē xwāk!ūna. Wā, lāda

is aboard the canoe, the || man stands in the stern of the canoe, 95 which he steers. | He looks at his clover-digging house and prays to it.¹ . . . |

As soon as he arrives at the beach of his winter house, | he puts the stern of his traveling-canoe landward and backs in. | The man gets out of the traveling-canoe, and || unloads the cargo when the tide is 100 high. If it is low tide, he | ties a long cedar-bark rope to the stern seat of his | traveling-canoe and carries up the end of the rope to high-water mark, | where he ties it to a stone which serves as an anchor. After he has done so, | the (couple) are invited by their relatives to eat, if it is || low tide when they arrive. If it is high tide, 5 they are only | invited when the cargo has been carried up the beach. They | put the baskets with the long roots and those with the short roots in two different places. | The baskets with the long roots are put on the right-hand side of the | house, and the baskets with the short roots are placed on the left-hand || side of the house, for these corners 10 are cool. As soon as | all have been carried up, they go to the one who invited them. . . . As soon as this has been done, | (the man) takes the baskets with long cinquefoil-roots and puts them across | the two beams.² If there are many baskets with long roots, there may be four layers, one on top of the other, | from one end of the staging

begwāneme lāxlēxa xwāk'lūna qaxs hē'maē lēnxlā'ya. Wā, 95 dōqwalaxēs ts!ēwēdzats!ēx'ē grōkwa qa's ts!ēlwaqēq.¹ . . .

Wā, grīl'mēsē lāg'aa lāx l!ēma'isasēs ts!āwūnxelāsē grōkwa lāē ālaxlā'nakūlaxēs yā'yats!ē xwāk'lūna qa's k!ēx'ēālisēxs lāē lāl-tāwēda begwānēmē lāxēs yā'yats!ē xwāk'lūna. Wā, hēx'ida'mēsē mōltōdxēs māyaxs yīxūlālisaē. Wā, grīl'mēsē x'ats!aēsēxs lāē 100 āem mōgwanōtsa grīlt!a denēm lāxa lēx'eq!ēxlayā'yasēs yā'ya-ts!ē xwāk'lūna qa's lās ōba'yas lāxa ya'x'motasa yīxwa qa's mōx'bendēsa tlēsemē lāq qa q!ēlsbēs. Wā, grīl'mēsē gwāl hē gwēx'ēdqēxs lāē lālēlalasōsēs lēlēlāla qa lās l!ēxwa lāq, yīxs x'ats!aēsaē lāg'alits!ēnxas. Wā grīl'mēsē yīxūlālīsēxs lāē āl'ēm 5 lālēlalasōxs lāē 'wīlōsdēsē memwālās. Wā, laem ālēwīlā mōgwalilelasasa lāxabats!ē l!āl!ēbāta lē'wa t!ēgwats!ē, yīxs 'nal'nemp!ēnaē hē mōgwālilema lāxabats!ēda hētk!ōtēwalīlāsa grōkwē. Wā, lā hē mōgwalilema t!ēgwats!ē l!āl!ēbata gemxō-tēwalīlāsa grōkwē, yīxs wūdanēgwilaē. Wā, grīl'mēsē 'wīlōsdē- 10 sēxs lāē lāx'ēwid lāxa lālēlālāq.² . . . Wā, grīl'mēsē gwālēxs lāē āx'ēdxa lāxabats!ē l!āl!ēbata qa's mēxēndalēs lāq, yīxs grīl'maē q!ēnema lāxabats!āxs lāē mōx'ēwēdgrustāla maxō'nakūla hayīmbēndēx āwāsgemasasa k!āgilē. Wā, grīl'mēsē 'wīlg'aaLE-

¹ See page 618.

² Then follows the description of the making of a raised platform for keeping provisions (p. 166).

15 to the other. When they are all on, || he takes mats and spreads them over them, so that the | frost can not get at them, for he does not wish them to freeze. Now | it is called "staging for long cinquefoil-roots," and it is also called | "staging on which long cinquefoil-roots are thrown." After this has been done, | he does the same, putting
20 on the stage the || baskets with short roots; and after this has been done, he spreads | mats over them. Generally he does not put up one | basket of long cinquefoil-roots when the baskets are piled up; | and when there are many people in his tribe, he keeps out four | baskets with short cinquefoil roots to cook them for the people; but ||
25 more than one basket of long cinquefoil-roots is never kept out, for only the chiefs | eat the long cinquefoil-roots. The common people | eat the short roots. |

1 **Digging Sea-Milkwort.**¹—When the | plants first begin to grow and the tops begin to sprout, | the woman takes her digging-stick which she uses for clams, | and her small basket, and goes to a place where
5 she has seen || milkwort growing. In the following year there is nothing to be seen in the springtime, | and she just digs for it. She sits down and pushes | the point of her digging-stick into the sand, and she pries up the sand. | Then she picks out the milkwort-roots

15 laxs laē āx'ēdxa lēl'wā'yē qā's LEPEYINDĀLĒS lāq qa k'lē'sēs lax'sāwēda g'ewēs misē lāq. qaxs gwaq!Elāaq wūdāla. Wā, laēm lēgades LĀXAPDENIL k'lāgil lāxēq. Wā, lā, lēqelēda waōkwās k'lāxDEMILASASA LĀXABATSlē L'LĀLEBATA lāq. Wā, g'il'mēsē g'wā-
20 lēxs laē āēm NEQEMGILEWĒQĒXS laē āx'ālilasa t!EXDEMILASASA t!ē-t!egwatslē L'LĀLEBATA. Wā, g'il'mēsē g'wālēXS laaxat! LEPEYINTSA lēl'wā'yē lāq. Wā, lā q'lūnālaqas k'lēS lāsa ēNEMSGEMē LĀXABATSlē L'ĀBAT lāxēs la mālaLEla lāxa LĀXAPDENILē k'lāgila. Wā, g'il'mēsē q'lēNEMē g'ōkulōtasēXS laē āxēlaxa mōsgēmē t!et!ē-gwatslē L'LĀLEBATA qā's t!Eqūlase'wa. Wā, lālē k'lēS hāyāqax
25 ēNEMSGEMA LĀXABATSlē L'ĀBATA qaxs lēx'a'maēda g'ig'egāma'yē LELĀXAPG'EXA LĀXABĀLISē. Wā, lālēda bēbegwāNEMq!alā'mē t!EX^{ut}!aq^{uxa} t!EX^{usōsē}.

1 **Digging Sea-Milkwort**¹ (Ts'ōsaxa hōq!walē).—Wā, hē'maaxslaē g'il q'lwāXENXA laē Elāq TEMX'ALISē oxtā'yasa q!wāq!wūXEMA laē āx'ēdēda ts!Edāqaxēs k'lilakwēxa dzēg'ayāxa g'āwēq!āNEMē Lē'wēs lālaxamaxs laē qā's'īd qā's lā lāxēs q!aētse'wē q!wāxatsa
5 hōq!walāxa āpseyinxdē qaxs k'lēasaē dōgūl q!wāxaxa q!wāXENXē qaxs ā'maē ts!ōselaq. Wā, lā k!wāg'alis qā's ts!EX^{ubetalisēx} ōbā'yasēs ts!ōselaq k'lilakwē. Wā, lā k!wēt!Eqālisaxa ēgrisē. Wā, hē'mis lā MENX'ēdaatsēxa hōq!walē qā's lā ts!EXTS!ĀLAS lāxa

¹ *Glauz maritima*, v. Fernald.

and throws them into | the small basket which stands on the ground in front of her. She continues doing so || while she is digging. When 10 her basket is full, she goes | home, carrying the basket in her hands. |

Digging Bracken¹ - Root.—The woman | takes her back-protecting mat and her cedar-bark belt, | and her digging-stick which she uses for digging clams. Then || she goes to a place where she knows fern is 15 growing and where | the soil is soft. As soon as she arrives, she spreads the mat over her back | and she puts on the woven cedar-bark belt. After | she has done so, she sits down on one end of the mat, holding the | digging-stick, and she pushes the point of the stick into the ground. || Then she digs up the ground; and when she 20 reaches the fern-root, | she follows the whole length of the root, for it is very | long; and when she reaches the soft end, she | breaks it off; and if it is very long, she coils it up. She continues | doing so as she is digging. When she has enough, she takes a || spruce-root and ties 25 it around the middle, and she folds the roots up in a bundle, | which she carries on her back to her house, using her digging-stick as a walking-stick, for the load of fern-roots is really heavy when the old woman finds many. |

Digging Fern² - Root.—The woman takes her | yew-wood digging- 1 stick and a large basket, | which she carries on her back. She uses her digging-stick as a cane. Then she walks, | looking for fern-root.

lālxamaxs hanēsaē lāx neqemālisas. Wā, āx'sā'mēsē hē gwēg'i-laxs ts'ōsaē. Wā, g'il'mēsē qōt'lē lexelāsēxs laē nā'nakwa lāxēs 10 g'ōkwē k'ōxk'!ōtelaxēs hōq'walēats'lē lālxama.

Digging Bracken-Root (Sakwāxa sāgūmē).—Hēem āx'ētsō'sa ts'ē-dāqēs lebg'ayē lē'wa'ya lē'wēs denēdzowē wūsēgranowa. Wā, hē'mēsālēs k'!lāk'wēxs dzēg'ayowaxa g'āweq!ānemē. Wā, lā qās'id qas lā lāxēs q!ātsewē q!waxatsa sāgūmē, yīxa āem 15 telq!ūts t!ek'a. Wā, g'il'mēsē lāg'aa lāqēxs laē lebg'intsēs lē'wa'ye qas qek'i'yindēsēs denēdzowē wūsēgranō lāq. Wā, g'il'mēsē gwāla laē k!wadzōdex āpsba'yasēs lebg'ayē lē'wa'ya dālxēs k'!lāk'wē. Wā, lā q!ūmtbetelsax ōba'yasēs k'!lāk'wē qas 'lāp!ē-dēxa dze'kwa. Wā, g'il'mēsē lāk'!endxa sāgūmaxs laē āem begū- 20 lenē lābelenēx 'wāsgemasasa l!ōp!ek'asa sāgūmē qaxs ālak'lalaē g'ilsg'ilt'lē l!ōp!ek'as. Wā, g'il'mēsē lāg'aa lāxa q!wayōts'laxs laē ālts!endeq qas q!elx'widēqēxs lōmaē g'ilt'la. Wā, lā hēx'sāem gwēg'ilaxs sākwaē. Wā, g'il'mēsē hēlōleqēxs laē āx'ēd lāxa l!ōp!ek'asa ālēwasē qas qenoyodēs lāqēxs laē gwānaqilalakwa. 25 Wā, lā ōxlalāqēxs laē nā'nak' lāxēs g'ōkwē sēk'!aqelaxēs k'!lāk'wē qaxs ālak'lalaē gūnt'ēda sāgūmaxs ōxLaakwaaxs q!eyōlānemaasa laelk'wana'yē.

Digging Fern - Root (Nēsaxa tsak'ōs).—Wā, hēem āx'ētsō'sa 1 ts'ēdāqēs l!enq!ek'!nē k'!lāk'wa lē'wēs 'wālasē lexā'ya. Wā, lā ōxlala. Wā, lāla sēk'!aqelaxēs k'!lāk'wē. Wā, lā qās'id qas

¹ *Pteridium aquilinum*.² *Dryopteris spinulosa dilatata*.

- 5 As soon as she finds large ones, she puts her || basket down on the ground and pokes with her digging-stick under the root of the fern. | She holds with her left hand the top of the digging-stick, and she holds with her | right hand the leaves of the fern, and she pulls at it, and | she pries it up with her digging-stick. As soon as she gets it out, she plucks off the | leaves, and she throws the root into the basket. She
 10 continues || doing so, pulling it out, and she only stops when her basket is full. | Then she breaks off some slim hemlock-branches and puts them on top | of the fern-root. After she has done so, she carries her | fern-root basket on her back and goes home. |
- 15 **Gathering Fern-roots.**¹—Generally the tribes go || to get fern-roots when they are hungry and | they can not go to get other kinds of food; and those who have to camp for a long time in bad weather. | Then they go to gather fern-roots. The | man makes a stick for peeling bark like the stick for peeling hemlock-bark. | It is the same length. It is
 20 bent and has a flat point. || Generally it is four spans long. | The woman carries it with her basket and goes to | look for loose moss in which the fern grows. When she finds | many plants of the fern-root growing among the loose moss on rocks, | she sits down and
 25 plucks off the moss; || and when she comes to the rock, she takes her peeling-stick and | pushes it along the rock under the moss, and she

lā ālāxa tsāk'osē. Wā, g'il'mēsē q'lāxa āwāwē laē ōxleg'aelsaxēs
 5 lexā'yē. Wā, la L'engabōtsēs k'ilākwē lāx L'ōp'ek'asa tsāk'osē. Wā, la dālē gēm̄xōlts'lānāsēx ōxtā'yasa k'ilākwē. Wā, la nēsālē hēk'lōtts'lānāsēx yīsx'inas tsāk'ōsaxs laē nēx'ēdeq. Wā, la k'wētāxsilāsēs k'ilākwē lāq. Wā, g'il'mēsē lāleq laē k'lōlōdex yīsx'inas. Wā, la lex'ts'lōtsa tsāk'usē lāxēs lexā'yē. Wā, hēx'sā-
 10 'mēsē gwēg'ilāxs nēsāē. Wā, āl'mēsē gwālexs laē q'lōtlē lexelās. Wā, la L'lex'wīd lāxa wīswūletāyasa q'waxē qā's tsāk'iyīndēs lāxa ōkūya'yasa tsāk'usē. Wā, lā gwālexs laē ōxlex'īdxēs tsāgratslē lexā'yā qā's lā nā'nakwa.

Gathering Fern-roots (Lekwāxa lek'wa'yē).—Hēm q'lūnāla lekwa-
 15 demxa lek'wa'yaxs pālaēda grayōlē lāxa lēlqwālaLa'yē yīxa wāyapōlēlā lālelaxa hē'maōmasē Lē'wa yīyāg'īdzānemasā 'nālāxs grayag'iliselaē. Wā, hē'mis lā lekwa'lek'wa'yē; wā, hē'mis āx'ē-tsōsa begwānema L'ōk'wayowē hē gwēx'sē L'ōk'wayāxalāqē. Wā, lā hēm̄xat! 'wāsgēmē lāxēs hānqwalaēnā'yē pāxbaakwa. Wā, lā
 20 q'lūnāla mōp'enk'ē 'wāsgēmasas lāxēns q'wāq'wax'ts'ana'yēx. Wā, hē'mis daax'sa ts'ēdāqē Lē'wis lexā'yaxs laē qās'īd qā's lā ālāx hāsdēxwa p'elēms q'wāxatsa lek'wa'yē. Wā, g'il'mēsē q'lāxa q'lēnemē yīsx'ensa lek'wa'yē q'wāq'ūxegēxa hasdēxwa p'elēmsaxs laē hēx'īdaem k'wāgēlōdeq qā's māpelalēxa p'elēmsē. Wā,
 25 g'il'mēsē lag'ila lāxa t'lēsemāxs laē āx'ēdxēs L'ōk'wayowē qā's L'ēnqelālēs lāx āwābā'yasa p'elēmēsē qā's L'ōk'lūg'ilōdeq. Wā,

¹ *Polypodium glycyrrhiza* D. C. Eaton.

pries it off the rock. | As soon as it turns over, she pulls the moss apart 27
and pulls out the | fern-roots, which she throws into her basket.
She continues | doing so; and when her basket is full, || she carries it
home. | Then she puts it down by the side of the fire. | 30

Digging Erythronium.—Now I will speak again | about the 1
erythronium, how it is dug; for the | woman takes the same digging-
stick that is used for short cinquefoil-roots, and the back-protecting
mat, and her | cedar-bark belt, and she takes a small-meshed flat-
bottomed || basket; and she goes to the bank of the river, for that is 5
the only place | where the erythronium-plant grows. As soon as she
arrives where it grows, | when the leaves first come out of the ground,
she carries a large | horse-clam shell. Then she takes her back-
protecting mat and | spreads it over her back, and she takes her
cedar-bark belt and || puts it on over the mat, putting it around her 10
waist. Then | she takes a large horse-clam shell and her digging-
stick, and she | takes her small-meshed flat-bottomed basket and puts
it down on her | left-hand side. Then she sits on the end of the |
mat and pushes the end of the digging-stick into the ground and pries
up the soil. || Then she scrapes the soil with her clam-shell | and picks 15
out the erythronium plants from the soil and throws them | into her

g'il'mēsē nelelaxs laē bēl'idxa p!elēmsē. Wā, ā'mēsē la lek'ālaxa 27
lek!wa'ēyē qa's lē LEX'tslālas lāxēs lexela. Wā, lā hēx'sāem
gwēgilaxa waōkwē. Wā, g'il'mēsē qōtlē legwatslēs lexā'ya laē
k'loqwalaxēs legwatslē lexā'ya qa's lā nā'nakwa lāxēs g'ōkwē. 30
Wā, lā k'logūnōlisasēs legwatslē lexā'ya lāx legwīlasēs g'ōkwē.

Digging Erythronium.—Wā, la'mēsen ēdzaqwal gwāgwēx's- 1
ēalal lāxa x'aasx'ent!axs laē ts'lōsase'wa yīxs hē'maē āx'ētsō'sa
ts!edāqēs ts'lōyayāxa t!ex"sōsē LE'wis LEBēg'a'yē lē'wa'ya LE'wis
denēdzowē wūsēg'anowa. Wā, hē'misa t!ōlt!ex"semē LEq!exsd
lexā'ya. Wā, lā qās'ida lāx ogwāg'ilisasa wiwa qaxs lēx'a'maē 5
q!wāxatsa x'aasx'ent!ē. Wā, g'il'mēsē lāg'aa lāx q!āyasaxs g'alaē
q!wāq'lūxetō'y'widē yīxs'inas. wā, lā dālaxa 'wālasē xālaētsōx
met!āna'yēx. Wā, hē'mis g'il āx'ētsō'sēs LEBēg'a'yē lē'wa'ya qa's
LEBēg'indēs. Wā, lā āx'ēdxēs denēdzowē wūsēg'anowa qa's qenē-
g'indēs lāxēs LEBēg'a'yē lē'wa'ya. Wā, lā wūsēg'oyots. Wā, lā 10
āx'ēdxā 'wālasē xālaētsōx met!āna'yēx LE'wis ts'lōyayowē, laxaē
āx'ēdxēs t!ōlt!ex"semē LEq!exsd lexā'ya qa's hāng'alīsēs lāxēs
gemxōtemālisē. Wā, lāwislē k!wadzōDEX ōba'yasēs LEBēg'a'yē
lē'wa'ya, wā, lā L!enxbetālisas ōba'yasēs ts'lōyayowē qa's k!wētlē-
dēq. Wā, hē'mis la xelpelg'ayaatsēsa 'wālasē xalaēs lāxa t!ek'a. 15
Wā, la menmaqaxa x'aasx'ent!ē lāxa t!ek'a qa's lā ts!extslālas
lāxēs lexela. Wā, g'il'mēsē wākwa x'aasx'ent!āxs laē 'nemāl'i-

18 basket. If there are many plants, it is only a short time | before the
basket is full; and when | the small-meshed flat-bottomed basket is
20 full, she carries it home in her hand. || After entering the house, she |
puts down the basket inside of the door of the house to keep it cool
and so that the roots | do not get dry, for they are dirty. |

1 **Digging Lupine-Roots.** In spring, when | the salmon-berries begin
to have buds and the olachen first arrives in | Knight Inlet, the season
arrives when the tribes are hungry | when they first arrive at Knight
5 Inlet. Then the woman first takes her digging-stick || for clover
and her basket and her | woven cedar-bark belt, and goes to the |
flats back of the houses of the olachen fishermen. When she finds
the | tops of shoots of lupine as they come out of the ground, she puts
down her | lupine-basket and her digging-stick. She takes her ||
10 narrow back-protector and spreads it on her back, and she sees to it
that | it reaches down to her heels. Then she puts a belt | over it
and ties it around her waist. When she has finished, | she takes her
digging-stick and her lupine-basket and sits down close to the | shoots
15 on the end of her back-protecting mat. || She pushes the point of the
digging-stick into the ground close to the | lupine-shoot, and she
pries it up. As soon as the roots come out, | she picks them out of
the clay and throws them into her | basket; and when she has picked

18 dɛxs laē qōt!ēs lexela. Wä, gril'mēsē qōt!ē x'aasx'ent!aats!ās
t!ōlt!ex^usem leq!exsd lex^aya laē k'lōqūlaqēxs laē nā'nakwa
20 laxēs g'ōkwē. Wä, gril'mēsē laēl lāxēs g'ōkwaxs laē hēx'idaem
hānstōlilas lāx āwēlēlās t!ex'ilāsēs g'ōkwē qa wūdase'wēs qa k'ēsēs
lemlemx^usemx'ida qaēs dzēdzoxsema'yas.

1 **Digging Lupine-Roots** (Q!ūnsāxa q!wā'nē).—Wä, hē'maaxs laē gril
bolēx'widēda q!wālmīsaxa la q!wāxenxē yīxs laē gril nēlēsa
dzāxū'nē lāx Dzāwadē, yīxs hē'maē pālaenxsa lēlqwālaLa'yaxs
g'ālaē la'mēlēlās lāx Dzāwadē; wä, hē'mis gril āx'ētsōsa ts!ēdāq!a-
5 yasēs ts!ōyayāxa lex^usemē, lex^awis lex^ayē, lex^awis denēdzowē
k'lidēdzē'wak^u wūsēgranowaxs laē qās'id qās lā lādžōlisaxa āwā-
dzālisē lāx ālanā'yasa g'ig'ōkwasa dzāwadāla. Wä, gril'mēsē q!āxa
ōxtā'yasa q!ūndzanāxs g'ālaē q!wāq!ūxetōx'wida laē g'ig'alisaxēs
q!ūnyats!ēyē lex^aya lex^awa ts!ōyayowē. Wä, lā āx'ēdxēs wila-
10 dzowē lebēg'rē lē'wa'yā qās lebēg'indēs. Wä, lā dōqwala qa
sek!exlax'sidza'yēsēx ōxlax'sidza'yasēs laē qex'eyīntsa wūsēgra-
nowē lāqēxs laē wūsēk!exsdālaq. Wä, gril'mēsē gwālexs laē
āx'ēdxēs ts!ōyayowē lex^awis q!ūnyats!ēyē lex^aya qās k'lūnxelisēxa
q!ūndzanowaxs laē k!wādzewēx ōba'yasēs lebēg'a'yē lē'wa'yā.
15 Wä, lā ts!ex^ubetalisas ōba'yasēs ts!ōyayowē lāx āwenxelisasa
q!ūndzanowē qās k!wēt!qālisēq. Wä, gril'mēsē g'āx lex^uwalisā
q!wā'nāxs laē menmaqaq lāxa l!ēq!a qās lā lex^uts!ālas lāxēs
q!ūnyats!ē lex^aya. Wä, gril'mēsē 'wilgilqēda lēq!āxa q!wā'nāxs

all the roots out of the clay, | she takes her digging-stick again, pushes it into the ground as she || did before, and she picks out the 20 lupine-roots and | puts them into her basket. She continues doing this; | and when her basket is full, she carries it in her one hand. | She takes the digging-stick in the other hand and goes home. | Then she puts down the basket at her place, and || she places the digging- 25 stick upright at one side of the door. | Then she takes a small dish and pours some fresh water into it. | When it is half full, she puts it down by the side of her place. She takes her | basket and places it by the side of the small dish | which contains water. Then she takes some of the lupine-roots and puts them into the || water in the small 30 dish, and she washes them all over, so that the clay | comes off. As soon as all the clay is off, she | begins to eat the roots, with her husband and her children; | and they only stop when they have enough. After eating lupine-root | for some time, they become dizzy, as though they were drunk || after having drunk whisky. After eating lupine- 35 root, | they put away what is left over. When | the woman and her husband eat too much of the lupine-roots, they become really drunk. | Their eyes are heavy, and they can not keep them open, and | their bodies are like dead, and they are really || sleepy. Then they go and 40 lie down in their rooms and | sleep; and when they wake up, they

laē ēt'lēd āx'ēdxēs ts!ōyayowē qa's ts!ex^ubetalisēs ōba'yas lāxēs
g'īlx'dē gwēx'idaasa. Wā, lāxaē menmaqaxa q!wa'nē qa's lā 20
LEX^uts!ālas lāxēs q!ūnyats!ē lexā'ya. Wā, āx'sā'mēsē hē gwēgrilaqē.
Wā, g'īl'mēsē qōt'lē q!ūnyats!ās lexā'ya laē k'!ōqwalaxēs q!ūnyats!ē
lexā'ya. Wā, lā dāk'!ōtelaxēs ts!ōyayowaxs g'āxaē nā'nakwa.
Wā, lā k'!ōx'walilaxēs q!ūnyats!ē lexā'ya lāxēs k!waēlasē. Wā,
lāḷa hē ḷagralilasēs ts!ōyayowa āpsōtstālilas t!EX^uilāsēs g'ōkwē. 25
Wā, lā āx'ēdxa lālogūmē qa's gūxts!ōdēsa 'wē'wāplēmē lāq qa
nēgōyoxsdalisēxs laē hāng'alilas lāxēs k!waēlasē. Wā, lā āx'ēdxēs
q!ūnyats!ē lexā'yē qa's hāng'alilēs lāx māk'āgililasa lālogūmē
'wābets!āla. Wā, lā āx'ēd lāxa q!wa'nē qa's LEX^ustendēs lāx
'wābets!āwasa lālogūmē. Wā, lā ts!ōts!ox'ūnaq qa lāwā'yēs L!ē- 30
L!eq!āk'!ēna'yas. Wā, g'īl'mēsē 'wī'lāwa L!ēL!eq!āk'!ēna'yasēxs laē
q!ūnsq!was'idxa q!wa'nē Lē'wis lā'wūnemē Lō'mēs sāsemē. Wā,
āl'mēsē gwālexs laē pōl'ida. Wā, g'īl'mēsē gagāla gwāl q!ūns-
q!wasaxa q!wa'nāxs laē k'!ēdēlx'ida hē gwēx'sa wūnāxs laē
gwāl nāqaxa nenq!ēma. Wā, g'īl'mēsē gwāl q!ūnsq!wasaxa q!wa- 35
'nāxs laē g'ēxaxēs ānēx'sā'yē. Wā, g'īl'mēsē Lōmax'ēd q!ēk'!ēsēda
ts!ēdāqē Lō'mēs lā'wūnemaxa q!wa'nāxs laē ālax'ēd la wū'nāla
la gūnsgūnt'lēs gēgēyagesē la k'!ēās gwēx'idaas dēx'āla. Wā,
lāxaē lēlēmgrit'idē ōk!wina'yas. Wā, lāxaē ālak'!āla la beq!ū-
lēla. Wā, hē'mis la āem la kūlēmgralilats lāxēs g'ēgrāēlasē qa's 40

41 feel well again, because | they are no longer drunk. That is all about this. |



1 **Digging Carrots.**¹—The woman takes this (cedar-bark basket), | the yew-wood digging-stick, her back-protecting | mat and her cedar-bark belt. She goes to the | rocks, for carrots generally grow on
5 rocks where there is grass || on the points of land. When she reaches the point where many carrots | were growing the past season (for the woman only goes there if she knows | that there were many of them, for they have not come out yet), she takes her | back-protecting mat and puts it on her back, and she takes her | belt and puts it over it
10 around her waist, then || she ties the mat on her back. She takes her digging-stick | and sits down on the rock. Then she puts her basket down in | front of her, and she peels off the grass and the roots from the rocks with her yew-wood | digging-stick, so that it turns over and the roots show. Then | she picks out the carrots and throws
15 them into her basket. || After she has selected them from among the roots of (other) plants, | she takes her digging stick again (some women call it the | peeling-stick for carrots) and she does | as she did before when she peeled it off from the rock. After filling her carrot-basket, | she puts it on her back. Generally she uses the peeling-stick for
20 carrots as a walking-stick. || She goes home to her house; and when she

41 mēx^ēdē. Wā, grī^ēmēsē ts!ex^ēīdexs laē ēs^ēek^ē la bēbegwanema laē gwāl wūnāla. Wā, laem gwāl lāxēq.

1 **Digging Carrots** (Ts!ōsāxa xetēm¹).—Wā, hē^ēmis āx^ēētsōsa ts!ēdāqē lē^ēwis l!ēm^ēq!ek^ē!enē ts!ōyayowa. Wā, hē^ēmisēs lēbeg^ēa^ēyē lē^ēwa^ēya lē^ēwis denēdzowē wūsēg^ēanowa. Wā, lā qāsēl^ē!a lāxa āwīnak!wa qaxs hē^ēmaē q!ūnāla q!wāxatsa xetxet!ēda k!ēdek!wa
5 lāxa ēwaēlba^ēyē. Wā, grī^ēmēsē lāg^ēaa lāx q!āyasasa xetxet!a q!wāxa āpseyīnx^ēdē qaxs ā^ēmaēda ts!ēdāqē hēem lāgīlexs q!ālelaaqēxs q!lēnemaē lāq qaxs k!ēs^ēmaē q!wāx^ēida. Wā, lā āx^ēēdxēs lēbeg^ēa^ēyē lē^ēwa^ēya qas lēbeg^ēīndēs. Wā, lā āx^ēēdxēs denēdzowē wūsēg^ēanowa qas qenēg^ēīndēs lāqēxs laē wūsēg^ēoyōdes. Wā, la^ēmē
10 qāqak^ēenax lēbeg^ēa^ēyas lē^ēwa^ēya. Wā, lā āx^ēēdxēs ts!ōyayowē qas k!wag^ēaalē. Wā, laem hā^ēnē xetxet!aats!ās l!ābat lāx neqemalaās. Wā, lā l!ōklūg^ēīlōdxa k!ēt!emē yīsēs l!ēm^ēq!ek^ē!īnē ts!ōyayō qa nelelē qa ēnāxwēs nē^ēdēdēda l!ōp!ek^ē. Wā, lā menmaqaxa xetxet!a qas ts!exts!ālēs lāxa l!ābatē. Wā,
15 grī^ēmēsē ēwīl^ēqēda ōgūq!ēmasē l!ōp!ek^ēsa q!wasq!ūxelāxs laē ēt!ēd dāx^ēīdxēs ts!ōyayowē yīxs lēqelaēda waōkwē ts!ēdaqas l!ōklūgēlayoxa xetxet!a lāq. Wā, laxaē āem neg^ēeltewēxēs grī^ēx^ēdē gwēx^ēidaasa. Wā, grī^ēmēsē qōt!ē xet!asās l!ābataxs laē ōxlex^ēīdeq. Wā, la q!ūnāla sek!āqelaxēs l!ōk!wayāxa xetxet!a.

¹ Continued from p. 139, line 22.

enters, | she puts down her load and puts it on the floor by the side 21
of the fire. |

Digging Lily-Bulbs.¹—As soon as (the digging-stick) is finished, (the 1
man) gives it to his wife. | In the morning, when day comes, the
woman arises and | eats before she goes out. After she has finished
eating, | she takes her back-protector and her cedar-bark belt || and 5
her new basket for lily-bulbs and also the | digging-stick for lily-
bulbs. She goes to the flat on the beach, for | there the lily grows and
there is soft sand. When | she reaches the place where there are
many lily-blossoms, she | puts down her new basket for lily-bulbs and
her digging-stick for || lily-bulbs, and she puts the mat on her back. 10
She puts on the | cedar-bark belt, which she ties around her waist.
After doing so, | she sits down on the lower end of the back-protector,
for | the end of it reaches as far as her heels. She puts down her |
new basket for lily-bulbs in front of her. She takes her || flat-edged 15
digging-stick and pushes the point into the sand on one side | of the
lily-plant; and when the point is half way in, she | pulls out her
digging-stick and pushes it into the sand again on one side of the
plant, | in this way:  and she pulls it out and pushes it again
into the sand | at  the upper side, in this way.² She pulls

Wä, lä näⁿakwa läxes g^okwē. Wä, g^ll^mēsē laēl laxēs g^okwaxs 20
laē ōxleg^alilaq läxa magⁿwalisasa legwilasēs g^okwē.

Digging Lily-Bulbs.¹—Wä, g^ll^mēsē gwālexs laē ts^llās lāxēs genemē. 1
Wä, g^ll^mēsē ⁿnāxⁱdxā gaälāxs laē lax^widēda ts^llādāqē qa^s
hēyāsēlēxs k^lēs^māē la qāsⁱda. Wä, g^ll^mēsē gwāl hēyāsēlaxs
laē āx^edxēs le^bēg^ayē lē^wa^ya lē^wis denēdzowē wūsēganowa
lē^wēs altsemē x^ogwats^lē dentsem l^lābata; wä, hē^mislēs ts^lō- 5
yayāxa x^okūmē. Wä, lä qāsⁱd qa^s lä läxa āwadzālīsē qaxs
hē^māē ēx q^lwaxatsa x^okūmē lōxs telgwēsāē. Wä, g^ll^mēsē
lāg^aa läxa q^lēmē gōgūlete^wēsa x^okūmaxs laē hēxⁱdaem
g^lgalisaxēs altsemē x^ogwats^lē l^lābata lē^wis ts^lōyayāxa
x^okūmē. Wä, lä le^bēgⁿtsēs lē^wa^ye qa^s qek^tyindēsēs denē- 10
dzowē wūsēganowē lāq qa^s wūsēg^oyōdēs. Wä, g^ll^mēsē gwālexs
laē k^lwadzōdex benba^yasēs le^bēg^ayē lē^wa^ya qaxs sek^lex^lax-
sīdzē^māax ōxlax^sīdza^yas g^og^oegūyās. Wä, lä hāng^alisaxēs
altsemē x^ogwats^lē l^lābat lāxēs neq^mmālīsē. Wä, lä dāxⁱdxēs
pexba ts^lōyayowa. Wä, l^lenxbetents pexba^yas lāx āpsānol^lex^la- 15
^yasa x^ogwanowē qa nego^yowēs tsēgwayoba^yas. Wä, lä k^lle-
qūlisaxēs ts^lōyayowē qa^s ēt^lēdē l^lenxbetalisas lāx āpsānol^lex^l-
la^yas g^a gwālōg^a (*f.g.*). Wä, lāxaē k^leqūlisax qa^s ēt^lēdē l^lenx-
betalisas lāxa āpsānol^lex^la^yas g^a gwāleg^a.² Wä, lä k^leqūlisax

¹ Continued from p. 136, line 33.

² See figure to left.

- 20 it out || and pushes it into the sand again so that the cuts (in the sand) meet. Then she | pries out the lily plant and bulb in this way: |
-
- The lily-plant is the black spot in the middle of the square. Then | she breaks the soil and picks out the bulb, and she breaks off the | stem of the lily-bulb and throws it away.
- 25 Then she throws the || bulb into her bulb-basket. She continues doing this | as long as she is digging lily-bulbs. She digs them up very quickly when she is digging, for | three finger-widths is the width of the | digging-stick for lily-bulbs. As soon as the basket is full, |
- 30 and when it is a fine day, she goes to get a mat from her house, || and she spreads it out where she is digging. She takes hold of her | basket on each side and pours the bulbs on the mat which has been spread out, and | she goes on digging as she did before. Now, the bulbs that have been poured on the mat are getting dry; | and when the basket has been filled again, | she pours it out again on the mat. When
- 35 evening comes || and it is fine weather, she gets another | mat from her house and spreads it over the | bulbs that she has dug so that they may not get wet from the night dew. | When day comes, the woman goes back to where she is digging the | bulbs, and she takes along
- 40 another mat, which she spreads out. || She takes the one that was spread over the bulbs and spreads it out close to | the one on which she poured the bulbs. The three mats are spread in this way: | She scatters over them the bulbs which

- 20 qa's ēt'ēdē L'ēnxbetalisas laxa la lēlgewats L'ēnqa'yasēxs laē k'lwē-t'!ēqālisaxa x'ōgwano lē'wa x'ōkūmē lāxa g'a gwālag'a (*fig.*). Hēem x'ōgwanowēda nexts!owē ts!ōltsem tōpāla. Wā, ā'misē hēx'idaem wax'sēndxa dzeqwa qa's dāqōdēxa x'ōkūmē qa's k'ūlpōdēxa x'ōkūmē lāxa x'ōgwanowē qa's ts!ēx'ēdēq. Wā, lāla ts!ēxts!ōtsa
- 25 x'ōkūmē lāxēs x'ōgwats!ē L!ābata. Wā, āx'sā'mēsē hē gwēg'ilaxs ts!osaaxa x'ōkūmē. Wā, lāla ha'nakwēlaxs laē ts!ōsa qaxs yūdux'ēdenaē lāxens q'lwāq!wax'ts!āna'yēx yīx 'wādzobaasas tsē-gwayoba'yasa ts!ōyayāxa x'ōkūmē. Wā, g'il'mēsē qōt!ē x'ogwats!ās L!ābata laē āx'ēdxa lē'wa'yē lāxēs g'ōkwē, yīxs ēg'īdzālaēda
- 30 'nāla qa's lā Lēplālisas lāxēs ts!ōyasē. Wā, lā tētegenōdxēs x'ōgwats!ē L!ābata qa's lā gūgēdzōts lāxa Lēbēsē lē'wa'yā. Wā, xwēlaqa'mēsē la ts!ōs'ida. qaxs lē'maalal x'elēsēs la gūgēdzōyoxa Lēbēsē lē'wa'yā. Wā, g'il'ēmxaāwisē qōt!ē x'ōgwats!ās L!ābatas laē ēt'ēd gūgēdzōts lāxa Lēbēsē lē'wa'yā. Wā, g'il'mēsē la dzā-
- 35 qwaxs yīxs ēg'īdzālaēda dzāqwa, wā ā'mēsē la āx'ēdxa ōgū'la'maxat! lē'wa'yā lāxēs g'ōkwē qa's lā Lēpsemlisas lāxēs x'ōgwānemē x'ōkūma qa k'lēsēs xwēlaqa k'lūnx'īd lāxa gōsaxelaxa ganulē. Wā, g'il'mēsē 'nāx'ēdxa gaālāxs laē ēt'ēdēda ts!ēdāqē lāxēs x'ōgwasaxa x'ōkūmē qa's dālēxa ōgū'la'maxat! lē'wa'yā qa's Lēplālisēq. Wā,
- 40 laxaē āx'ēd Lēpeyālisaxa x'ōgwānemas x'ōkūma qa's Lēpenxelīsēs lāx modzoyaasasa x'ōkūmē g'a gwālēda yūduxwē lēelwa'yā. (*fig.*). Wā, lā gwēldzōtsēs x'ōgwānemē x'ōkūm lāq qa ha'nakwēlēs lemō-

she has dug, so that they may dry quickly. | After doing so, she 43
goes again and digs lily-bulbs; and | when she has filled her basket,
she goes and pours them on the || mat. When it gets dark, she goes 45
and gets more mats | from her house, and spreads them over the
bulbs that she has dug. | When she has many, she stops. When it is
bad weather, in the | evening she takes short boards and makes a
roof over them. | There are four posts for it, and she puts two small ||
beams over them; and she lays on the short split cedar boards, | that 50
it may be tight if it should rain. If it is a fine day in the | morning,
she takes off the boards of short split cedar-wood and scatters | the
bulbs over the mats. If the weather is fine, it takes more than | six
days to dry the bulbs thoroughly in the sun. Now I will || stop for a 55
short time talking about the woman.¹ . . . |

After² the woman has put the rope around the box for lily-bulbs, |
she carries it on her back to where she has dried the | bulbs, and she
puts the bulbs into the box. When | it is full, she takes some lily-
leaves || (some Indians call it lily-plant) and she puts them on top. | 60
Some Indians call this the soft cover for the lily-bulbs. After doing
this, | she puts the cover on. Some Indians call this "putting the |
flat cover on the box for lily-bulbs." When it is a fine morning, |

‘nakūla. Wā, g’il^εmēsē gwālexs laē ēt!ēd x’ōx^εwīdxa x’ōkūmē. Wā, 43
g’ilna^εxwa^εmēsē qōt!ēda x’ōgwats!ās L!ābat^εxs laē gūgedzōts lāxa
lē^εwa’yē. Wā, g’ilna^εxwa^εmēsē dzāqwa^εxs laē āx^εēdxa lēl^εwa’yē 45
lāxēs g’ōkwē qa^εs lā LEPEYINTS lāxēs x’ōgwānemē x’ōkūma. Wā,
g’il^εmēsē q!ēyōlexs laē gwāla. Wā, g’il^εmēsē yak^ε!ēlxelaxa dzā-
qwa^εxs laē āx^εēdxa ts!āts!a^εx^εsemē qa^εs lā sōsgemlisas lāq. Wā,
laēm mōts!aqē lēlāmas. Wā, lā k’āk^εēdetotsa malts!aqē wīswūl
k’ēk^εatēwē lāq. Wā, ā^εmēsē la pāqemk^ε!ēna^εya ts!āts!a^εx^εsemē 50
lāq qa āmxēs qō yogūx^εīdlō. Wā, g’il^εmēsē ēgrīdzolēda ‘nālāxa
gaālāxs laē sēwayōdex sālās ts!āts!a^εx^εsema qa^εs gwēldzōlēda
x’ōkūmē lāxa lēl^εwa’yē. Wā, g’il^εem aēg^εīsa ‘nāla laē hāyāqax
q!ēl!ēxsē ‘nālāsa x’īlāxa x’ōkūmē lāxa L!ēsela. Wā, la^εmen
yāwas^εīd gwāl gwāgwēx^εsāla lāxa ts!ēdāqaxs hāē.¹ . . . 55

Wā,² g’il^εmēsē gwālēda ts!ēdāqē welxsem^εdxēs x’ōgwats!ē xetsema
laē hēx^εīdaēm la ōxlālaxa xetsemē qa^εs lā lāx x’īldzasasēs
x’ōkūmē. Wā, lā k’lāts!ōtsēs x’ōkūmē lāxa xetsemē. Wā, g’il-
‘mēsē qōt!axs laē āx^εēd lāx yīsx^εēnasa x’ōkūmē. Wā, la ‘nēk^εēda
waōkwē bāk!ūm x’ōgwanō, qa^εs ts!āk^εīyīndēs. Wā, lāxāē ‘nēk^εēda 60
waōkwē bāk!ūm t!āk^εēyīndēs lāxa x’ōkūm. Wā, g’il^εmēsē gwālexs
laē pāqemts. Wā, lāxāē ‘nēk^εēda waōkwē bāk!ūm yikūyīndēsa
yikūya’yē lāxa x’ōgwats!ē xetsema. Wā, g’il^εmēsē ēk^εa gaālāxs
laē hēx^εīdaēm la mōxsasēs x’īx’ogwats!ē xēxetsem lāxēs x’ogū-

¹ Continued on p. 60.² Continued from p. 81, line 72.

65 she puts all the boxes with lily-bulbs aboard the || canoe; and when they are all aboard, they start for home, | going to the winter village. |

When they arrive at their house, they unload the canoe, | if it is high water at the time of their arrival. Then they put down the boxes | in a cool corner of the house, for the lily-bulbs easily dry up ||
70 when the boxes are put down where it is warm; therefore they are | put into a cool corner of the house. There the owner of the roots will keep them until the | winter comes and the tribe have a winter ceremonial. |

1 **Picking Elderberries.** —You know | the way of making various kinds of baskets. The basket | of those who pick elderberries is a small-meshed basket.¹ . . . | In² the morning, when it is fine weather, the
5 woman takes her || hook, her cedar-bark belt, and her small-meshed | large basket, which she carries on her back, and she goes to the place where elderberries are growing, | for elderberries grow only on the banks of rivers. There the | woman goes who picks elderberries. As soon as she reaches the elderberry-bushes, | she puts there her baskets on the
10 ground, for generally she has two || or even three baskets for carrying elderberries. She takes her belt | and puts it round her waist; and after doing so, she takes her | smallest basket for elderberries and hangs it in front of her body. | First she picks off the berries growing

65 *le^hlatsl^hə xwāk'lūna. Wā, g'il'mēsē 'wilxsaxs laē ālēx'ūlēsa. Wā, la'mē nā'nakwa qə's lā lāxēs ts'lāwūnxelasē g'ōx'udēmsa.*

Wā, g'il'mēsē lāg'aa lāxēs g'ōkwaxs laē hēx'idaēm mōltōdēxs yixūlalisaaxs laē lāg'alisa. Wā, lā hē mōgwalilelasa xēxetsema wūdanēgwilasēs g'ōkwē qaxs x'elyakaēda x'ōkūmaxs ts'lats'elqwa-
70 laēs mēxēlasa x'ix'ōgwats'lē xēxetsema. Wā, hē'mis lāg'ilas hē mōgwalēlema wūdanēgwilasa g'ōkwē. Wā, laēm lālaa lāxa ts'lāwūnxē qō ts'lēts'lēx'idlē g'okulōtasa x'ōgwadāsa x'ōkūmē.

1 **Picking Elderberries** (Ts'lēx'āxa ts'lēx'ina).—Wā, laēm lās q!ālelax gwēg'ilasasa lexēlāxa ōgūqāla laelxa'ya. Wā, hē'mis lexelāsa ts'lēx'āxa ts'lēx'inēda t!ōlt!oxsemē lexax'ya.¹ . . . Wā,² g'il'mēsē ēg'idzālaxa gaālāxs laē hēx'ida'ima ts'ledāq āx'ēdxēs
5 galayowē lē'wēs dēdzēdzōwē wūsēganowa lē'wēs t!ōlt!oxsemē 'wālas lexax'ya. Wā, lā ōxlālaqēxs laē lāxa ts'lēnadāxa ts'lēx'ina, yixs lēx'a'maē ts'lēnadēda ōgwāga'yasa wīwa. Wā, hē'mis lālaasa ts'lē'nēnoxwē ts'ledāqa. Wā, g'il'mēsē lāg'aa lāxa ts'lēx'medzexe-kwalāxs laē hānēmg'aelselaxēs laelxela qaxs q!ūnālaē maltsema
10 lōxs yūdux'semaē ts'lēnats'lē laelxa'ya. Wā, lā āx'ēdxēs wūsēganowē qə's wūsēg'ōyodēs. Wā, g'il'mēsē gwālēxs laē āx'ēdxēs āmayaga'yasēs ts'lē'nats'lē lexax'ya qə's nānayagemēs. Wā, hēt!a g'il ts'lēx'itsō'sēda banaabā'yas. Wā, g'il'mēsē qōt'lē nānayage-

¹ Continued on p. 155, line 1.

² Continued from p. 155, line 18.

below; and when the | basket hanging on the front of her body is full, she pours the berries into the large basket; || and after she has picked 15 off from the bushes, all the elderberries growing below | she takes the hook and pulls down the elderberries growing on the upper part of the | bushes, and she picks them off; and when the basket hanging in front of her body is full, | she pours the berries which she has picked into the large | basket for carrying elderberries. She continues doing so with her hook, pulling down || the berries on the upper 20 part of the bushes. After all the | baskets have been filled with elderberries, she ties down the top, for they are | all heaping full. After doing so, she carries one at a time | on her back, and she goes to and fro, carrying them down the river. |

Picking Salal-Berries.—You know the | ways how baskets are made. 1 They use a large small-meshed | basket for picking salal-berries. One basket is large, | and the next one is medium-sized, and the smallest kind of basket is carried in front of the body. || The name of the large 5 basket of the woman is "swallowing-basket," | and the next basket is called "middle-one;" | and "front-basket" is the name of the | smallest one. In the morning, when it is clear, the woman puts | her salal-berry picking baskets one into the other. She takes her belt | and puts it into the baskets, and she takes || goat-tallow and chews it. 10 As soon as she has chewed it, she puts it | into the palm of her right

masēxa ts!ēx'inaxs laē gūqāsasēs ts!ēnānemē lāxa 'wālasē lexaxya. Wā, g'il'mēsē 'wilg'ēhxlōwa banaabā'yasa ts!ēx'mesaxa ts!ēx'inās, 15 laē āx'ēdxēs gālayowē qaxs gālaxelēs lāxa ēk'lāla ts!ēnxlawēsa ts!ēx'mesē. Wā, hē'mis la ts!ēnatsēx. Wā, g'il'emxaāwisē qōtlē nānayagemasēxs laē gūqāsasēs ts!ēnānemē lāxa 'wālasē ts!ēn ts!ēs lexaxya. Wā, āx'sā'mēsē hē gwēg'ilasēs gālayowē la gālaxelas lāxa ēk'lāla ts!ēnxlawēsa ts!ēx'mesē. Wā, g'il'mēsē 'nāxwa la 20 qōqūtlē ts!ēts!enats!ās laelxaxya, laē t!emāk'eyindālaq qaxs 'nāxwa'maē l!ēl!āk'emāla. Wā, g'il'mēsē gwāla laē 'nāl'emsg'ememqaxs laē ōxlālaqēxs laē ōxlātōselaq lāxa wā.

Picking Salal-Berries (Nekwāxa nek'lūlē).—Wā, laemīas 'nāxwa 1 q!ālelax gwēg'ilasasa lexēlāxa lexaxyē. Wā, la wilxsd t!ōlt!ōxsemē lexelāsa nekwāxa nek'lūlē. Wā, hē'misēxs 'wālasaēda 'nemsg'emē; wā, lā hēlēda 'nemsg'emē; wā, hē'misa nānaagemxa āmāyaga'yas lexelās. Wā hēm lēgemsa 'wālēga'yasa lexelāsa ts!edāqē nāgrē. 5 Wā, lā hēlōmagemx'lēda māk'ilāq. Wā, la nānaagemx'lēda āmāyaga'yas. Wā, g'il'mēsē ēg'īdzālaxa gāālāxs laē k'wāk'lūsōdalēda ts!edāqaxēs negwats!ēlē laelxaxyē. Wā āx'ēdxēs wūsēg'anowē, qaxs g'īts!ōdēs lāxēs laelxaxyē. Wā, lā āx'ēdxa yāsekwasōx 'melxlōx qaxs malēx'widēq. Wā, g'il'mēsē 'wīwēlx'sexs laē āxdzōx" 10 ts!āndes lāxēs hēlk'lōts!ānaxyē. Wā, dzāk'ōts lāxēs gemxōltsā-

13 hand and rubs it with the left | hand. When it is all over her hands,
she | rubs it on her face, so that a thick layer of tallow is on her |
15 face, and so that the mosquitoes cannot bite through it. || This is
called "tallow sitting on the face." |

After she has done so, she takes her salal-picking cedar-bark hat |
and puts it on. On her back she carries the baskets, and | she also
takes her paddle and goes down to the beach where her | salal-
20 berrying canoe is. She launches it and goes aboard. || She sits in the
stern, and puts the baskets into the canoe. Then | she paddles,
going to an island where salal-berries grow, for these are the only |
places where salal-berries grow well. When she arrives there, she
ties a stone to her | small canoe, carries the baskets on her back, and
goes into the woods | to pick salal-berries. When she reaches the edge
25 of the salal-berry patch, || she puts down her baskets, takes her belt |
and puts it round her waist. After that she takes her | front-basket,
the smallest one of her baskets, and hangs it in front of her chest.
She puts her | two baskets upright on the ground, | and she picks off
30 the salal-berries and puts them into the front-basket. || When it is
full, she pours them into the swallowing-basket, the largest one | of the
salal-berry baskets. She continues picking them into her front-bas-
ket. When | it is heaping full, she pours them into the medium-sized
basket; and | as soon as it is full, she pours them into the swallowing-

12 na'iyē. Wā, g'il'mēsē la hamelgedze'wē lāx e'eyasāsēxs laē dze-
dzek'emts lāxēs gōgūma'iyē. Wā, laem wākwēda yāsekwē lāx
gōgūma'iyas, qa k'lesēs lāx'sāwē q'ek'elāsa lēslena lāq. Wā,
15 hēm lēgades k'wāk'lūxūmakwasa yāsekwē.

Wā, g'il'mēsē gwālexs laē āx'ēdxēs nekūmlē dentsem letemla
qa's letemdēs. Wā, lā ōxlāg'intsēs nēnegwats'lē laelxa'ya. Wā,
lā dāg'ilx'lāxāxs sē'wayowē qa's lā lents'ēs lāx hanēdzasasēs
negwats'lēlē xwāxwagūma. Wā, lā wīx'ustendeq qa's lā laxseq.
20 Wā, laem k'waxlaqēxs laē hāng'alexsaxēs laelxa'iyē. Wā, lā
sēx'wid qa's lā lāxa negwādē lāxa 'nak'āla qaxs lēx'amaē ēx'
q'wāxatsa lenemx'dē. Wā, g'il'mēsē lāg'aaxs laē mōgwanōdxēs
xwāxwagūmē. Wā, lā ōxlāg'intsēs laelxa'yaxs laē ālē'sta lāxēs
negwaslaxa nek'lūlē. Wā, g'il'mēsē lenxendxa q'ēq'laxlālāxa
25 nek'lūtaxs laē ōxleg'a'saxēs laelxa'iyē. Wā, lā āx'ēdxēs wūsēg'a-
nowē qa's wūsēx'ēdēs. Wā, g'il'mēsē gwālexs laē āx'ēdxēs nāna-
agemēxa āmāyaga'iyas lēxelās qa's tēk'lūpelēq. Wā, lā hēl'ālax
hanx'hats'ēna'iyasa maltsemē laelxa'ya qa ālak'alēs t'et'axesa.
Wā, lā k'lūp'lūdxa nek'lūlē qa's lā k'lūlpts'lālas lāxēs nānaagemē.
30 Wā, g'il'mēsē qōt'laxs laē gūqāsas lāxēs nāg'ē'xa 'wālēg'a'iyas
negwats'lās lēxa'ya. Wā, lā hanāl k'lūlpts'lāxāxs nānaagemē. Wā,
g'ilma'xwa'mēsē qōt'laxs laē gūqeyints lāxēs nāg'a'iyē. Wā, g'il-
mēsē la l'āk'emālaxs laē ēt'lēd gūxts'lāxāxs hēlomagemē. Wā,

basket; and | when that is also full and the berries are heaped high, she || picks them into her front-basket; and when this is also heaping 35 full, | she puts it on the ground. Then she breaks off good hemlock-branches and | puts them on the opening of the salal-baskets all around; and when | she has put them in standing all around the salal-berry baskets, she | bends down the ends and ties the hemlock-branches down in this way.¹ || After tying them down with cedar-bark 40 rope, which is on the basket, she | puts the swallowing-basket down | into her small canoe, and she goes back and | carries the medium-sized basket, and she hangs the | front-basket over her chest, and she carries one on each side as she || comes out of the woods, and puts 45 them in the bow of the travelling-canoe. As soon as | she has done this, she goes aboard her travelling-canoe and paddles | home to her house. As soon as she arrives on the | beach of her house, she carries the largest | basket on her back and takes it up into her || house. 50 She puts it down at a place not too near the fire. | She goes down again to the other two berry-baskets, and she carries | one on each side as she walks up, in the same way as she had done when she came out of the woods | when she picked the berries on the island, and she puts them down. |

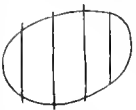
gril^éemxaāwisē qōt!axs lāxēs laēna^éyaxat! L!āk^éemāla, wā, lāxas
k!ūlpts!ōdxēs nānaagemē. Wā, gril^éemxaāwisē L!āk^éemālaxs laē 35
hāng^éelsaqēxs laē L!EX^éwīdxa ēk^é q!waxē q!ēnema. Wā, lā
q!axstents lāx āwēstās āwāxsta^éyasēs nēnegwats!ē. Wā, gril^émēsē
^éwīlala q!wāxtaakwa yūdux^usemē nēnEX^uts!āla laēlxa^éya laē
gwāgūnaxbax^éīdxa ōba^éyasa t!āk^éema^éyē q!wāxa, yīxs laē gwāl
t!emāk^éeyintsa nālamē densen denema lāq. Wā, gril^émēsē ^éwīla 40
la t!emak^éeyaakūxs laē ōxlāg^éentsa negwats!ē nāg^é qa^és lā ōxLE-
gaalEXsas lāxēs yā^éyats!ē xwāxwagūma. Wā, lā xwēlaxsaga qa^és
lā ōxlāg^éentsa hēlomagemē negwats!ā. Wā, lā tek!ūpelaxēs
nanaagemē negwats!āxs gāxaē tētekwaselaxa maltsemāxs gāxaē
lālt!āla qa^és hānāg^éeyōdēs lāx āg^éiwa^éyasēs yā^éyats!ē. Wā, gril^é- 45
^émēsē gwālēxs laē lāxs lāxēs yā^éyats!ē. Wā, lā gāxē sēx^éwīda
qa^és gāxē nā^énakwa lāxēs gōkwē. Wā, gril^émēsē lāg^éalis lāx
L!ema^éisasēs gōkwāxs laē hēx^éīdaēm ōxLEG^éilexsaxa ^éwālēgēyas
lēxelāsxa nāg^éayē qa^és lā ōxLOsdēselaq qa^és lā ōxlaēLElaq lāxēs
gōkwē. Wā, lā ōxLEG^éalilas lāxa k^élēse nēxwāla lāx lēgwīlas. 50
Wā, lā ētents!ēs lāxa maltsemē negwats!ē laēlxa^éya, lāxaē tēte-
kwaselāqēxs gāxaē lāsdēsela lāxēs gwālaasaqēxs gāxaē lālt!ālas
lāxēs negwasdē lāxa mek^éāla. Wā, lāxaē hānemg^éalilas.

¹ That is, the branches are put in between the berries and the basket, tips up, and are then bent over from all sides toward the middle and tied together so that they cover the berries.

1 **Picking Currants**¹ (*q!ēsēna*). —The same baskets | are used by the women to pick currants as are used when picking salal-berries, | and there are three of them. When the woman sees that the weather is fine in the morning, she | takes her baskets and her cedar-bark
5 belt || and her cedar-bark hat, and puts the baskets on her back. | Then she puts on her cedar-bark hat and goes out to the place where | the currant bushes grow. As soon as she gets there, she puts down | her currant-picking baskets. She takes her cedar-bark | belt and puts it
10 around her waist. After doing so, she takes || her front-basket, hangs it in front of her chest, hung from a strap around her neck. | She pinches off the stems of the currants, and | breaks them off and throws them into her front-basket. When it is | full, she pours it into the swallow-
ing-basket. Then she goes on pinching off | more currants at the lower ends of the stems. She pinches them off and throws them into the ||
15 front-basket for currant-picking; and when it is full, she goes back and | pours them on top of those which she poured in first. When they are level with the top of the basket, | she stops pouring them into the swallow-
ing-basket. She does the same as she did before with the medium-sized basket; | and when it is also level with the top, she stops pouring them in, | and she also fills her front basket; and when this is
20 full, || she gets skunk-cabbage leaves, which she puts as a covering over the | three currant-baskets. When they are all covered with |

1 **Picking Currants**¹ (*Q!ēsāxa q!ēsēna*).—Wā, hēemxat! q!ēdzats!ēsa ts!ēdāqaxa q!ēsēnēs hexelāxs lāx·dē nekwaxa nek!ūda yūdux^usemē laelxa^ʔya. Wā, g!il^ʔmēsē ēk!ēdzāla^ʔxa gaālāxs laē hēx^ʔīda^ʔma ts!ēdāqē āx^ʔēdxēs laelxa^ʔyē lē^ʔwis dendzedzowē wūsē-
5 granōwa lē^ʔwis dēntsemē letemla. Wā, lā ōxlālaxēs laelxa^ʔyaxs laē letemtsēs dēntsemē letemlaxs laē qās!id qa^ʔs lā lāx q!wāxasasa q!ēsmeēs. Wā, g!il^ʔmēsē lāg^ʔaa lāqēxs laē hāng^ʔaelxēs q!ēq!ēdzats!ē laelxa^ʔya. Wā, lā āx^ʔēdxēs dendzedzowē wūsēgranōwa qa^ʔs wūsēg^ʔoyōdēs. Wā, g!il^ʔmēsē gwālexs laē āx^ʔēd-
10 xēs nanaagemē lexa^ʔya qa^ʔs tēk!ūpelēqēxs laē qenxālax aōxlaasas qa^ʔs lā ēp!ēxlax ōxlā^ʔyas yīs^ʔx·ēnasa q!ēsēna qa^ʔs ēpāliqēxs laē ēpts!ālas lāxēs q!ēdzats!ē nānaagem lexa^ʔya. Wā, g!il^ʔmēsē qōt!axs laē gūxts!ōts lāxēs nāg^ʔē. Wā, lā xwēlaqa ēp!ēxlax^ʔīdex ōxlā^ʔyas yīs^ʔx·ēnasa q!ēsēna qa^ʔs ēpāliqēxs laē ēpts!ālas lāxaaxēs
15 q!ēdzats!ē nanaagem lexa^ʔya. Wā, g!il^ʔmēsē qōt!axs laaxat gūqeyints lāxēs g!ilx·dē gūxts!ōyā. Wā, g!il^ʔmēsē ēnemāk^ʔeyaxs laē gwāl gūqeyindālaxa nēg^ʔā^ʔyē. Wā, lā hēemxat! gwēx^ʔīdxa hēlomāgemē. Wā, g!il^ʔemxaāwisē ēnemāk^ʔeyaxs laē gwāl gūqeyindālaq. Wā, lāxaē qāqūt!aaxēs nanaagem lexa^ʔya. Wā, g!il^ʔmēsē qōt!axs laē
20 māp!ēd lāxa k!ēk!āōk!wa qa^ʔs ts!ak^ʔeyindālēs lāx ōkūya^ʔasa q!ēq!ēdzats!ē yūdux^usem laelxa^ʔya. Wā, g!il^ʔmēsē ēnāxwa la ts!ē-

¹ *Ribes petiolare* Dougl.

skunk-cabbage leaves, she breaks off straight twigs of huckleberry- 22
bushes, | and pushes four of them through the top of each of the
currant-| baskets. They are put across over the skunk-cabbage leaves; ||
and after she has done so, it is this way:  This repre- 25
sents the mouth of a | currant-basket; and when they
are turned on their sides, | none of the cur- rants drop
out through the | skunk-cabbage covering, because the
huckleberry-twigs that have been pushed through | hold them in
tight. First she carries the large basket out on her back || and she 30
carries it into her | house, and she goes and puts it down in a cool
corner of the house. Then | she goes back and brings out of the
woods the medium-sized currant-basket, | and she takes it into her |
house. Then she puts it down next to the large basket. Then ||
she goes back and brings the currant-basket which is carried in front. 35
She | carries it out of the woods and brings it into her house and
puts it down | where the others are. |

Picking Huckleberries.¹—As soon as this (the hook for picking 1
berries) is finished, (the woman) | gets ready to go and shake off
huckleberries | in the morning. . . . In the morning, when day
comes, | she arises and eats a light breakfast. After doing so, || she 5
takes her two huckleberry-baskets and her paddle | and her mat to

tslak'eyaax^usa k'lek'laök!waxs laē L!ex^uwidxa naenqela gwādemsa 22
qa's lä L!enqemsälasa maēmots!aqē läx äwāxstafyasa q'leq'ledzats!ē
laelxa^uya. Wä, laem ek'ladzendälaxa ts!ets!ak'ema^uyē k'lek'laök-
k!wa. Wä, lä g'a gwälaxs laē gwāla (*fig.*). Wä, hēbōlaem la äwāxstēsa 25
q'leq'ledzats!ē laelxa^uya. Wä, g'il^umēsē la wāx'em la qōx^uwitsa q'le-
q'ledzats!ē laelxa^uya qaxs k'leāsaē la gwēx^uidaas la lawāyē ts!ē-
tslak'eya^uyas k'lek'laök!wa qaēda la elälayosēda lä L!enqemx^usäla
naenqela gwādemsa. Wä, lä hēem g'il öxLEX^uitsōsēda q'ledzats!ē
nägrē lexā^uya, qa's g'āxē öxlōlt!alaq qa's lä öxlaēlelaq läxēs 30
g'ōkwē, qa's lä öxLEG'alilaq läx wūdanēgwilasēs g'ōkwē. Wä, lä
xwēlaxsag'a qa's läxat! öxLEX^uidxa hēlōmagēmē q'ledzats!ē
lexā^uya, qa's g'āxēxat! öxlōlt!alaq, qa's lä öxlaēlelaq läxēs
g'ōkwē, qa's lä öxLEG'alilas läx lä hānēlatsēs näg'a^uyē. Wä, lä
xwēlaxsag'a, qa's lä öxLEX^uidxa nanaagemē q'ledzats!ä, qa's g'āxē 35
öxlōlt!alaq, qa's lä öxlaēlelaq läxēs g'ōkwē. Wä, la öxLEG'alilaq
läx hāx'hanēlasasēs g'ilx^udē hānemg'alilema.

Picking Huckleberries.¹—Wä, g'il^umēsē gwālamasqēxs laē hēx^ui- 1
daem xwāna^ufida, qa's lälag'il k'eläl läxa k'elädaxa gwādemē, qō
'nāx^uidelxa gaāla . . . Wä, g'il^umēsē 'nāx^uidxa gaālāxs laē
gag'ustā, qaxs xāl!ex^uidē gaaxstälax^uida. Wä, g'il^umēsē gwālexs
laē dāx^uidxēs maltsemē k'lek'elats!ē laelxa^uya L^uēwis sēwayowō; 5
wä, hē'misēs k!wayē lē'wa^uya; L^uēwis dentsemē letemla, L^uēwis

¹ Continued from p. 140, line 16.

- 7 sit on, her cedar-bark hat and her | cedar-bark belt. She carries them all as she is going down to the | beach to the place where she left her canoe that she is to use when she goes huckleberrying. | She goes aboard, sits down in the stern, and paddles, and she goes to the ||
 10 huckleberry-patch on an island, for that is where huckleberries grow, | that are good to be picked, and the women go there for picking | huckleberries. As soon as she arrives there, she puts out the anchor-line | of her canoe. She takes her belt | and puts it around her waist, over
 15 her blanket; || and after doing so, she takes her two | baskets and puts the smaller basket into the | larger one. She carries them on her back, | placing the forehead-strap over her forehead. She puts on
 20 her | hat, and, after doing so, she goes out of her || canoe into the thicket, for there are always many | salal-berry-bushes outside of the huckleberry-bushes. When | she reaches the huckleberry-bushes, she puts down her | baskets and hangs the medium-sized basket | on her
 25 chest, and she goes to the place where she sees many || huckleberries on the bushes. She stands under them and bends them down into the | basket and shakes off the | huckleberries into it. As soon as the huckleberries fall into the basket, | she strikes the bushes with the right hand, and all the | huckleberries fall off into the basket.

- 7 denēdzōwē wūsēgranowa. Wā, lā ʷwīlənkuḷaqēxs laē lentslēs lāxa
 L!emaʷisē lāx hānēdzasasēs k'!elēt!aatslāxa gwādemē ɣwāɣwagūma.
 Wā, lā lāxs lāqēxs laē k'!waxlendqēxs laē sēɣwida, qa's lā lāxēs
 10 k'!elādāxa gwādemē lāxa ʷmek'āla qaxs hēmenālāʷmaē hēladxa
 k'!ēk'!eldemsaxa gwādemē. Wā, hēʷmis lalaasa ts!edāqēxs k'!el-
 demsaxa gwādemē. Wā, g'il'mēsē lāgraa lāqēxs laē q'!eldzanōdxēs
 k'!elēt!aatslāxa gwādemē ɣwāɣwagūma. Wā, lā dāx'idxēs wūsē-
 granowē qa's qenōyōdēs lāxēs qenasē lāx ōkūyaʷyasēs nex'ūnaʷyē.
 15 Wā, g'il'mēsē gwālexs laē dāx'idxēs maɬsemē k'!ēk'!elatslē
 laelxaʷya qa's hānts!ōdēsēs hēlomāgemē k'!elatslē lexā lāxa
 ʷwālasē nāgrē k'!elatslē lexāʷya. Wā, lā ōxlex'idxēxs laē qex-
 walaxa q'!ahēyowē. Wā, lā letemtsēs k'!elemlaxa gwādemē
 letemla. Wā, g'il'mēsē gwālexs laē lāltā lāxēs k'!elēt!aatslē
 20 ɣwāɣwagūma, qa's lā lālaqa lāxa q'!waxōlkwāla, qaxs hēmenālā-
 ʷmaē lēnokulē L!āsalaasa k'!eldemsaxa gwādemē. Wā, g'il'mēsē
 lāgraa lāxa gwādemdzexekulāxs, laē hāng'aelxasēs k'!ēk'!elatslē
 laelxaʷya. Wā, lā āx'wūlts!ōdxa hēlomāgemē lexāʷya, qa's
 tēk'lūbōdēsēxs laē qāsida qa's lā lāxēs lā dōgūl q'!ēxlālaxa gwā-
 25 demē. Wā, lā lāxlēlsaqēxs laē gelēx'wīdēq, qa's lā gelēx'uts!ōts
 lāxēs k'!elatslē hēlomāgemē lexāʷya. Wā, hēʷmis lā k'!ēhālsēxa
 gwādemē. Wā, g'il'mēsē gwāl tēxts!ālēda gwādemaxs laē leqel-
 gēsēs hēlk'!ōlts!ānaʷyē lāxa gwādemēsē. Wā, g'il'mēsē ʷwīlaxalts!ā-
 wa gwādemē lāxa k'!elatslē hēlomāgemē lexāʷya laē mex'ēdxa

Then she lets go of the || huckleberry-bush, as there are no more 30 berries on it. She goes to another bush with | many huckleberries, and she does as she did with the | first one. When the small basket is full, she | pours the huckleberries that have been shaken off into her larger | basket, and she does as she did before to the other one, || and 35 she shakes off the huckleberries into her small basket; and when | the large basket is all full and also the small one, | she takes skunk-cabbage leaves and spreads them over the two | baskets. She ties down the top, and | after doing so, she carries the larger basket on her back and || the small one in front of her body. Then she goes 40 home. |

Picking Salmon-Berries.—When | the salmon-berries ripen, and 1 when the man wants to give a | salmon-berry feast, he engages many | women to go picking salmon-berries. Then they all take their || hooked salmon-berry picking boxes and their front- | baskets to pick 5 the berries in, which are used besides the hooked boxes for holding the picked berries.¹ . . . |

Now² the hired women take the front- | baskets and the hooked boxes along, for each of them has besides (a box) | a basket. They also take their paddles and go down || to the beach in front of their 10 houses. Then they go into their | small canoes, and generally there

gwādemesaxs laē lōbexlāla, qa's lä lēx'wid lāxa ōgū'lamaxat! 30
q'lēxlāla g'wādemē. Wā, lä āemxaāwisē naqemg'iltowēxēs
g'ilx'dē gwēg'ilasa. Wā, g'il'mēsē qōt'lē hēlomagemasēxs laē
gūqōsasēs k'!elānemē gwādem lāxēs 'wālasē nāg'ē k'!elats'lē
lexa'ya. Wā, lāxaē ēt'lēd āem naqemg'iltowēxēs g'ālē gwēg'ilasaxs
laē ēt'lēd k'!elts'ōdxēs hēlomagemē k'!elats'lē lexa'ya. Wā, g'il- 35
'mēsē 'nāxwa qōqūt'lē 'wālasē nāg'ē lexās lē'wa hēlomagemaxs
laē āx'ēd lāxa k'lik'!aok'lwa qa's lēpeyindēs lāxēs māltsēmē gwē-
gwadats'lē laelxa'ya. Wā, lä t'!emāk'eyindeq. Wā, g'il'mēsē
gwālexs laē ōxlāgr'ntsa 'wālasagawa'yē gwadats'lā. Wā, lāla
tēk'lūpelaxa āmāyagawa'yē gwādats'lē lexa'yaxs g'āxaē nā'nakwa. 40

Picking Salmon-Berries (Hāmsāxa q'!emdzekwē).—Wā, hē'maaxs 1
laē l'lōl'lep'!enxa q'!emdzekwē; wā, g'il'mēsē q'!emdzekwēlaēxs'dēda
begwānemaxa q'!emdzekwē, yixs hēlaē. Wā, lä hēlaxa q'!eyōkwē
ts'!edāqa qa lās hāmsaq. Wā, hēx'ida'mēsē 'nāxwa āx'ēdxēs
gegālek'wē hēhemyats'lāxa q'!emdzekwē. Wā, hē'misa nanaagemē 5
lexa'ya. Wā, hēem hānōdzēsa gālek'wē hāmyats'lēs. . .¹

Wā,² la'mē 'nāxwa'ma hē'lānemē tsēdāq dāg'ilxlālxēs nānaagemē
lexa'ya lē'wis gālek'wēxa 'nāl'nemsgēmē, yixs ā'maē hānōselaxa
nānaagemē lexa'ya; wā, hē'misēs sēsē'wayowē, qa's lä hōqūnts'lēs
lāx l'!ema'isasēs g'ig'ōkwē, qa's lä hōgūxsela lāxēs hēhemyats'lē- 10
laxa q'!emdzekwē xwāxūxwagūma. Wā, lä q'lūnāla mēmēma'l-

¹ Here follows the description of the berrying-box, p. 140, line 17, to p. 141, line 43.

² Continued from p. 141, line 34.

- 12 are | two in each canoe paddling; and they are going with the bow ahead to where they know | many salmon-berry bushes grow. They do not all wish to keep together, — | the whole number (of women). As soon as they come to a place where they are going to pick salmon
- 15 berries, || they go ashore out of their small canoes, and | take their baskets and hooked boxes along. | The hooked box is carried on the back, and in front of their bodies hang | the baskets. They have tied the small canoes | ashore by means of the anchor-line. After
- 20 this has been done, they go back to the place where the || salmon-berry bushes grow; and when they come to a place where there are many salmon-berries | on the bushes, they put down the hooked box so that it stands upright, | and they begin to pick. They put the berries into the | front-basket; and when it is full, they pour the salmon-berries which they have | picked into the hooked box. They
- 25 do so every time || when they fill the front-basket. When the box is full, | they fill the front-basket too; and as soon as it | is full, they carry it on their backs to the hooked boxes. Then they | put them into the small canoe, they go | aboard, and go home to their houses.
- 30 As soon as they arrive || at the beach of the house, they hang the front-| basket in front of the body. The man who engaged them goes down to the beach | and carries up the hooked boxes, and he pours the | berries into an empty oil box. |

- 12 ts!lálaxs laē sēx^uwida. Wä, la^mmē hēm gwāmagiwalēs q!älē q!ēq!ädex q!wālmēsē lāxēs k!ēts!ēna^yē hēlq!ala q!ap!älā lāxēs ^uwāxaasē. Wä, g'il^mmēsē lāg^{aa} lāxēs hēhemyas!axa q!ēmdzekwaxs
- 15 laē hōx^uwūltāx^{da}xwa lāxēs hēhēmdzelalats!ē xwāxūxwagūma, qā^s dēdag'ilx!alēxēs nānaagemē lexa^ya lē^uwis gā!ēkwē hām^yats!ēxa q!ēmdzekwē. Wä, lā ōxlālaxa gā!ēkwē yixs lāalāl tetek!ūpelaxēs nānaagemē lexa^yaxs laē mōgwanōdxēs hēhēmdzelālats!ē xwāxūxwagūma. Wä, g'il^mmēsē gwālexs laē ālē^{sta} lāxa q!wālmēdze-
- 20 xekūla. Wä, g'il^mmēsē lāqa laxa q!ēq!axlālāxa q!ēmdzekwē q!wālmēsa, laē ōxleg^aelsaxēs gā!ēkwē. Wä, ā^misē la nēngatōls hānsaxs laē hāms^{ida}. Wä, la^mmē hām^{ts}!älasa q!ēmdzekwē lāxēs nānaagemē lexa^ya. Wä, g'il^mmēsē qōt!axs laē gūxts!ōtsēs hām^yānemē q!ēmdzek^u lāxa gā!ēkwē. Wä, lā hēx^ssāem gwēgilaxs
- 25 lanaxwāē qōt!ēs nānaagemē lexa^ya. Wä, g'il^mmēsē qōt!ē gā!ēkwasēxs laē qaqōt!aaxēs nānaagemē lexa^ya. Wä, g'il^mmēsē qōt!axs laē ōxleg^ailsaxēs q!ēmdzegwats!ē gā!ēkwa, qā^s gāxē ōxleg^aaalēxsas lāxēs hāmdzelalats!ē xwāxwagūmē. Wä, lāx^{da}xwē lāxs lāqēxs gāxāē nāⁿak^u lāxēs gōkwē. Wä, g'il^mmēsē lāgalis
- 30 lāx l!ēma^{is}asēs gōkwaxs laē lēx^aem tek!ūbāyēs nānaagemē lexa^ya, qā^s aōk!ūnaaq. Wä, lāda hēlānēmaq lēnts!ēs lāxa l!ēma^{is}ē, qā^s lā ōxlōsdēsaxa q!ēmdzēx^uts!älā gā!ēkwa, qā^s lā gūxts!ōtsa q!ēmdzekwē lāxa dēngwats!ēmōtē.

Picking Crabapples.—The same kind | of large swallowing-basket 1
and the medium-sized basket | and the front-basket are used by the
woman for picking | crabapples, when she goes to pick them at
Knight Inlet and Gwa^{eyē}, for these are the only places where large ||
crabapples grow that are not rotten. They are not rotten inside, | 5
and therefore the women who pick crabapples go to these places, for
they are not | like the crabapples of the islands, which are rotten
outside | and inside. They only become harder when | the women
boil them. Therefore they pick the crabapples || that I have men- 10
tioned. The season for picking crabapples is | when they are still
green. The woman who works on crabapples watches | until they
are large enough. When they are large enough, | the woman gets
ready, takes the | three baskets which I have named, || the paddle, 15
and the punting-pole, her cedar-bark belt, | and her cedar-bark hat,
and goes aboard her small | canoe. She puts her baskets aboard,
and | the belt around her waist. She wears her | cedar-bark hat;
and when she is ready, she stands in the || bow of the small canoe, 20
takes the punting-pole | and punts up river stern first, when she is
poling up the river at Knight Inlet. | When she comes to a place
where there are many crabapple trees, she puts ashore | and steps

Picking Crabapples (Tselxwāxa tselxwē).—Yixs h^ēmaaxat! tsel- 1
^ēwatslēda ^ēwālasē nāg^ē lēxa^ēya lē^ēwa hēlōmagēmē lēxa^ēya. Wā,
hē^ēmislēda nānaagemē lēxa^ēya, yisa tslēdāqaxs laē tselxwaxa
tselxwē lāx Dzāwadē lō^ē Gwa^{eyē}, qaxs lēx^āmaē āwāwadxōx
tselxwēx lōxs k^ēlēsaē q^ēlūlqūltsema. Wā, lāxaē k^ēlēs q^ēlūlqūlēqa; 5
wā, lāg^ēilas ^ēnēmēyastāyaatsa tsētsel^ēwēnoxwē tslēdaqa, yixs k^ēlēsaē
hē g^ēwēx^ēsē tselxwasē tselxwasōxda ^ēmaenik^ēālāxs q^ēwēq^ēlūlqūltse-
maē lōxs q^ēwēq^ēlūlqūlēqaē. Wā, lā ^āem p^ēlēp^ēletsemx^ēidēxs
wāx^ēēda tslēdāqē q^ēlōlaq. Wā, hē^ēmis lāg^ēilas lēx^āem tsel^ēwasen
lāx^ēdē lēlēqelase^ēwa, yixs hē^ēmaaxat! tselxwax^ēdemxa tselxwaxs 10
hē^ēmaē ālēs lenlenxsema. Wā lēx^āemēs ^āem dōqwalasō^ēsa tsel-
tsel^ēwēnoxwē tsēdaq, qa āwōx^ēwidēsa tselxwē. Wā, g^ēil^ēmēsē āwōx^ē-
^ēwidēxs laēda tslēdāq hēx^ēidaem xwānal^ēida. Wā, la^ēmē āx^ēēdxa
yūdux^ēsemē laelxa^ēyaxen lāx^ēdē lēlēqelase^ēwa. Wā, hē^ēmisa
sēwayowē lē^ēwa dzomēgalē. Wā, hē^ēmisēs wūsēganowē dendze- 15
dzowa lē^ēwis dentsemē letemla. Wā, lā lāxs lāxēs tselxūlelatslē
xwāxwagūma. Wā, āx^ēālexsaxēs laelxa^ēyē, qa^ēs wūsēx^ēidēsēs
dendzedzōwē wūsēganowa lāxēs g^ēwālelaēnē^ēmē letemālexēs
dentsemē letemla. Wā, g^ēil^ēmēsē g^ēwālexs laē lāxūg^ēiwēx āg^ēi-
wa^ēyasēs tselxūlelatslē xwāxwagūmaxs laē dāx^ēidēxs dzomēgalē, 20
qa^ēs tēnox^ēwidē hē^ēx^ēdzegemālexs laē tēnostāla lāx wās Dzāwadē.
Wā, g^ēil^ēmēsē lāg^ēaa lāx tselxūmedzexekūlāxs laē tēnogwaelsaxēs
tselxūlelatslē xwāxwagūmaxs laē lāltāwa, qa^ēs mōxūlsēx ōba^ēyasēs

out of the canoe. She ties up the end of her | anchor-line (some
 25 Indians call it the tying line). || After she has done so, she carries the
 three | baskets on her back, one inside the other; and she carries
 them along, looking for a tree | with many crabapples. Then she
 puts down her | large basket and takes out the second basket, |
 30 which she also puts down, and takes out the front-basket. || This she
 hangs in front of her body and picks crab-apples, | picking them off in
 bunches. She puts them into her | front-basket; and when that is
 full, she pours it | into the large basket. Then she goes back and
 picks off more | crabapples into her front-basket; and when it is
 35 full, || she pours them again into the large basket. She continues |
 doing this; and when the large basket is full, | she does the same with
 the medium-sized basket; and when that also is full, | she picks into
 her front-basket; and when that is also full, | she carries the large
 40 basket on her back, and pours its contents || into the small canoe, in
 case there are many crabapples | on the trees; and she also pours
 the other basket into the canoe, | and she goes on picking apples into
 her front-basket, and | she does as she was doing before. When |
 45 the three baskets are full, she carries the || large basket on her back
 into the | small canoe. She goes back and carries the medium-sized |

q!eldzanâ'yē, yîxs lēqalaēda waōkwē bāk'lūmas mōgwanâ'yē, lāxa
 25 q!eldzanâ'yē. Wā, g'il'mēsē gwālexs laē ōxlex'ēidxēs yūdux'semē
 laelxēs k!wāk!ūsālaē, qa's lā ōxlayāk'elaq, qa's lā ālāxa ālak'!alā
 lā q!ēxlāxaxa tselxwē tselx'mesa. Wā, ēx'mēsē hāng'aelsaxēs
 nāg'aē 'wālas lexa'ya, qa's hānōlts!ōdēxa hēlomāgemē lexa'ya.
 Wā, lāxāē hāng'aelsaqēxs lāaxat! hānōlts!ōdxa nānaagemē lexa'ya.
 30 Wā, hē'mis la tēk'lūbōyosēxs laē tselx'ēwidxa tselxwē. Wā,
 laemxaē ēp!exlax 'nā'nemxlāhēna'yas, qa's lā ēpts!ālas lāxēs
 tsel'wats!ē nānaagem lexa'ya. Wā, g'il'mēsē qōt!axs laē gūxts!ōts
 lāxēs 'wālasē nāg'ē lexa'ya. Wā, lā ēt!ēd lā ēpts!ālax'ēdaxaasa
 tselxwē lāq lāxēs nānaagemē lexa'ya. Wā, g'il'emxaāwisē qōt!axs
 35 lāaxat! ēt!ēd gūqāsas lāxēs 'wālasē nāg'ē lexa'ya. Wā, āx'sā'mēsē
 hē gwēg'ilaq. Wā, g'il'mēsē qōt!ēda 'wālasē nāg'ē lexāsēxs laē
 hēemxat! gwēx'ēdxa hēlomāgemē lexa'ya. Wā, g'il'mēsē qōt!axaaxs
 laē ēpts!ālaxēs nānaagemē lexa'ya. Wā, g'il'mēsē qōt!axaaxs
 laē ōxlex'ēidxēs 'wālasē nāg'ē lexa'ya, qa's lā gūx'ālexsaq lāxēs
 40 tselxūlelats!ē xwāxwagūma, yîxs q!ēnemaē tseltselxūxlawa'yasa
 tsētselx'mesē. Wā, lā 'nāxwaem gūx'ālexselaxa waōkwē laelxa-
 'ya. Wā, lāxāē ēt!ēd ēpts!ālax'ēidxēs nānaagemē lexa'ya. Wā,
 laemxaē āem naqemgiltewēxs g'ilx'dē gwēg'ilasa. Wā, g'il'em-
 xaāwisē 'nāxwa qōqūt!ē yūdux'sediē laelxēsēxs laē ōxlex'ēidxēs
 45 'wālasē nāg'ē lexās, qa's gāxē ōxleg'aalexsaq lāxēs tselxūlelats!ē
 xwāxwagūma. Wā, lāxāē aēdaaqa ōxlex'ēidxēs hēlomagemē

basket, while she is carrying the front-basket in front of her body. 47
 When | all the baskets have been put into the canoe, she steps into
 the | bow of the small canoe, takes the paddle, || pushes the canoe 50
 off shore, and paddles. She goes down stern first, | drifting down the
 river. As soon as she arrives in front of her | house, she goes ashore,
 and then her | husband goes to meet her, and carries on his back the
 large | basket with crabapples up the beach and into his house. ||
 Then he puts it down. He spreads out a new mat; and when | that 55
 is done, he pours the crabapples on to it. When the basket is |
 emptied, he goes back, carrying it down on his back, and he gives it
 to his wife; | and he carries up the medium-sized basket, which he
 also | carries on his back, going up the beach, and he goes and car-
 ries it into his house. Then || he pours the crabapples on the mat at 60
 the place to which he had carried the first | crabapples; and when
 this is done, he goes down again, | carrying the empty basket on his
 back. He gives it | to his wife, who fills it with crabapples, and also
 the large | basket. The large basket has already been filled in the
 canoe || when he arrives. Then he | carries it on his back up the 65
 beach into the house, and | he puts it down. Then he carries on his
 back the medium-sized | basket, he carries it up and puts it down |

lexa^éyē lāxēs tēk!ūpelaēna^éyaxēs nānaagemē lexa^éya. Wā, gril^émēsē 47
^éwil^égraa^élexs lāx tsel^éūlēlats!ās xwāxwagūmxsēs lāē lāxsa lāx
 āgi^éwa^éyasēs tsel^éūlēlats!ē xwāxwagūmaxs lāē dāx^éīdxēs sē^éwa-
 yowē, qa^és q!ōtel^ésēsēs lāē sēx^éwīda. Wā, la^émē he^éx^udzegemālas 50
 gāxaē yōlāla lāxa wā. Wā, gril^émēsē lāgraa lāx neget!āses
 gōkwaxs lāē ^énemsalisa. Wā, gril^émēsē ^énemsālisexs lāē lā^éwū-
 nems lālalaq, qa^és ōxleg^éilexsēxa ^éwālasē nāg^ée tsel^éwats!ē
 lexa^éya, qa^és lā ōxlosdēselaq, qa^és lā ōxlaēlelaq lāxēs gōkwē.
 Wā, lā ōxleg^éā^élilas. Wā, lā lep!ālilasa eldzowē lē^éwa^éya. Wā, 55
 gril^émēsē gwa^élexs lāē gūgedzōtsa tsel^éxwē lāq. Wā, gril^émēsē la
 lōpts!āxs lāē xwēlaqa ōxlent!sēselaq, qa^és ts!āwēs lāxēs genemē.
 Wā, lā ōxlex^éīdna hēlomagemē tsel^éwats!ē lexa^éya, qa^és lāxat!
 ōxlalaqēxs lāē lāsdēsela, qa^és lā ōxlaēlelaq lāxēs gōkwē. Wā,
 lāxaē gūgedzōtsa tsel^éxwē lāxa lē^éwa^éyē, yix la gūgedzā^éhilats grālē 60
 lā ōxlaēlēms tsel^éxwa. Wā, gril^émēsē gwa^élexs lāē xwēlaqa ōxlen-
 ts!ēselaq lāxa lōpts!ēwē hēlomagemē lexa^éya, qa^és lāxat! ts!ās
 lāxēs genemē, qa^és k!āts!ōdēsēsa wūlexsē tsel^éx^u lāq lē^éwa ^éwālasē
 nāg^ée lexa^éya. Wā, la^émēs qōt!alalexs ^éwālasē tsel^éwats!ē nāg^ée
 lexa^éyaxs lāē lāgraa. Wā, hēx^éīdaēmxaāwisē ōxlex^éīdeq, qa^és lā 65
 ōxlōsdēselaq, qa^és lā ōxlaēlelaq lāxēs gōkwē. Wā, ā^émēsē
 hāngalilasēs lāē ētents!ēsa, qa^és lā ōxlex^éīdna hēlomagemē
 lexa^éya. Wā, gāx^éemxaē ōxlōsdēselaq qa^és gāxē ōxleg^éalilas

70 where the other baskets are. Finally his wife || comes up, carrying the front-basket. She goes up the beach and | puts it down with the other baskets containing crabapples. Then she | eats a little food. After doing so, she asks her husband to | help her clean off the stems of the crabapples. |

- 1 **Picking Viburnum-Berries.**—The | season for picking viburnum-berries is towards the end of summer, when it is nearly autumn.¹ . . . | As soon as the viburnum-berries are nearly ripe, when they are still green, |
- 5 the woman gets ready to pick them. She takes her || three baskets,—the large swallowing basket, the medium-sized swallowing-basket, | and the small front-basket. These are the same as the baskets into which huckleberries and | salal-berries are picked. She carries the baskets on her back, | and goes down in the morning to the beach in front of her house, where her | small canoe is. She puts the basket
- 10 aboard the canoe and || goes in. Then she takes her punting-pole of hemlock and | punts up the river of Knight Inlet, for that is the only place where viburnum-berries grow. | As soon as she reaches the place where viburnum-berries grow, she backs the stern | of the small canoe towards the shore, and she leaves the canoe. She | takes out the anchor-line and ties it to the end of a stake. After doing so, ||
- 15 she takes her baskets, carries them on her back, and puts them | down to where she sees many viburnum-berries on the trees. She only | takes her front-basket, which she carries in front of her body, and

lāxēs hā'nākūlasaxa waōkwē laelxa'yā. Wā, la'mē hō'mē genemas
70 tēklūpelaxa nānaagemaxs gāxaē lāsdēsela. Wā, lā hēemxat! la hānqasēda waōkwē tsētsel'watslē laelxa'yā. Wā, la'mē xāl'lex'ēd l'lexwa lāxēq. Wā, grī'mēsē gwālexs laē hēlaxēs lā'wūnemē qa lās grīwālaq qō k'intălaLEX tseltselx'metslexlā'yās.

- 1 **Picking Viburnum-Berries (T'elsāxa t'elsē).**—Wā, hē'maaxs laē elāq t'elt'elyenxa lā gwābendxa hēenxē, yāxs laē ēx'āla lāyenxa. . .¹ Wā, grī'mēsē elāq l'lobexlōdēda t'elsaxs hē'maē ālēs lenlenxsemē, laas xwāual'īdēda t'elts'lelelālē ts'edāqa. Wā, laem āx'ēdxēs
- 5 yūdūx'semē laelxa'yaxa 'wālasē nāg'ē lē'wa hēlomagemē. Wā, hē'misēs nānaagemē, yāx k'lelāts'lāsēxa gwādemē, lōxs nekwaaxa nek'lūlē hēx'samēs lexelasē. Wā, lā ōxlex'ēdxēs laelxa'yaxa gaāla; qa's lā lentslēs lāxa l'ema'isasēs g'ōkwē lāx hānēdzasasēs t'eldzelelats'lēlē xwāxwagūma. Wā, lā ōxleg'aalexsasēs laelxa'yē
- 10 lāqēxs laē lāxsa. Wā, lā dāx'ēdxēs dzōmēgale q'wāxasena qa's tēnōx'widē lāx wās Dzāwadē, qaxs lēx'a'maē ēx' q'wāxatsa t'elsē. Wā, grī'mēsē lag'aa lāxa t'elsmedzexe k'ūlāxs laē k'lāx'elsa ōxla'yāsēs t'eldzelelats'lē xwāxwagūma, qa's lā lāltā. Wā, lā dāg'ilexsax mōgwanā'yās, qa's mōx'walisēx ōba'yās. Wā grī'mēsē gwā-
- 15 lexs laē āx'ēdxēs laelxa'yē, qa's ōxlex'ēdēq, qa's lā ōxleg'aelsas lāxēs la dōgūl q'lēxlāla t'els lāxa t'elsmesē. Wā, lēx'a'mēs āx'ē-tsō'sēs nānaagemē lexa'yā. qa's lā tēklūbōtsēx laē lōxlelsaxa

¹ Continued on p. 118.

stands under | the tree that has many berries. She plucks off 18
 a bunch at a time | and puts them into her front basket. It does not
 take || long before the front-basket is filled; and when it is full, she 20
 goes | and pours the berries into the large swallowing-basket.
 Then | she picks some more into the front-basket; and when that is
 full again, | she goes back and pours them into the large swallowing-
 basket; and when her | large basket is full, she does the same with
 the second medium-sized basket. || When there are very many ber- 25
 ries, | she spreads her blanket in the bow of the canoe, | and carries
 the large swallowing-basket to the canoe and | pours out the viburnum-
 berries that are in the swallowing-basket on the blanket; | and she
 does the same with the medium-sized basket. Then || she goes back 30
 to the place where she was picking berries, and tries to fill the |
 three baskets again. When they are full, | she carries them on her
 back and puts them aboard the canoe; and when | they are all aboard,
 she unties the anchor-line from the stake, | goes aboard, and drifts
 downstream. || Then she goes home. As soon as she arrives at the 35
 beach | in front of the house, her husband comes down to meet her,
 and he carries on his back | the large swallowing-basket. He carries
 it up the beach, | and puts it down at a cool place in the house. Then
 he goes down again, | and carries on his back the medium-sized basket,

q!ēxlāla t!ēlsmesaxa t!ēlsē, qa's k!ūlp!ēdēx 'nāl'nemxlālaēna'ya 18
 t!ēlsē, qa's lā k!ūlp!ēlās lāxēs nānaagemē lex'a'ya. Wā, k!ēst!a
 gālaxs laē qōtlē nānaagemē lexās. Wā, g'il'mēsē qōtlaxs laē 20
 qepāsasēs t!ēlyānemē lāxa 'wālasē nāg'rē lex'a'ya. Wā, lāxaē ētlēd
 k!ūlp!ēlāxēs nānaagemē lex'a'ya. Wā, g'il'ēmxaāwisē qōtlaxs
 laē qepāsas lāxa 'wālasē nāg'rē lex'a'ya. Wā, g'il'mēsē qōtlēda
 'wālasē nāg'rē lexās laē hēemxat! gwēx'ēidxa hēlōmagēmē lex'a'ya-
 Wā, g'il'mēsē ālak'lāla q!ēnema t!ēlsē laē āx'ēdxēs 'nēx'ūna'yē, 25
 qa's lā lēp!ālexsas lāx āg'iwa'yasēs t!ēldzelelats!ē xwāxwagūma
 Wā, lā ōxlex'ēidxēs t!ēldzats!ē 'wālas nāg'rē lex'a'ya, qa's lā
 qēbedzōtsa t!ēlts!āx'dāsa 'wālasē nāg'rē lexā lāxa lēbexsē 'nēx'ū
 nās. Wā, lāxaē hēem gwēx'ēidxa nānaagemē lex'a'ya. Wā, lā
 aēdaaqa lāxēs t!ēlyasaxa t!ēlsē, qa's lā qāqot!aa 'nāxwaxēs 30
 yūdux'sēmē laelx'a'ya. Wā, g'il'mēsē 'nāxwa qōqūt!axs laē ōxle-
 g'aa!exselaq lāxēs t!ēldzelelats!ē xwāxwagūma. Wā, g'il'mēsē
 'wīlg'aa!exsels laē qwēlōdex mōk!wāsas mōgwanā'yasēs t!ēldzele-
 lats!ē xwāxwagūma. Wā, lā lāxs lāqēxs g'āxaē yōlx'ēida. Wā,
 g'āx'ēm nā'nak' lāxēs g'ōkwē. Wā, g'il'mēsē g'āx'alis lāx l!ēmafi- 35
 sasēs g'ōkwaxs laē lālālē lā'wūnemasēq. Wā, hēx'ēida'mēsē ōxle-
 g'il'exasaxa 'wālasē nāg'rē t!ēlyats!āla lex'a'ya, qa's lā ōxlōsdēselaq
 qa's lā ōxleg'ilīlas lāxa wūdānēgwīlasēs g'ōkwē. Wā, lāxaē ēten-
 ts!ēsa, qa's lā ōxleg'il'exasaxa nānaagemē t!ēlyats!āla lex'a'ya, qa's

- 40 and || carries it up the beach to his house, and he | puts it down at the same place where he put the large basket. | Then he goes down again, and takes hold of each corner of the blanket containing the berries, | and he carries them up into his house | and puts them down where the berry baskets stand. |
- 1 **Picking Qot!xolē.**—When the | qot!xolē are nearly ripe, when it is nearly winter, | the woman takes a flat-bottomed basket. Sometimes there are | three or even four flat-bottomed baskets. This
5 is also on the || upper course of the Knight Inlet River. It is named by the DENax'da^xu | *l!äk!um*, what is called by the Kwakiutl *qot!xolē*. They call the man who has them "owner of qot!xolē," | and they call the picking *qotaxē*. The DENax'da^xu | call the picking *l!äkwa*. |
- 10 I will speak of this as the Kwakiutl speak. || The woman takes her baskets, as she goes down to the beach carrying the | baskets on her back, one inside of the other. She goes aboard her small canoe, and | she puts the baskets into the canoe. Then she takes the punting-pole, | stands up in the bow of the small canoe, and | poles up the
15 river. She goes stern first, poling up the river || of Knight Inlet. As soon as she arrives at the place where the berries grow, she goes ashore. | First she takes the anchor-line of her small canoe | and ties

40 *läxat! öxlösdēselaq, qa^s lä öxlaēlelaq läxēs g'ökwē, qa^s lä oxleg'alilas läx häuē^slasasa 'wālasē näg'ē t!elyats!äla lex^aya. Wä, lä ētents!ēsa, qa^s lä dādenxendxa t!eldzedzäla 'nēx^sünēs, qa^s g'āxē q!enēp^swüsdēselaq, qa^s lä q!enēbēlelaq läxēs g'ökwē, qa^s lä q!enēp!älilas läx häx'hanē^slasasa t!ēt!elts!äla laelxa^sya.*

- 1 **Picking Qot!xolē** (Qötäxa qot!xolē).—Wä, hē^smaaxs laē L!öpēda qöt!xoläxa la elāq ts!äwünxa. Wä, hē^smis la äx^sēdaatsa ts!edāqaxa lēleq!exsdē laelxa^sya, yixs 'nāl^snemp!enaē yūdux^s-sema l!öxs mösgemaē laelxa^syas lēleq!exsdexsā, yixs hē^smaaxat!
5 lä neldzä Dzāwadēxa gwe^syāsa DENax'da^xwē L!ēgwada, qaxs L!äk!üm^slaēda gwe^syōwasa Kwāgrule qot!xolē. Wä, lä qōdedxē-lax g'āyāsas, wä, lä qōtaxelaxa menāq. Wä, la!ēda DENax'da^sxwē L!äkwaxelaxa menāq.

- Wä, hēt!alen yāq!endaslē gwek!älasasa Kwāgrulē. Wä, la-
10 'mēs äx^sēdēda ts!edāqaxēs laelxa^syē, qa^s lä lents!ēs öxlälaxēs laelxa^syaxs laē k!wäklūsāla, qa^s lä laxs läxa xwāxwagümē. Wä, lä öxleg'aalexsaxēs laelxa^syaxs laē dāx^sidxa dzömēg'alē, qa^s lāxügēwa^syē läx āgrīwa^syasēs qōdelelats!elē xwāxwagümāxs laē tēnōx^swida. Wä, la^smē hē^sx^sts!egemālaxs laē tēnōstala läxa wäs
15 Dzāwadē. Wä, g'il^smēsē lāgrāa läxa qōdadāxs laē nemselsa. Wä, hē^smis g'il^s äx^sētsō^ssēda mögwanāyāsēs qōdelelats!ē xwāxwagūma, qa^s lä möx^swits öbafyas läxa lāg'ägelisaxa wä. Wä,

the end to a tree standing on the bank of the river. | After doing so, 18
 she carries the baskets on her back | to the place where she knows
 many berries are growing; and when || she comes to where they are 20
 thickest, she puts down her baskets, | puts the cedar-bark belt
 around her waist, and, | after doing so, she puts on her cedar-bark
 hat. Then | she places the baskets apart, one in each place among
 the | plants, and she picks off the berries and puts them into the ||
 nearest basket. She is sitting between the baskets. | Therefore she 25
 puts them into the nearest one, and therefore she puts them | into
 every basket that has been put down all around the woman. As |
 soon as all the baskets are full, she does not carry them on her back, |
 but she takes hold of each side with her hands || and carries them out 30
 of the woods, taking them to her | small canoe. She puts them down
 in the bow of the | canoe; and when they are all in, she | goes into
 the bow of the canoe, after having untied the anchor-line. | Then she
 takes her paddle and pushes off her small || canoe, and she paddles. 35
 She drifts down the river; | and as soon as she reaches the front of the
 house, she goes ashore. | When she arrives, she takes hold of the
 baskets on each side | with her hands, and carries them up the
 beach. | After they have all been taken up, she eats a little. |

g'il'mēsē gwāla laē ōxleg'elēxsaxēs qēqōdats'lēlē laelxa'ya qa's 18
 lā ōxlayak'elāq lāxēs q'lālē q'lēq'lādxa qot'xōlē. Wā, g'il'mēsē
 lāgraa lāx wāgwasasēs laē ōxleg'aēxsaxēs qēqōdats'lēlē laelxa'ya. 20
 Wā, la'mē wūsēx'itsēs dendzedzōwē wūsēganowa. Wā, g'il'mēsē
 gwālexs lāaxat! letemtsēs dentsemē letemla. Wā, g'il'mēsē
 gwālexs laē gwēlēlsaxēs laelxa'yē, qa 'nāl'nemsqemēsēs hēhengēxa
 qotmesē. Wā, lā menx'idxa qōt'xōlē, qa's lā gūxts'lālas lāxa
 nexwāla lexā lāq laxēs āēne'mē neq'egilēsxēs laelxa'yē. Wā, 25
 hē'mis la gūxts'lōtsōsēs ēx'ax'idaasa, lāgrila 'nāxwaem gūxts'lā-
 laq lāxēs 'wāxaasasa laelxa'yaxs hēhenē'stalaaxa ts'edāqē. Wā,
 g'il'mēsē 'nāxwa qōqūt'lē qēqōdats'lās laelxa'ya, laē k'lēs ōxlālaq,
 yīxs ā'maē dādanowēsēs wāx'sōlts'lāna'yē lāx wāx'sanā'yasēs
 qōdats'lē lexā'yaxs laē dālt'lālaq, qa's lā dāgraa'elxelaq lāxēs 30
 qōdelelats'lē xwāxwagūma, qa's lā hāngraa'elxsaq lāxa āgr'iwa'yasēs
 qōdelelats'lē xwāxwagūma. Wā, g'il'mēsē 'wīlgraa'elxsaxs laē
 laxsa lāxa ōxlā'yē lāxēs laēnēemx'dē qwēlēlsaxa mōgwanāya.
 Wā, lā dāx'idxēs sē'wayowē qa's q'lōdet'lōdēxēs qōdelelats'lē
 xwāxwagūma. Wā, la'mē sēx'wida, qa's g'āxē yōlala lāxa wā. 35
 Wā, g'il'mēsē lāgraa lāx neget'lāsēs g'ōkwaxs laē nemsalis lāx
 l'ema'isas. Wā, g'il'mēsē lāgraa'x laē āemxat! dādanowēsēs
 wāx'sōlts'lāna'yē e'eyasō lāx wāx'sanā'yasēs qōdats'lē lexāxs g'āxaē
 lāsdēsela. Wā, g'il'mēsē 'wīlōsdēsaxs laē xāl'lex'id l'ēxwa.

- 1 **Picking Dogwood-Berries.**— | The women use the same large basket
and medium-sized basket | and front-basket. When the man thinks |
they will give a feast of dogwood-berries, he engages many old ||
5 women to go and pick the berries. They each carry on the back
their | three baskets, one inside the other; and when | they come to
a place where there are many of them, they put down the baskets,
take out the | front-basket and hang it in front of the body, and begin
to pick. | They pick the berries very fast, and some people call the
10 picking *qek'a*. || As soon as the women fill the front-basket, | they
pour (the berries) into the large basket and go on | picking as
before; and when the front-basket is filled, | again they pour the
contents into the large basket. They continue | doing this while
15 they are picking; and as soon as the three || baskets are filled with
berries, they carry them on their backs,—the | large baskets,—and hang
the front-baskets in front of the body, | and then they go home to the
house of the man who engaged them. As soon | as they go in, they
put down the large baskets, and | the man takes an empty oil-box
20 and pours the berries || into it. When the large basket is empty, he
gives it back to the | owner, and then the women who picked the
berries go | home. They take for themselves the berries in the front-

- 1 **Picking Dogwood-Berries.**—Qek'äxa qek'laalē¹ yixs hē⁵maē lā qe-
grats!ēsa ts!edāqēs nāg'a⁵yē ēwālas lexā⁵ya lē⁵wa hēlomagemē le-
xa⁵ya lō⁵mēs nānaagemē lexā⁵ya, yixs gril⁵maē nēnk!ēqelēda
begwānemē, qā⁵s qek'ēlēxa qek'laalāxs laē hēlaxa q'eyōkwē lāel-
5 klūna⁵ya, qā lās qek'axa qek'laalē. Wā, lā nāxwaem ōxlāxēs
yaēyūdūx⁵semē laelxa⁵yaxs klwāk!ūsālaē. Wā, gril⁵mēsē lāgrāa lāx
q'ayāsas, laē ōxlēgrāelsaxēs laelxa⁵yē. Wā, lā āx⁵wults!ōdxa
nānaagemē lexā⁵ya, qā⁵s lā tēklūpelāqēxs laē hāms!ida. Wā, lā
lōmax⁵!id hālabalēda hāmsaxa qek'laalē, yixs qek'axelaēda wā-
10 kwē ts!ēdaqxa hāmsaq. Wā, gril⁵mēsē qōt!ē nānaagemē lexā-
sēxs laē gūxts!ōts lāxēs nāg'ē ēwālas lexā⁵ya. Wā, lā ēt!ēd hām-
s!idaxat!. Wā, gril⁵emxaāwisē qōt!ē nānaagemas lexāxs laē
ēt!ēd gūxts!ōts lāxaaxēs nāg'ē ēwālas lexā⁵ya. Wā, lā hēx⁵sā
gwēgilaxs hāmsaē. Wā, gril⁵mēsē nāxwa qōqūt!ē yūdūx⁵semē
15 qēqegrats!ēs laelxa⁵yaxs, grāxaē ōxlolt!āxēs qegrats!ē nāg'ē
ēwālas lexā⁵ya. Wā, lā tek!ūpelaxēs qegrats!ē nānaagemē lexā-
⁵yaxs grāxaē nā⁵nakwa lāxa grōkwās hēlānemāq. Wā, gril⁵mēsē
laēlēxs laē ōxlēgrāilāsa qegrats!ē ēwālas lexā⁵ya. Wā, lēda
begwānemē āxēdxa dengwats!ēmotē, qā⁵s lā gūxts!ōtsa qek'laalē
20 lāq. Wā, gril⁵mēsē lā lōpts!āwēda nāg'ē ēwālas lexāxs laē ts!ās lāx
āxnōgwadās. Wā, hē⁵mis la nā⁵nagwatsa ts!edāqē qek'ilgrīs lāxēs
grōkwē. Wā, la⁵mē aōklūnaxa qegrats!ē nānaagem lexā⁵ya. Wā,

¹ *Cornus canadensis* L.

basket, | and they tell the man where they left the medium-sized | basket. Then he engages some young men of his own || numaym¹ to 25 bring them out of the woods. Then they pour them | into the empty oil-box. |

Picking Gooseberries.—These | are taken by the women by shaking 1 them off on a new large | mat. They also use the large basket and the cedar-bark | belt and cedar-bark hat and a short || piece of a 5 punting-pole. The woman goes to a gooseberry- | patch while the gooseberries are still green. | The woman looks for large ones; and when she sees them, she | puts down her basket. She takes her belt, | puts it over her blanket around her waist. || After doing so, 10 she takes her cedar-bark hat; and | when this is done, she takes her large mat and | spreads it under the gooseberry-bush which has many gooseberries on it. When | this is done, she takes the broken pole and with it strikes | the gooseberry-bush, striking off the goose- berries || so that they all fall on the mat. | When the gooseberries are 15 all off from the bushes, | the woman takes her large basket and puts it down next | to the mat on which the gooseberries have fallen. She lifts the mat by two corners | and pours the gooseberries into

hē^εmisēxs nēlaaxa begwānemās hāndzasasa qegratslē hēlomagem 23
lexa^εya. Wā, hē^εmis hēlagiltsēxa hā^εyāl^εa grayōl lāxēs ^εne^εmē-
motē, qa lās ōxlōlt^εēndeq. Wā, la^εmē ^εwīflaem lā gūxts!ōyo 25
lāxa dengwats!ēmōtē.

Picking Gooseberries (T!emxwaxa t!emxwalē).— Wā, hēm 1
āxētsōsa ts!edāqēs k!eldzowaxa t!emxwalēs eldzowē ^εwālas lē-
^εwa^εya, wā, hē^εmislēxs nāgrē ^εwālas lexa^εya lē^εwis dendzowē
wūsēgranowa, lē^εwis dentsemē letemla; wā, hē^εmisa ts!ex^εstowē
k'ōqlēwē dzomēg'ala. Wā, lā qāsīda, qās lā lāxa t!emx^εmedze- 5
xekūla, yīxs hē^εmaē ālēs lenlenxsema t!emxwalē. Wā, lēx^εa^εmēs
dōqwalasōsa ts!edāqa āwāwē. Wā, grīl^εmēsē dōx^εwalēlaqēxs laē
ōxleg'alixaxēs lexa^εyē. Wā, lā āxēdxēs dendzedzowē wūsēgra-
nōwa, qa^εs qek'iyīndēs lāxēs ^εnex^εūnā^εyē lāxēs qenasē. Wā,
grīl^εmēsē gwālexs laē letemtsēs dentsemē letemla. Wā, grīl- 10
^εmēsē gwālexs laē āxēdxēs k!eldzowe eldzowē lē^εwa^εya qa^εs lā
lebabōts lāxa t!emx^εmesē q!ēxlāla^εxa t!emxwalē. Wā, grīl^εmēsē
gwālalixexs laē āxēdxā k'ōqlā^εyē dzōmeg'ala, qa^εs kwēlexla-
wa^εyēs lāxa t!emx^εmesē. Wā, la^εmē kwēxāxelaxa t!emxwalē,
qa lās qūbedzōdālaxa q!ūbedzōwasa t!emxwalē lē^εwa^εya. Wā, 15
grīl^εmēsē ^εwilgrelexlowa t!emx^εmesaxēs t!emxūxlawix-dāxs laē
āxēdēda ts!edāqaxa nāgrā^εyē ^εwālas lexa^εya, qa^εs lā hānenxnts
lāxa q!ūbedzōwasa t!emxwalē lē^εwa^εya. Wā, lā dādenxendxa
lē^εwa^εyē, qa^εs lā laātslōtsa t!emxwalē lāxa nāgrā^εyē ^εwālas

¹ The subdivision of the tribe to which he belongs. See p. 795 et seq.

20 the large || basket. Sometimes she spreads her mat three times | under the gooseberry-bushes. Then her large basket is full. | When it is full, she folds up her mat, puts it on top | of the gooseberries in the basket, and carries the basket on her back | home to her house and puts it down. ||

20 lexa^{ya}. Wä, lä ^{na}naⁿemp!ena yūduḡ^p!enaem le^{bā}bōtsēs lē^{wa}yē lāxa t!emḡ^umesaxs laē qōt!ēs nā^ga^{yē} ^{wa}las lexa^{ya}. Wä, gⁱl^{mēsē} qōt!axs laē k!^ōx^{wī}dxēs lē^{wa}yē, q^as le^{pey}indēs lāxēs t!em^{wa}ts!ē nā^gē ^{wa}las lexa^{ya}. Wä, lä ^ōxlexⁱdqēxs g^āxaē nāⁿakwa lāxēs g^ōkwē. Wä, lä ^ōxleg^alīlas.

III. PRESERVATION OF FOOD

Cutting Dog-Salmon.¹—When | a woman cuts dog-salmon, she 1
takes off its gills; | then she cuts off the head and takes it off; then
she cuts the | back of the dog-salmon along the upper side of the
dorsal fin, beginning at the || back of the neck, and down to four 5
fingers-width from the meat of the tail. | Then she turns the salmon
round and turns it over, and | she cuts from the salmon-tail up to
the | back of the neck, and the meat on the | backbone is half thick
and half thin (medium thickness). As soon as she has taken it off,
she puts away the || outer side that is going to be made into preserved 10
salmon.² |

Roasted Old Salmon (Those that have finished spawning | in the
upper part of the river).—Now we will talk about the Ninkish | when
they go to catch salmon at Prairie, above Gwanē, | when they |
want to get dog-salmon that is not fat when it arrives at Prairie. || As 15
soon as it is evening, the river people get ready to | catch salmon at
the place for tying up the canoe that belonged to his ancestors; for
they have traditional places for tying | up their canoes when catch-
ing dog-salmon with hooks at night. As soon as | a man discovers
any one who has tied his canoe there, the owner begins to fight with

Cutting Dog-Salmon¹ (T!elalas xāk'ladzō).—Wā, hē^hmaaxs laē 1
xwāl'idēda ts!edāqaxa gwā^hxnisē; wā, laem āxōdex q!ōsna^hyas
Wā, la qāx^hideq qa lāwās hēx't!a^hyas. Wā, la xwāl'idex āwē-
g^ha^hyas gwā^hxnisē ēk'lōt'endāla^hx k'lidēg^ha^hyas g'āx^hid lāx ōxla-
atā^hyas lāg'aa lāxa mōdenē lāx q!emēlx^hsda^hyas ts!āsua^hyas. 5
Wā, la xwēl'idxa k'lōtela qas lēx^hidēq. Wā, laemxaāwisē
xwāl'ida, g'āx^hid lax wūlxwaxsda^hyas k'lōtela la ēk'lōlela lāx
ōxlaatā^hyas. Wā, laem 'naxsaāp! Lō^h wākwa q!emēldzō^hyas
xāk'adzō Lō^h pel. Wā, g'il^hmēsē lawāmasqēxs laē g'ēxaxa wūdze-
kwēxēs xemsilasō^hLē. ¹⁰

Roasted Old Salmon (Ts!elak' L!ōbek^h; yixa la gwāl xwēla^hwa
lāx 'nēldzāsa wīwa).—Wā, la^hmēsen gwāgwēx^hs'ālal lāxa 'nemgō-
saxs laē lāxēs wīwamēts!asē Ōdzālasē, lāx 'nēldzā Gwanē qaxs āx^h-
ēxsdaaxa gwa^hxnisaxs laē gwāl tsenxwaxs laē lāg'aa lāx Ōdzālasē.
Wā, g'il^hem dzāqwxaxs laēda wīwamēts!ēnoxwē xwānal'ida qas 15
nēgwēsa lāx mōkwa^hyasēs g'ālē, qaxs nēnuyamts!ēs^hmaē mōkwa-
^hyasxēs galā^hya^h gwa^hxnisaxa gānūlē. Wā, g'il^hmēsē negelā-
yōdxa la mōkwala lāqēxs laē xōmal'idē āxnōgwadās Lē^hwa la

¹ See also p. 302.

² Continued on p. 226, line 17.

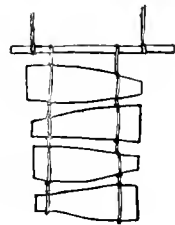
him who goes to | steal salmon with the hook. Therefore the
 20 Nimkish always || disappear at night, for they club one another when |
 one does not give in to the owner (of such a place). Therefore they
 just | club one another with their punting-poles. (I just wish to |
 talk about this.) As soon as evening comes, the | river people start,
 25 and tie their canoes to the tying-places || where the salmon go to
 spawn. When it gets dark, (the man) feels about with his hook tied
 to a long shaft. When there are many | salmon, it does not take
 long before he fills (his canoe). When it is full, | he goes home. As
 soon as day comes, his wife takes an | old mat, spreads it over her
 30 back, and then she takes her || belt and puts it over the old mat on
 her back. | As soon as she has done so, she takes her carrying-basket, |
 puts it on her back, and goes down to the place where the salmon-
 canoe of her husband is. | Then she first takes up the best of the dog-
 salmon, whose skin is not white. | Of this she makes preserved sal-
 35 mon. Afterwards she carries up those whose skin is white; || and
 when all the best salmon have been taken up from the beach, | the
 one with white skin is first cut open. She does the same | as she
 does with the one about which I spoke first,¹—namely, the salmon
 speared at the mouth of the river,— | when it is cut open. The only
 point that is different is when | it is roasted, for the salmon with

g'ilōla gala lāq. Wā, hēem lāg'ildāsēda 'nengēsē q'lūnāla
 20 x'īsaxōx gānulex, qā's kwēxap!ex'ēda'maaxs yāx'stōsaēda 'ne-
 mōkwaq g'āxa āxnōgwadās. Wā, hē'mis lāg'ilas āem la
 kwēxap!ex'ētsēs dzōmēg'alē lāxēq. (Wā, ā'men 'nēx' qen g'wā-
 g'wēx'sex'ex'ēdē lāxēq.) Wā, g'il'em dzāgwēlēx'nā'kūlaxs lāasa
 wīwamēts!ēnoxwē ālēx'wīd qā's lē mōx'walela lāxēs mōkwa'yē lāxa
 25 ts!enāasasa k'lōtelāxs xwēla'waē. Wā, g'il'mēsē p!edex'ēdexs
 laē lēx'ūlx'ētsēs gālbala g'il't!a saents!ā. Wā, g'il'mēsē q'lēnōma
 k'lōtelāxs laē k'lēs gēx'ēdexs laē qōt!a. Wā, g'il'mēsē qōt!axs
 laē nā'nakwa. Wā, g'il'mēsē 'nāx'ēdexs laē gēnemas āx'ēdxa
 k'lāk'lobanē, qā's lēbēg'indēs lāxēs āwīg'a'yē. Wā, la āx'ēdxēs
 30 wūsēg'anowē, qā's qek'iyendēs lāxa k'lāk'lobana'yē la lēbēg'is.
 Wā, g'il'mēsē gwālēxs laē āx'ēdxēs ōxlaats!ē lēx'a'ya, qā's ōx-
 lēlēqēxs laē lents!ēyāla lāx hānaasas yālnegwats!āsēs lā'wūnemē.
 Wā, la'mēs hē g'il āx'ētsōsa ēk'ē g'wa'xnisaxa k'lēsē ts!elāk'a.
 Wā, hēem xā'māsīlasōltsē. Wā, āl'mēsē la ōxlex'ēdxa ts!ēts!ela-
 35 k'axs laē 'wīlōsde'yamasxa ēk'ē k'lōtēla. Wā, g'il'mēsē 'wīlōs-
 de'yamasqēxs laē hē g'il xwāl'itse'wa ts!elāk'ē. Hēem gwēg'i-
 laqē gwēg'ilasaxen g'ilx'dē wāldema sēg'inētē lāx ōx'siwa'yasa
 wā,¹ yīxs lāx'dē xwālasē'wa. Wā, lēx'a'mēs ōgūqala'yosēxs laē
 l!ōpase'wa, yīxs k'lēsāē ālaem l!ōpa ts!elāk'ē l!ōbekwa yīxs laē

¹See p. 223.

white skin is not as thoroughly roasted || when it is roasted, because 40
it is not fat; and it is not hung up for a long time | to dry over the
fire of the house of the river people. | They try to make it thoroughly
dry before it is taken down by the | woman, and she puts it away at
the place where the food is kept for the winter. | Even if it is kept
a long time, it does not get mouldy, and it does not || get a bad taste, 45
for it is not fat. Therefore it is liked | by the Indians. Now we
will talk about it when it is | given as food in winter by the one who
obtained it. | . . .

Middle Piece of Salmon.—When the | woman cuts dog-salmon, 1
making preserved salmon of what she is cutting, she | leaves the
meat on the skin thick. After she has | cut it, she takes the cut-
ting-board and puts it down outside of the || house, in this man-
ner.¹ When the meat on the skin is too thick, | she cuts it off four 5
finger-widths on the side of (the fish) from which |
she is going to make preserved salmon. Then she
cuts downward from the back of the neck of the |
dog-salmon, and she cuts down to the tail of the
dog-salmon. Then | she hangs it on the stage be-
low the upper stage at the place on which || the
preserved salmon is hung. As soon as it is half
dried, the woman takes it down | and binds (the
pieces) together with split cedar-bark, in this way: |




10

L'öpase^{wa}, qaxs k'läsaē tseñxwa. Wä, hē^{misē}s gālaē la x'ile- 40
lālela lāx neqōstā^{was}a legwilasa g'ōk^{was}a wīwamēts'ēnoxwē.
Wä, laem lālōla qa ālak'lālaslas leñx^{wē}idel, qō lāl āxāxōyōltsa
ts'edāqē, qā^s g'ēxēq lāxa g'ā^yasas dēdamalāsēxa lāla ts'āwūñx-
ēDEL. Wä, wāx^{em} la gāla la k'les x'its'lex^{ida}. Wä, k'les^{em}-
xaāwisē q'ēsp'lex^{ida}, qaxs k'leāsaē la tseñxwa^{ya}, lāg'ilas ēx^a- 45
g'isa bāk'lūmē. Wä, la^{mēs}ens g'wāgwēx^sālāl laqēxs laē hā^m-
g'ilayoxa ts'āwūñxē yis āxānemaq. . . .

Middle Piece of Salmon (Q'lāq'lāq'lē). — Wä, hē^{ma}axs laēda 1
ts'edāqē xwālaxa g'wā^xnisaxs laē xamāsilaxēs xwālase^{wē}. Wä,
la^{mēsē} wākwēda q'lēmledzā^yasa wūdzekwē. Wä, g'il^{mēsē} g'wāl
xwālaxs laē āx^ēdxēs t'elēdzowē, qā^s āx^ēelsēq lax l'āsanā^yasa
g'ōkwē g'a g'wālēg'a.¹ Wä, g'il^{mēsē} xēñlela wāgūdzā^yēda q'lēm- 5
lālāxs laē t'elsōdxā mōdenas ^{wādze}was lāx āpsenxa^yasēs
xamsīlasōlē. Wä, laem g'āx^{idē} t'elsōyās lāx ōx'lāatā^yasa g'wā^x-
nisē. Wä, la lāxsdend lāx wūxwāxsda^yasa g'wā^xnisē. Wä,
hē^{mis} la g'ēxwatsēs lāxa q'lēlabō^yasa q'lēlilē qa g'ēxwalaatsa
xa^{māsē}. Wä, g'il^{mēsē} k'lāyax^{widē}xs laēda ts'edāqē āxāxōdeq, 10
qā^s yibedzōdēq g'a g'wālēg'a yisa dzedekwē denāsa (*fig.*). Wä,

¹ That is, placing its upper end on a log, so that the cutting-board slants down toward her.

12 Then she hangs them up again where they were hanging before. As soon as they are | really dry, the woman takes them down again and puts them | into a basket made to hold the middle parts of the
15 salmon. As soon || as they are all in, she puts (the basket) away at a place where she made room for it | under the stage where she put her preserved salmon. |

Backbones of Salmon. The woman takes cedar bark and | splits it, and she takes two backbones (of dog-salmon) and puts them together | at the tails; that is the place where she ties them together with cedar-
20 bark in || this manner:  Then she hangs them up on the preserved salmon is dried, that of the fire; and when | it be- makes two baskets of cedar-
25 and takes down the backbones. | When they are all down, she sits down and begins to break off the tails || from the backbones, and she throws the tails into | one basket, and she throws the backbones into the other one; | and when they are both full, the woman puts away the | two baskets under the stage on which she keeps the preserved
30 salmon. | This is to be food for winter use, and it is called || "backbone for soaking." It is a small basket into which she puts the | salmon-tails, and the name of the basket is "tail-receptacle." The |

12 la ēt'ēd gēx'wīdeq lāxēs grīlx'dē gēxwalaasa. Wā, grīl'mēsē la ālax'īd la lem'x'wida laē āxāxōyā yisa ts'edāqē. Wā, la āxts'lōts lāxa L'ābatē hēkwēlēem qa grīts!ē'watsa q'lāq!aq!a'yē. Wā, grīl-
15 'mēsē 'wīla āxts'lōts lāqēxs laē grēxaq lāxēs grāyasīla'yē qa grayats lāx āwābā'yas k'lāgrīlē qa āxātsa xa'māsē.¹

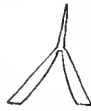
Backbones of Salmon.—Wā,² la āx'ēdēda ts'edāqaxa denasē qa's ts'lex'ēdēq. Wā, la āx'ēdxa ma'lē xak'ladzā, qa's q'lap'lēx'īdēx ts'lēts'lāna'yas. Wā, hē'mis la yālōdaātsēq, yisa denasē; grā
20 gwālēgra (*fig.*). Wā, la'mēsē gēx'wīdeq lāxa q'lēlabā'yasa lem'wa-saxa xa'māsē qa L'ēsālasē'wēsēsa lēgwīlē. Wā, grīl'mēsē lem'x-wīdēxs laēda ts'edāqē L'ābatilaxa ma'lē L'lāL'ēbataxa dēdentsemē. Wā, grīl'mēsē gwālēxs laē mēxālilaq, qa's āxāxōdēxa xāk'ladzō. Wā, grīl'mēsē 'wīlaxāmasqēxs laē k'lwāgalila qa's k'ōqālēxa ts'lāna'yē
25 lāxa xāk'ladzowē. Wā, la'mēs ts'lēxts'lālasa ts'lāna'yē lāxa 'nems-gēmē L'ābata. Wā, la'mēs ts'lēxts'lālasa xāk'ladzowē laxa 'nems-gēm. Wā, grīl'mēsē qōqūt'laxs laē grēxēda ts'edāqaxa ma'f-tsemē L'lāL'ābat lāx āwābā'yasa k'lāgrīlē qa gēx'wēmasa xa'māsē. Wā, la'em hē'māwālaxa ts'lāwūnxē. Wā, hēem lēgades t'lēlax
30 xāk'ladzowē. Wā, la'mēs aemayālēda L'ābatē, yix grīts!ē'wasasa ts'lāna'yē. Wā, hēem lēgadēda L'ābatas ts'lāna'yaatslē. Wā, la,

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

² Continued from p. 223, line 10.

basket into which she puts the backbones is larger; it is called | 32
 "backbone-receptacle." That is all about this.¹ |

Split Salmon.—When the | woman cuts open the dog-salmon, she 1
 takes off the gills of the | dog-salmon, and then she cuts open and
 takes off its head, and she | cuts open the back on the upper side of
 the back fin. || The meat on the backbone is not thick; and she cuts 5
 down | to the tail, and she breaks off the tail. Then she | puts
 down on the ground what has been cut. She takes the backbone and
 cuts off the | meat that was on it from the back of the salmon's
 neck, and | she cuts down to four finger-widths from the place where
 she broke off the salmon's || tail. Then the woman turns over what 10
 she is cutting, and | she cuts off the meat that was left on it; and
 when she reaches down | to the same distance that she has cut be-
 fore on the other side, she breaks off the | backbone and throws it
 away when it is only bone. Then it is thus: | Now the meat
 is divided at the ends, and a piece of the | backbone || is 15
 at the upper end. This is called "tail-hold-
 ing-together." As soon as the woman finishes this, | she hangs this,
 what is called "split-down," on a frame made for the purpose, |
 outside of the house. When the weather is bad, she | hangs it
 up on the staging in the house. Now it is hanging in this man-


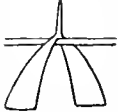


éwālasēda Lābatē, yix gr̥its!e^éwasasa xāk'ladzō. Wā, hēem lēga- 12
 des xāk'ladzatslē. Wā, laem gwāl lāxēq.¹

Split Salmon (Lēqwaxa).—Wā,² hēmaaxs laē xwāl^éidēda ts!E- 1
 dāqaxa gwā^éxnisē; wā, laem hēem gr̥il āxōyosē q!ōsna^éyas gwā^éx-
 nisē. Wā, lāwīsla qāx^éideq, qa lāwāyēs hēxt!a^éyas. Wā, la
 xwāl^éidex ā^éwig^éa^éyas ēk'lōtlendālx k'lidēg^éa^éyas. Wā, la^émēs
 k'lē^éemxat! wāgūdāyē q!ēmlalāsa q!ōq!ūyō. Wā, la lāxsdeudaem 5
 lāxa ts!āsna^éyē. Wā, laem k'ōqōdex ts!āsna^éyas. Wā, la^émēsē
 k'lixēlsaxa la wūdzekwa. Wā, la āx^éēdxa q!ōq!ūyō qa^és t!ēlsōdēx
 q!ēmlēdzewēx^édās gr̥ēx^éid lāx ōx!aātā^éyas k'lōtēla. Wā, la
 lāg^éaa lāxa mōdenē gr̥āx^éid lāx gr̥āx^ésuāsas k'ōqōyox^édās lāxa
 ts!āsna^éyē. Wā, la^émēsēda ts!ēdāqē lēx^éidxēs t!ēlsase^éwē. Wā, 10
 laem^éxaāwisē t!ēlsōdex q!ēmlēldzewēx^édās. Wā, gr̥il^émēsē lāg^éaa
 lāx éwālagilasdāsē xwāla^éyē lāxa āpsādze^éyaxs laē k'ōqōdxa qō!
 q!ūyō qa^és ts!ēx^éidēxa la āem la xāqa. Wā, laem la gr̥a gwālēg^éa
 (fig.). Wā, laem qexbāda q!ēmlālē. Wā, hē^émis q!ōq!ūyōwa
 ēk!ēba^éyē. Wā, hēem lēgades k!wāwaxslē. Wā, gr̥il^émēsē gwā- 15
 lēxs laēda ts!ēdāqē gēx^éūnts lāxa hēkwēlaē qa gē^éwasxa Lēqwaxa
 lāx Lāsanā^éyasēs gr̥ōkwē. Wā, gr̥il^émēsē éyāx^ése^émē^é nālāxs laē
 hēem gēxwase^éwa q!ēlilē lāxa gr̥ōkwē. Wā, lāg^éa gwālaxs laē

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 435.

² Continued from *ibid.*, p. 433.

- ner: |  After it has been hanging thus for three days, ||
 20 it is | half dried. Then the woman takes it down |
 and | straightens it out, so that the split-down hangs
 straight down from the end of the tail-holding-together. | Then she
 hangs it up again : t the place where it was hanging before, | and
 it is in this way:  She just leaves it again hanging over
 one night. | Then | the woman takes it down, and she pulls
 25 out the short | bones that are left || in the split-down.
 As soon as all the | bones are out, she rubs it | as the
 women do when they are washing clothes; | and therefore the split-
 down is soft, and therefore also it is | white. After she has fin-
 ished rubbing it, she hangs it up again | at the place where it was
 30 hanging before; and when it is really dry, the || woman takes it down
 again and puts it on a mat. As soon as it is | all down, she takes two
 cedar-bark baskets and puts them down at the place where she is
 working, | and she takes the split-down and breaks off the tail-
 holding-together and | throws it into one of the baskets. Then she
 rubs | the split-down again; and after she has done so, she throws it
 35 into the || other basket; and she continues doing so, and only | stops
 when it is all finished. Then she puts away the two | baskets under
 the staging where she keeps the preserved salmon. | It serves for
 winter food.¹ |

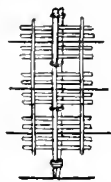
- gēxwalēgra (*fig.*). Wā, gril'mēsē la yūduxūxsē 'nālās hē gwālē
 20 gēxwalaēna'yas laē k'lāyax'wida. Wā, lēda ts'edāqē āxāxōdeq
 qa's dāf'edēq, qa 'naenqalax'idēsa lēqwaxa 'nēxbēndxa k'lāw-
 waxsde'fye. Wā, laē ēt'led gēx'ūnd lāxēs gril'x'dē gēxwālaasa.
 Wā, grā gwālēgra (*fig.*). Wā, hēmxaāwisē xa'māla x gēxwāla x
 laēda ts'edāqē āxāxōdeq qa's q'ek'ōlēxa tselts'ekwē naq ēxdzo-
 25 wēxa lēqwaxa. Wā, gril'mēsē 'wēlāmasxa nāqaxs laē q'ewēx'-
 'ideq yo gwēgilōx gwēgilasasa ts'ledaqaxs ts'ōxwaaxa gwil-
 gwāla. Wā, lag'ilas tēlkwa lēqwaxa. Wā, hēmxaāwis lāgilas
 mēlmadze'wē. Wā, gril'mēsē gwāl q'lōyaq laē ēt'led gēx'wīdeq
 lāxēs gēxwālaasē. Wā, gril'mēsē ālax'id lēm'fēdaxs, laē ēt'ledēda
 30 ts'edāqē āxāxōdeq qa's āndzōdalēs lāxa lē'wa'fye. Wā, gril'mēsē
 'wēlaxaxs laē āx'ēdxa ma'lē L'lāl'ēbata qa's āx'āhīlēs lāxēs caxe-
 'lasē. Wā, la āx'ēdxa lēqwaxē, qa's k'ōqōdēxa k'lāwaxsde'fye, qa's
 ts'exts'ōdēs lāxa 'nēm'sgemē L'lābata. Wā, la'mēsē ēt'led q'ewēx'-
 'idxa lēqwaxa. Wā, gril'mēsē gwālexs laē ts'exts'ōts lāxa 'nēm's-
 35 gemē L'lābata. Wā, laēm hēx'sāēm la gwēgila. Wā, āl'mēsē
 gwālexs laē 'wēlāmasxēs āxse'wē. Wā, la g'exaxa ma'ltsemē
 L'lāl'ēbata lāx awābā'fya k'lāgilē qa āxātsa xa'māsē. Wā, laēm
 hēmawālaxa ts'lāwūnxē.¹

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 433.

Fresh Roasted Backbone. When | the dog-salmon is cut by the 1 woman, | the dog-salmon is put on an old mat to be cut. Then | the woman cuts off the gills of the dog-salmon, so that they || are attached 5 only to the end of the intestines of the dog-salmon. Then she cuts off | the head; and as soon as it is off, the woman | begins to cut, beginning at the back of the neck of the dog-salmon, and going to four finger-widths | from its tail. Then she cuts along the upper side of the dorsal fin; | then she turns around what she is cutting, and she cuts into it || on the upper (dorsal) side where she stopped, four fin- 10 ger-widths from the tail of the dog-salmon. | Then she cuts it, beginning from there, until she reaches the back of the neck. | Then the meat on the backbone is thick when she takes it off from the | skin. When there are many backbones, the woman | takes straight-splitting pine-wood and she splits it in || pieces to make roasting-tongs. These are 15 four spans | in length. As soon as she finishes splitting them, she puts them into the ground | where she is working. Then she takes the intestines of the dog-salmon and | rubs them on the roasting-tongs. As soon as they are all slimy, | she takes cedar-bark and ties it around under the || split part of the roasting-tongs; and after she 20 finishes tying it, she takes | the backbone and puts it crosswise into the roasting-tongs; and as soon as | four have been put in, she ties a piece of cedar-bark | just over them. Then she takes four more pieces

Fresh Roasted Backbone (Ālḡwasē l'ōbedzō xāk'ladzō).- Wā, 1 hē^εmaaxs laē xwā'lase^εwēda gwā^εxnisē, yisa ts'eda'qē; wā, laem k'legedzō'tsa gwā^εxnisē lāxēs xwāledzō'wē k'la'k'lobāna. Wā, lā^εmēsē ts'lō's'idēda ts'edā'qax qlō'sna^εyasa gwā^εxnisē, qa ā^εmēs āxbā'xa ya'x'yig'ilasa gwā^εxnisē. Wā, la^εmēs qa'x'īdeq qa lāwā- 5 yēs hēx'tla^εyas. Wā, g'il^εmēsē lāwā'yēxs la'ē xwā'l'idēda ts'edā-qaxa grā'x'īdē lāx ōxlaatā^εyasa gwā^εxnisē lā'graa lā'xa mō'denē lāx ts'lā'sna^εyasa gwā^εxnisē. Wā, lae'm ē'k'lōt'endā^εlax k'lidē'grā^εyas. Wā, la xwē'l'īdxēs xwā'lase^εwē. Wā, la^εmēsē xwā'l'betē'ndex nexsā'wasēs wā'laasdē lā'xa mō'denē lāx ts'lā'sna^εyasa gwā^εxnisē. 10 Wā, la^εmēs xwā'l'īdeq grā'x'īd lāq lā'laa lāx ō'xlaatā^εyas. Wā, laem wā'kwē qlē'meldzā^εyasa xāk'ladzōxs la'ē lā'wā lā'xēs pese-na^εyē. Wā, g'il^εmēsē qlē'nemēda xāk'ladzāxs la'ēda ts'edā'qē āx^εē'dxa ēgrā'kwa lāx xā'se^εwē xe'x^umesa. Wā, la^εmēsē xō'xex^u-se'ndeq, qa^εs l'ō'psayōgwilēq. Wā, lae'm mōp'enkē bā'la^εyas 15 qa ^εwāsgemats. Wā, g'il^εmēsē gwāl xā'qēxs la'ē lā'grael^εsaq lā'xēs ē'axe^εlasē. Wā, la^εmēs āx^εē'dxa ya'x'yig'ilasa gwā^εxnisē qa^εs yilts'le^εndēs lā'xa l'ō'psayōlē. Wā, g'il^εmēsē la ^εnā'xwa k'lek'le-lā'laxs la'ē āx^εē'dxa dena'sē qa^εs yil'ale'lōdēs lā'xa be'nba^εyasa xā^εyasa l'ō'psayō. Wā, g'il^εmēsē gwāl yila'qēxs la'ē āx^εē'dxa 20 xāk'ladzō qa^εs gē'graultslōdēs lā'xa l'ō'psayō. Wā, g'il^εmēsē mō'wēda la āx^εā'tslōyōxs lā'qēxs la'ē yil'ale'lōtsa dena'sē lāx ē'k'lelēlās. Wā, la ē'tlēd āx^εē'dxa mō'max^u! xāk'ladzō qa^εs

of backbone and | puts them over those that have been tied in. As
 25 soon as these four are also done, || she ties (the tongs) up again above
 them, and she keeps on | doing so; and she only stops when she
 reaches the end of the roasting-tongs. | That is in this way:
 As soon as they are full, she takes | four slender pieces of
 split pine and places them lengthwise | on the ends of the
 30 backbones in the roasting-tongs. Now there is one || long
 strip of split pine on each side. Then she takes six
 pieces | and pushes them through between the two legs of
 the roasting-tongs; then | she puts one on each side of the back-
 bones; then she pushes them over (the long split sticks). | and thus
 they are fastened. After this is done, she puts them in the ground
 by the side | of the fire of the house; and when they begin to
 35 blacken, the woman || takes them and puts them right over the fire. |
 Now they are finished, and they are called "roasted backbones"
 after this. |



- 1 **Pectoral Fins of Dog-Salmon** (Pectoral fins of the dog-salmon
 taken | at the upper part of the river).— When the woman cuts the |
 dog-salmon and she finishes taking off the gills, she | cuts around the
 5 neck of the dog-salmon, and cuts off the || pectoral fins, half a finger
 thick, | and they are just hanging down. Then she also | cuts off
 the anal fins and takes them off. She puts them into a | basket;

āxē'grindēs lā'xa la yīlekwa'. Wā, grī'fēmxaā'wisē 'wī'ēlēda
 25 mō'waxs la'ē ē'tlēd yī'ē'dex ē'k'lēlēs. Wā, lae'm hē'x'sā
 gwē'gīlē. Wā, ā'fēmēs gwā'fēxs la'ē q'lūxtōwē'da l'ō'psayowē.
 Wā, lae'm grā gwā'lēg'a (fig.). Wā, grī'fēmēsē q'lūxtō'xs la'ē āx'ē'd-
 xa mō'ts!aqē wīswūl xōk" xēx"mē'sa. Wā, la aō'dzaqālamāseq
 lāx ōba'yasa la l'ō'p'ts!ōls xā'k'ladzō. Wā, lae'm wā'x'saselaxa
 30 grī'f'gīlt!a xōk" xēx"mē'sa. Wā, la ē'tlēd āx'ē'dxa q'ēlēts!ā'qē
 q'ēs l!ē'nxsōdēs nā'qodāla xewē'la'yasa l'ō'psayō. Wā, lae'm
 wā'x'sats!endālaxa xā'k'ladzowē. Wā, lae'm ē'k'lēdents laq.
 Wā, hē'ēmis la elā'layosē. Wā, grī'fēmēsē gwā'fēxs la'ē lā'nōlīsaq
 lā'xa legwī'lasēs g'ō'kwē. Wā, grī'fēmēsē la klūmēlx'ī'dēxs la'ē
 35 āx'ē'dēda ts!edā'qaq q'ēs lē'sēlēlōdēs lā'xa 'nēxstā'yasēs legwī'lē.
 Wā, lae'm gwā'la. Lae'm!a lē'gades l'ō'bedzo xā'k'ladzō lā'xēq.¹

- 1 **Pectoral Fins of Dog-Salmon** (PEL!EXā'wēsa gwa'xnīsē g'ā'yōl
 lāx 'nē'ldzāsa wā).— Wā, hē'ēmaaxs la'ē xwā'lēda ts!edā'qaxa
 gwa'xnīsē. Wā, grī'fēmēsē gwāl lawā'lax q'lō'sna'yasēs la'ē
 t'lō'tsē'stelaxa ō'xawa'yasa gwa'xnīsaxs la'ē t!at'lō'sk'inaēmxa
 5 PEL!EXā'wā'yas. Wā, lae'mēs k'lō'den lā'xēxs q'lwā'qlwax'ts!ā-
 na'yēx, yīx elā'la'yās lae'm ā'em la tē'kwāla. Wā, lae'mxaā'wisē
 t'lō'sōdxa PEL!ga'yē. Wā, lae'm!a lawāq. Wā, la āxts!ā'has lā'xa

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 437.

and after she has sliced that which is to be preserved salmon, | she 8
hangs it up at the place where she is going to dry it. After she
finishes hanging it up, || she takes a drying-rack and puts the anal 10
fins on it, and she scatters them | over it. Then she puts it up right
over the fire, so that the heat | of the fire strikes it. She finishes
that; and when | the salmon is half dry, the woman takes down that
which is to be preserved salmon. | Then she takes her fish-knife and
cuts off the pectoral fins || and throws them also into a basket. After 15
she has done so, | she hangs up the basket with the pectoral fins in
it by the side of the | drying-rack on which the anal fins are. After
this is done, | she gathers the drying-poles and spreads on them that
which is to be preserved salmon, | with the meat side downward, to
the fire. || When she has done so, she watches the pectoral fins and 20
the | anal fins until they are thoroughly dry. As soon as they are
thoroughly dry, | she puts them away as food for the winter. She
does | the same with the salmon-tails, which are also put on a drying
rack | when they are dried. Now we shall talk about the way || they 25
are cooked.

Dog-Salmon Cheeks. (Plucked cheek, the head of the dog-salmon 1
when it is | roasted, to keep it for winter use). - |

When the Ninkish go to catch salmon in the river Gwanē, above,
and when there are many dog-salmon, the || woman cuts off their 5

lexa'eyē. Wā, g'i'l'mēsē gwā'lexs la'ē tle'ls'ēdxā xa'mā'slaxs la'ē 8
gē'x'wides la'xēs x'ilā'slaq. Wā, g'i'l'mēsē gwāl gē'xwaq la'ē
āx'ē'dxa k'lik'ledē'sē qas āxdō'dēsa pelā'ga'yē lāq la gwē'ldzewē 10
lāq. Wā, la lā'lalelōts lā'xa nexstā'yasa legwī'lē qa lē'segō-
stālasēwēsēs lē'sālāsa legwī'lē. Wā, la gwā'la. Wā, g'i'l'mēsē
k'lā'yax'widēda xa'mā'slaxs la'ēda ts!edā'qē āxā'xōdxēs xa'mā'slē.
Wā, la'mēs āx'ē'dxēs xwa'lā'yowē qas tlo'sālōxa pē'pellexāwa'yē
qas ts!exts!ā'lēs la'xa lexā'imxat!. Wā, g'i'l'mēsē gwāl wī'elaxs 15
la'ē tēx'walelōtsa pellexāwa'yastslē lexē lā'xaxa āpsē'lelasa
k'lik'ledē'sēxa la āxdzā'yasts pelā'ga'yē. Wā, g'i'l'mēsē gwā'fale-
laxs la'ē q!ap!ē'x'ēdxā gayō qas lēplālelōdēsa xa'mā'slē lāq.
Wā, la'e'm ēnā'xwaem bā'nā'dze'yē q!emeldzā'yas lā'xa legwī'lē.
Wā, g'i'l'mēsē gwā'la la'ē dā'doqwīlaxa pellexā'wa'yē lē'wa pelā'- 20
ga'yē qa ā'lak'halēs le'mx'wīda. Wā, g'i'l'mēsē ā'la la le'mx'wī-
dēxs la'ē gē'x'ax qas lā'k'lelelōlaxa ts!āwū'nxa. Wā, hē'emxaa
gwē'gilaxa ts!ā'sna'yē k'lik'ledē'sēmxaa āxdzā yaasaēxs la'ē
le'mx'wase'wa. Wā, la'mē'sens gwā'gwēx'sālāl lāqēxs la'ē
ha'mēx'sī'lase'wa. . . .¹ 25

Dog-Salmon Cheeks. (P!elōs, yix hē'x't!a'yasa gwā'xnisē, yixs 1
lō'bekwaē qas āxēlasēwē lā'laa lā'xa ts!a'wū'nxē).—

Wā, hē'maaxs la'ē wī'wamēsa ēne'mgēsē lā'xēs wā Gwā'nē
lā'xa ēne'ldzās. Wā, g'i'l'mēsē q!ē'nema gwā'xnisaxs la'ēda ts!e-

¹Continued on p. 327, line 1.

6 heads. Then the woman takes | wood of the red-pine that splits readily. (She makes pieces) one span and four fingers long, | and she splits them to make roasting-tongs. Sometimes she makes | one hundred, and sometimes she makes two hundred. | After her work is finished, she gathers them up, and takes them to the place where
 10 she || cuts dog-salmon. Then she puts up on the ground one pair of tongs, and | puts the salmon-head on the end of the tongs, which are open; | and she just stops pushing down the head | when the points of the tongs reach up to the eyes of the head. | The roasting-
 15 tongs are not tied with cedar-bark. After || she has finished with one of them, she puts down what she has finished; | then she takes another pair of roasting-tongs and | puts them up in the place where the first ones have been standing. Then | she does with them the same thing as she did with the first ones. | She goes on doing so with the
 20 others. After she has || finished, her husband takes much fire-wood and makes a fire | on the beach. When the fire that he makes blazes up, they | take the heads in the roasting-tongs and place them around it. | First the throats are roasted; and when they begin to be black, | they turn them all round, so that the nape of the neck is
 25 next || to the fire on the beach. As soon as the skin is blackened, they are taken from the fire | and put down on the beach; and when they cool off, she | takes the salmon-heads out of the roasting-tongs

5 dā'qē qak'á'lax hē'x't!a^éyas. Wä, la äx^é'dēda ts!ēdā'qaxa ē'g'a-
 qwa lāx xā'sēwē wūnā'gūlē. Wä, la mō'dēnbāla lā'xēns bā'lax.
 Wä, la xō'x^éwīdeq qa's L!ō'psayōgwīlēq. Wä, la 'nā'l'nēmp!ēna
 lā'k!ēndē äxā'^éyas lōxs lō'l'maax ma'lp!ē'nyag'ē äxā'^éyas. Wä,
 gr!l'mēsē gwā'lē äxā'^éyasēxs la'ē q!ap!ē'x^éīdeq qa's lās lā'xēs xwā'l-
 10 demsaxa gwā'xnisē. Wä, lē lā'g'aēlsaxa 'nē'mts!aqē L!ōpsayā qa's
 k!waxtō'dēsa hē'x't!a^éyē lāx laē'na^éyas āqā'lē wā'x'sanōts!ēxsta-
 'yasa L!ōpsayowē. Wä, ā'l'mēsē gwāl wē'qwāxēlaxa hē'x't!a^éyaxs
 la'ē lā'g'aē ō'ba^éyasa L!ōpsayowē lāx gēgēya'gēsasa hē'x't!a^éyē.
 Wä, lae'm la k!eā's y!ē'msa L!ō'psayowē dēnā'sa. Wä, gr!l-
 15 'mēsē gwā'lāmasxa 'nē'mts!aqaxs la'ē LEX'ūlisaxēs la gwā'lāma-
 tse'wa. Wä, lā'xaa ē't!ēd äx^é'dxa 'nē'mts!aqē L!ō'psayā qa's
 lā'stōlisēs lāx lā'dze'wasdāsēs gr!lx'dē äxse'wa'. Wä, hē'ē-
 'xaā'wisē gwē'x^éīdeq lā'xēs gr!lx'dē gwē'grilasxa gr!lx'dē äxsō's.
 Wä, ā'ē'mēs la hē gwē'nā'kūlaxa wāō'kwē. Wä, gr!l'mēsē gwā'-
 20 lēxs la'ē lā'wūnēmas äx^é'dxa q!ē'nēmē leqwa' qa's lex'wā'lisē
 lā'xa L!ēmā'isē. Wä, gr!l'mēsē x'ī'qōstā leqwē'la^éyasēxs la'ē
 ax^é'dēx'da'x^uxa L!ōL!ō'pts!āla hē'x't!ē qa's lē q!wā'stalas lāq.
 Wä, lae'm hē gr!l L!ō'pasōsē q!ōq!onā's. Wä, gr!l'mēsē k!ūmē'l-
 x^éīdexs la'ē le'x^éīdeq wī'ēla qa hēs la āwā'p!a^éyas la nēxwā'-
 25 laxa legwisē'. Wä, gr!l'mēsē k!ūmē'l'x^éīdē L!ē'sasēxs la'ē äxsēn-
 dā'laq qa's k'ā't!alīsēlēq. Wä, gr!l'mēsē k'ōx^éwīdexs la'ē äxō'-

and puts them down on the beach | by her side. When she has 28
 taken them all off, she takes the roasted salmon-heads | and breaks
 open the jaws. She spreads them out so that they are || spread out 30
 flat. Then she takes out the edible part inside the head, and only |
 the skin and the bones are left on the "plucked cheek." As soon
 as | this is done, she takes a long drying-rack. Sometimes it is | a
 little over a fathom in length. The width of the drying-rack is | two
 spans and four finger-widths. || She puts her "plucked salmon- 35
 cheeks" on it. They are all spread out | when they are on the
 drying-rack, and they are close together | on it. As soon as this is
 all done, she takes what she has done | and puts it just over the
 fire of the house, where it is really | hot. When she finishes, she
 requests her husband to || go and call those who are walking about 40
 in the village, the men the | children and the women, and even the
 weak old women, | to go and eat the edible part taken out of the
 head when it was lifted | from the roasting-place of the "plucked
 cheek." Immediately the | man calls all the men and all the
 women || and children seen by him to come quickly and to eat the 45
 roasted | salmon-heads. It is not long before all those whom he |
 invited come down to the beach, and they sit around the heap of
 roasted edible insides of the | salmon-heads. Then they begin to

dälaxa L'löl'ö'psayowē, yí'xa hēhō'x'tla'yē, qa's äx'äli'selēq lä'xēs 27
 äpsä'lisē. Wä, g'í'l'mēsē 'wí'elaxs la'ē äx'ē'dxa L'lō'bekwē hēx't-
 tla'ya qa's wā'x'sē'stē'ndēx q!wayō'sas. Wä, la LEPSE'ndeq qa
 LEPä'lēs. Wä, la lāwayōDEX hā'mts'lāwasa hē'x'tla'yē. Wä, ä'mēs 30
 la L'lēs LE'wa xā'qēda la äxā'la lä'xa p!elō'sē. Wä, g'í'l'mēsē
 'wí'ela g'wā'lēxs la'ē äx'ē'dxa k'litk!edē'sē g'í'tla 'nā'l'mēp!ēna
 ē'seg'iyō lä'xēxs bā'lāqē 'wā'sgēmasa. Wä, la hāmō'dēngāla
 lä'xēxs q!wāq!wax'tslāna'yēx, yix 'wā'dzewasasa k'litk!edē'sē. Wä,
 hē'mis la äxdzō'dalatsēsēs p!elō'slē. Wä, lae'm 'wí'laem LEPä'- 35
 laxs la'ē g'ídzewēxa k'litk!edē'sē. Wä, la mēmk'ō'laxs la'ē
 g'í'dzā'ya. Wä, g'í'l'mēsē 'wí'elaxs la'ē äx'ē'dxēs äxa'yē qa's lē
 Lā'laLElōts lä'xa neqō'stāsēs legwī'lasēs g'ō'kwē lä'xa ā'lā la L'lē'-
 sala. Wä, g'í'l'mēsē g'wālēxs la'ē äxk'lā'laxēs lä'wūnemē qa
 lēs L'lē'lālaqa g'äyī'ng'īlselaxa bē'begwānemē L'lō'mō g'í'ng'īuā- 40
 nemē LE'wa ts'lē'daqē LE'wa wā'x'mē la waō'yats!āla ts'lē'daqa
 qa lēs ha'mā'pex hāmtslā'wasa hē'x'tla'ya, yixs la'ē 'mē'wēs
 lä'xa L'lō'basdāsēxa la p!elō'sa. Wä, hē'x'ida'mēsē lē'da begwā'-
 nemē LE'lālaqa 'nā'xwa bē'begwānem LE'wēs dōgūlē ts'lē'lāq
 L'lō'ma g'í'ng'īnānem qa g'ā'xēs hā'labala hē'x'hax'īdxa L'lō'bekwē 45
 hēx'tla'ya. Wä, k'lē'stla gā'laxs g'ā'xāē 'wí'ela hō'qūmts!ēsa L'lē'-
 lānemē qa's lē k'lūtsē'stā'liselaxa 'mēwē'sē L'lō'bek' hāmtslā'sa
 hē'x'tla'yē. Wä, lā'x'daxwē hām'x'ī'da. Wä, g'í'l'mēsē pō'l'i-

eat; and as soon as they have had enough, | they carry away what
 50 they could not eat. They carry || it in their hands and go home.
 But the owner of the | heads which are called "plucked cheeks"
 goes up from the beach and makes a fire under the "plucked cheeks." |
 When they are dry enough, (the woman) takes them down and puts
 them into a | large basket. Then she puts them away for the
 winter. | That is the end. ||

- 1 **Roasted Dog-Salmon Heads** (Heads of | dog-salmon when they are
 roasted and dried, with the edible insides).— |

When the woman cuts off the head of the | dog-salmon, and when
 5 she has many salmon-heads, she takes the || same number of short
 roasting-tongs of the same kind as the roasting-tongs | for roasting
 the "plucked cheek," and she does in the same way as she does | when
 she roasts them. Each point of the roasting-tongs is pushed | into
 each side of the neck of the salmon-head, and reaches up to the eyes. |
 When this is done, she puts them up around the fire on the ground, ||
 10 outside of the house. First the jaws are roasted; and | when they
 begin to be black, she turns them around with the nape of the neck |
 towards the fire; and when that begins to be black also, she takes
 them | into the house. Then she puts them up with the | roasting-
 15 tongs over the fire, right where it is really hot. || They stay there a

dexs la'ē wī'laem mō'telaxēs k'lē'ts!a'yawa'yē qa's lēs dā'k'lōtā-
 50 laqēxs lā'x'da'xwaē nā'nakwa. Wā, lā'lēda āxnō'gwadāsa hē'x-
 t!a'yē, yī'xa p!elō'sē lō'sdēsa qa's lē leqwē'laabewēxēs p!elō'sa.
 Wā, gī'l'mēsē le'mx'widexs la'ē āxā'xōdeq qa's g'ē'ts!ōdēs lā'xa
 ēwā'lasē lexā'ya. Wā, lae'm g'ē'xaq qaē'da ts!ā'wū'nxē. Wā,
 lae'm gwā'la.

- 1 **Roasted Dog-Salmon Heads** (X'ō'xwasdē, yīx hē'x't!a'yasa gwā'x-
 nisaxs L!ōpase'waē qa's le'mxwase'wē wī'la lē'wis ha'mts!ā).—

Wā, hē'maaxs la'ē qā'x'ēdēda ts!edā'qax hē'x't!a'yasa gwā'x-
 nisē. Wā, gī'l'mēsē la q!ē'nemēda hē'x't!a'yaxs la'ē āx'ē'dxa hē'-
 5 maxat! wā'xēda ts!ē'ts!ek!wa l!ē'l!ō'psayā: hē gwē'x'sē L!ōpsa-
 'yāsa L!ō'pāxa p!elō'sē. Wā, la hē'emxat! gwā'lē gwā'laasasēxs
 la'ē L!ō'paq. Wā, laem L!ē'nqalē wā'x'sanōts!exsta'yasa L!ō'psayō
 lāx ē'wanūlxawa'yasa hē'x't!a'yē. Wā, la lā'g'aa lāx gēgeya'gesas.
 Wā, gī'l'mēsē gwā'lexs la'ē gwā'stelsaq lāx leq'lusē', lāx L!ā'sa-
 10 nā'yasēs g'ō'kwē. Wā, laem hē gīl L!ōplētsōsē ōxlaxs'ā'ya. Wā,
 gī'l'mēsē klūmelx'ēdexs la'ē lē'x'ēdeq wī'la qa hēs gūyap!ā'-
 lēda leq'lusē'. Wā, gī'l'emixaā'wisē klūmelx'ēdexs la'ē āx'ē'deq
 qa's lē laē'las lā'xēs g'ō'kwē. Wā, la lē'salelōts wī'la lē'wis
 L!ē'l!ō'psayowē lāx ē'k!a'yasēs hegwī'lē lāx negā'sasa ā'lā L!ē'sāla.
 15 Wā, la hē'x'sāem lā. Wā, ā'l'mēsē āxā'xōd, la'ē ā'lak'lāla la

long time, and she takes them down when they begin to be quite | 16
dry. Then she takes off the roasting-tongs, and | she ties the roasting-
tongs together and puts them in the corner of the house. | That is
also what the woman does when she roasts the "plucked cheeks."
Then | she takes a large cedar-bark basket and puts the roasted
heads || into it; then she puts it away for winter use. | 20

Dog-Salmon Spawn (1) (Scattered spawn of the dog-salmon, | caught 1
in the upper part of the rivers when the dog-fish are spawning).—|
When a woman cuts the fish caught by her husband, | she takes a
high box and puts it down at her || left side at the place where she is 5
cutting; and after | the woman has finished cutting the dog-salmon,
and when | what she is cutting is opened out, then she scoops out
with her hands the scattered | spawn and puts it into the tall box;
and after she has | done so, and the box is full of the scattered
spawn, || her husband goes up and puts it down in the | corner of the 10
house. Then short boards are put down flat on top of it, that | the
rain may not drip in when it rains. When | that is done, he leaves
it, for the cover is not water-tight, for | the men will always go and
take out some of it. |

Dog-Salmon Spawn (2).—Now we will talk about the sticky(spawn). | 1
When the tall box is full of spawn, when | the woman cuts the dog-

le'mx'wīda. Wā, lawi'sla āxā'laxa l'ēlō'psayowē. Wā, la 16
yū'ō'yōdxa l'ēlō'psayowē qa's g'ē'xēq lā'xa ōnē'gwilasēs g'ō'kwē
hē'emxaa gwē'x'idēda ts!edā'qaxs l'ōpaaxa p!ēlō'sē. Wā, la
āx'ē'dxēs wā'lasē de'ntsem lā'bata qa's g'ē'ts!ōdēsa x'ō'xwāsde
lāq. Wā, la g'ē'xaq qa's hē'lēlayōlxa ts!āwū'nxa. 20

Dog-Salmon Spawn (1) (Gwēlētse, yix gē'nasa gwā'xnīsaxs g'āyā- 1
nemaē lāx nē'dzāsa wī'wa; yixs la'ē xwī'lawēda gwā'xnīsē).—Wā,
hē'maaxs la'ē xwā'l'idēda ts!edā'qax yā'nemasēs lā'wūnemē
la'mēs hē g'il āx'ē'tsōsēda lā'watsē qa's hā'ng'alīsēs lax g'em-
xagawalisas kl'wā'dzasasēxs la'ē xwā'l'īda. Wā, g'il'mēsē gwā'la 5
la'ē xwā'l'idēda ts!edā'qaxa gwā'xnīsē. Wā, g'il'mēsē nelālēsē
xwā'la'yasēxs la'ē lē'l'x'itsēs cō'yasōwē lā'xa gwē'lēdza'yē
gē'nā qa's lēlts!ā'lēs lā'xa lā'watsa. Wā, ā'l'mēsē gwāl hē gwē'-
gilaxs la'ē qō't!ēda lā'watsāxa gwēlē'dza'yē gē'nā. Wā, g'il'-
mēsē qō't!axs la'ē lā'wūnemas lā'sdēsa qa's lē hā'ng'alīlas lāx ō'nē- 10
gwilasēs g'ō'kwē. Wā, la paq'e'mtsa ts!ā'ts!ax'semē lāq, qa k'lē'sēs
tsax'tslā'lasōsa tsā'xwāxs lā'naxwāē yū'gūx'īda. Wā, g'il'mēsē
gwā'lēxs gā'xāē bās qaxs k'ē'sāē aē'mxāx pā'qema'yas qaxs
q'lūnā'laēda bē'hēgwā'nemē lu tseyō'ts!ōd lāq.

Dog-Salmon Spawn (2).—Wā, la'mē'sen gwā'gwēx's'alāl lā'xa q'lē'n- 1
kwē. Wā, hē'maaxs la'ē qō't!ēda lā'watsāxa gē'nāxs gā'laē
xwā'lēda ts!edāqaxa gwā'xnīsē. Wā, la āx'ē'dēda ts!edā'qaxēs

salmon, she takes a | dish and washes it out. When it is clean, she ||
 5 dips up the fresh salmon-spawn into it. When it is half full, | she
 stops, and she takes a smooth stone and pounds | it so that it all
 bursts. After it has all burst, she | stops pounding it. Then she
 takes a good-sized seal-bladder and | puts the burst salmon-spawn
 10 into it. She just finishes putting it into it || when it is full. When
 it is full, she takes a twisted cedar-bark rope | and ties the neck of
 the bladder firmly. After this has been done, | she hangs it up not
 very near to the fire, in the | rear of the house. Then it remains
 hanging there until | the fern and the salmon-berries begin to sprout. ||
 15 The juice of this is also used by painters for making the paint | stick
 on what they paint. |

Quarter-Dried Salmon.—This is | another way of (preparing)
 soaked green salmon. Now we will talk about | the way of (prepar-
 20 ing) quarter-dried green salmon. When || dog-salmon are first
 speared, when very old, the wife of the | one who speared them car-
 ries them up with her fingers, and places them on the mat on which |
 she cuts open the dog-salmon that her husband has obtained. | Then
 she takes her fish-knife and cuts the old dog-salmon. | She first cuts
 25 the gills at the neck || of the salmon, and then she cuts off the head
 and takes it off. | Then she cuts down along the back from the neck

lō'q!wē qa^s ts!ō'xūgrindēq. Wā, gr!f'mēsē ēgr!grā'xs la'ē
 5 gū'xts!ōtsa alō'masē gē'ēnē lāq. Wā, gr!f'mēsē negō'ēyo^sxwīdēxs
 la'ē gwā'la. Wā, la āx^sē'dxa qē'tsemē t!ē'sema qa^s lē'selgēndēs
 lāq qa 'na^sxwēs qūx'ī'da. Wā, gr!f'mēsē 'wī'ēla qūx'ī'da, la'ē
 gwāl lēse'lgēq. Wā, la āx^sē'dxa hē'fa pō'xūntsa mē'gwatē qa^s
 pēnts!ā'lēsa kūgr!kwē' gē'ēnē lāq. Wā, ā'f'mēsē gwāl pēnts!ā'laqēxs
 10 la'ē qō'tla. Wā, gr!f'mēsē qō'tlaxs la'ē āx^sē'dxa mē'lkwē dena'sa
 qa^s aelē' y!ēxste'nts lā'xa pō'xūnsē. Wā, gr!f'mēsē gwā'la la
 tē'x'walilas lā'xa k!ēs xē'nlela nēxwā'la lā'xa legwī'lē lāx
 ō'gwīwā'filasa gr'ō'kwē. Wā, lae'm hē'x'sāem tēgwī'lē lā'laal
 lā'xa q!wā'xēndlasa sā'gūm lē'wa q!wā'lemē. Wā, hē'ēmisēxs la'ē
 15 āxsō'sa k!ā'k!et!ē'noxwē qa 'wā'pulasēs k!ā'telāxēs k!ātase'we,
 yīxs k!ūt!egā'yaē.

Quarter-Dried Salmon (Dzē'lēlak^u; k!ō'lo^xwa).—Wā, graem 'nemx^s-
 idālasa^{at}! t!ēlk^u k!ō'lo^xwa. Wā, hē'ēmawīslalēns gwāgwēxs'ālaLē
 gwē'gr!lasaxa dzē'lēlakwē k!ō'lo^xwa. Wā, hē'ēmaaxs grā'laē
 20 seg'ekwa' gwā'xnīsaxs la'ē ts!elā'ka. Wā, lē'da gēne'masa
 seg'ekūlāq ga'sx'ex'ē'dēq qa^s lē k!egēdzō'ts lā'xa lē'wa'yē, yīx
 xwā'lēdzā'sēx yā'nemasēs lā'ēwūnemē gwā'xnīsa. Wā, la^smēs
 āx^sē'dxēs xwālayowē. Wā, la xwā'fīdxa ts!elā'kē gwā'xnīsa.
 Wā, hē'em gr!l t!ō's'fīdsōsēxs la'ē t!ō's'fīdex q!ō'sna'yas ō'xawa-
 25 'yasa k!ō'tela. Wā, lā'wisla qā'x'īdēq qa lā'wēs hē'x't!ā'ya.
 Wā, la xwā'fīdex āwī'g'na'yas grā'x'īd lāx ō'xlaatā'yas lā'grāa

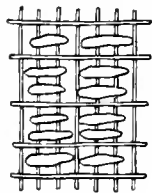
down | to four finger-widths above the tail. A little | meat is left 27
on the backbone. The meat on the green salmon is thick. | Then
she takes split-cedar sticks and || spreads (the green salmon) as she 30
does the dried green salmon. As soon as | she has spread it, she
hangs it up in the smoke of the fire of her | house. Sometimes it
hangs there one day; | then it is half dried. As soon as it is half
dried, the woman takes it down | and looks for a mixture of sand and
clay on the || bank of the river; and as soon as it is dry, she digs it 35
out; | and when she has dug two spans deep into the ground, | she
spreads out one of the quarter-dried green salmon in it; then | she
takes grass and puts it over it; then she strews a | handful of dirt
(sand and clay mixed) over it. As soon as it is covered with || dirt, 40
she takes another green salmon and | spreads it out in the hole; then
she puts grass | over it, and she again puts dirt on it. | Sometimes
one woman puts a hundred in | one hole. Then she covers it above
with dirt, || and much grass is put under it; | and it is still there 45
when winter arrives. |

Spawn of Silver-Salmon.—Now I shall talk about the | spawn of the 1
silver-salmon and of the sockeye-salmon caught by trolling; for they
are alike, | and their spawn is small. When | the woman cuts what

lā'xa mō'denē lāx ē'k'la'yas ts!ā'sna'ya. Wä, lae'm la hō'la'le 27
q!e'mledzā'yas q!ō'q!ū'yas. Wä, la wā'kwē q!emledzā'ē'ya
k!ō'lo'xwē. Wä, la'mē'sē āx'ē'dxa xō'kwē k!waxlā'ē'wa qas
qet!ē'dēq lāx gwā'haas'masa lemō'kwē k!ō'lo'xwa. Wä, g'ī'l'mēsē 30
gwāl qeta'qēxs la'ē gē'x'wīdeq lā'xa kwā'x'ilāsa legwī'lasēs
g'ō'kwē. Wä, la 'nā'l'nem'p!ena 'ne'mxsa'mē 'nā'lās gē'x'ūlalelaxs
la'e k!ā'yax'wīda. Wä, g'ī'l'mēsē k!ā'yax'wīdexs la'ē āxā'xō'dēda
ts!edā'qaq qas lē ā'lēx'īdxa nā'xsaap!ē lō'ē ē'g'isē lō'ē l!ē'q!ē lāx
ō'gwāgā'ya wa. Wä, la g'ī'l'em le'mxwaxs la'ē 'lap!ē'deq; wä, 35
g'ī'l'mēsē malp!enx'bete'lsela lā'xa ā'wī'nak!ūsē 'lā'pay'asēxs la'ē
lep'bete'lsasa 'ne'mē dzē'lē'lak' k!ō'lo'x' lāq. Wä, la'mē's āx-
ē'dxa k!ē't!emē qas āxdzō'dēs lā'qēxs la'ē xal!ex'ī'd k!ā'dzōtsa
gō'xsema'yaakwē dzeqwa lāq. Wä, g'ī'l'mēsē hamelg'īdzō'ē'ya
dzeqwa' lā'qēxs la'ē ē't!ēd āx'ē'dxa 'ne'mē k!ō'lo'xwa qas 40
lebeg'ī'ndēs lāq. Wä, lae'mxaā'wis āx'alzō'tsa k!ē't!emē
lāq. Wä, lae'nixaā'wisē k!ādzōtsa dzeqwa' lāq. Wä, la 'nāl-
'nem'p!ena lā'k!īndēda hē gwā'la āxēsa 'nemō'kwē ts!edā'q lā'xa
'nents!eq!esē 'lā'pa'ya. Wä, la aē'k!a ts!emē'g'intsā dzeqwa'
la'qēxs la'ē q!ē'nema k!ē't!emē la āxā'bewēs. Wä, lae'm 45
hē'x'sāem lē lā'g'aa lā'xa la ts!āwū'nxa.

Spawn of Silver-Salmon.—Wä, la'mē'sen gwā'gwēxs'ālal lā'xa 1
gē'ē'nāsa dō'gwīnētē dza'wū'na lē'wa melē'k'ē, yīxs 'nemā'x'is-
'maaxs hē'ē'māē ā'lēs ā'm'emaē gē'ē'nās. Wä, hē'ē'maaxs la'ē

5 her husband has caught by trolling, and also || the sockeye-salmon caught in salmon-weirs, she puts the spawn down on the beach | on the right-hand side of the place where she is sitting and cutting. As soon as she has finished | cutting, she takes a drying-rack, made on purpose, and puts | the spawn on it in this manner: As soon as this is done, | she puts it up just over the
 10 fire, so that it is smoked by the smoke. || It is left there a long time, and it is only taken down when it is | really dry; and it is put into a spoon-basket of open weave, | and then she hangs it up again | behind the fire so that it gets just enough heat from it. Then it is | called "dried-part-of-salmon," and its name is "whole-piece." ||



15 **Sockeye-Salmon.**—that is, (old) white sockeye-salmon. | When the sockeye gets white in the upper part of the river, | it is called "ugly sockeye salmon;" and it is speared by those who live on the rivers | at the spawning place of the ugly sockeye-salmon at the upper part of the river. As soon as | (a man) gets many, his wife
 20 cuts some of them in the same way || as the dog-salmon are cut when they are made into green dry salmon. | She just cuts right down the back of the salmon in this manner: | She does not allow it to be taken into the house, for she does not allow it | to be smoked by the smoke. Her husband only | puts up the staging for hanging up what has been



xwā'fīdēda ts'edā'qax dō'gwānemāsēs lā'wūnemē lō'ma lā'wa-
 5 yōts'ō melē'ka, wā, la'mē'sē āx'ā'liselaxa gē'nē lāx hē'lk'ō-
 tagawā'lisasēs k'waē'dzasaxs xwā'laē. Wā, g'ī'fēmēsē gwāl xwā'-
 laxs la'ē āx'ē'dxa hēkwē'laē k'itk'edē's qas lex'dzō'da-
 lisa gē'nē lāq; ga gwā'lēg'a (fig.). Wā, g'ī'fēmēsē gwā'lexs la'ē
 lā'g'amelōts lāx neqō'stāsēs legwī'lē qa kwā'x'asē'wēsēsa kwa-
 10 x'ī'la. Wā, la gā'la āxelā'lēla. Wā, a'fēmēsē āxā'xōyōxs la'ē
 ā'lak'lāla la le'mx'wida qa's āxts'ō'yowē lā'xa yibelō'sgemē
 ka'yats'lā. Wā, laem'xaā'wisē xwē'laqa tē'x'walilem lā'xa o'gwī-
 walilasa legwī'lē qa hēlā'lisa l'ē'salāsa legwī'lē lāq. Wā, lae'm
 lē'gades lā'flem'wē'dzek' lōxs senē'ts'lex'laē.

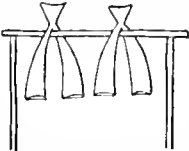
15 **Sockeye-Salmon.**—Tā'yalts'lala, yī'xa la ts'elā'x'īd melē'ka.
 Wā, g'ī'fēm la ts'elā'x'īdēda melē'kē lāx 'ne'ldzāsa wā, la'ē
 lē'gades melā'lē. Wā, hē'mis la s'ka'sōsa wī'wamēts'lēnoxwē
 lāx la xwē'lawaa'tsa melā'lē lāx 'ne'ldzāsa wā. Wā, g'ī'fēmēsē
 q'eyō'lqēxs la'ē gēne'mas xwā'fīdxa waō'kwē qa yō'wēs gwā'-
 20 lōx xwā'la'asēx xwā'la'yasa gwā'xnisaxs la'ē k'ō'lo'xwilaq.
 A'em neqā'xōd xwā'fīdex āwī'g'a'yasa k'ō'tela ga gwā'lēg'a (fig.).
 Wā, la k'ēs hē'lq'lālaq la hē'l lā'xa gō'kwē qaxs k'ē'saē hē'l-
 q'lālaq kwā'x'asōsa kwā'x'īla. Wā, ā'misēda lā'wūnemās
 qaxē'lsa qa gē'x'demasa la xwā'lēsēs gēnemē. Wā, hē'emxaā'-

cut by his wife; and the || woman hangs up what she has cut, and it 25
is dried by the | sun and the wind. It is left hanging there with
cross-sticks | of broken cedar in the tails, which | cross over the two
drying-poles. It is left there for a long time, so that it becomes really
dry. | When it begins to be dry, it is named "sun-dried salmon." ||
When it begins to be really dry, the woman | takes it down and takes 30
off the cross-pieces of cedar-wood from the tails. As soon | as they
are all off, she gathers them, and takes them into her | house. She
takes a box and tilts it over by the side of the | fire; and soon it
becomes warm, and then it becomes dry inside. After it is || quite 35
dry inside, she puts it down on the floor of the house not far from the |
fire, so that it is heated by the heat of the fire. Then she | takes the
sun-dried salmon and puts it away well in it. After | she has done
so, she puts the cover on the box containing the sun-dried salmon. |
Then the cover is tied down with cedar-bark rope. || Then she 40
finishes it. |

Old Sockeye-Salmon.—I will again talk about ugly sockeye- 1
salmon. | When a man has caught many ugly sockeye-salmon, his
wife | makes sun-dried salmon of some of them. Others she splits
in two; | and when she gets tired of cutting sun-dried salmon, || she 5
just splits the others in two. She just cuts off | the heads of the

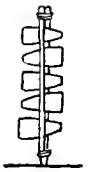
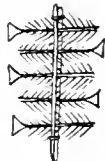
wīsēdā ts'ēdā'qē la gō'x'wīdxēs xwā'la'yē. Wā, laem l'ē'sasōsa 25
l'ē'sela l'ē'wa yā'la. Wā, la'mēs hēx'sā'em gē'xwalē gē'gē'yaxs-
dāluxa k'ō'gēkwē k'waxlā'wa. Wā, hē'misa gayō'sela la'xa
ga'yō mā'ts'laqa. Wā, la gā'laem hē gwā'lē qa ā'lak'lālēs lemy-
'wīda. Wā, grī'mēsē le'mx'wīdexs la'ē lē'gades tā'yalts'lāla.
Wā, grī'mēsē la ā'lak'lāla le'mx'wīdexs la'ēdā ts'ēdā'qē āxā'- 30
xōdeq qa's lawā'lēxa gē'gē'yaxsde'yas k'waxlā'wa. Wā, grī'-
mēsē 'wīlā'masqēxs la'ē q'lap'lēx'īdeq qa's lē mēwō'las lā'xēs
gō'kwē. Wā, la āx'ē'dxa xātse'mē qa's qōgūnōlisēq lā'xēs le-
gwī'lē qa's pex'ts'lō'dēq qa le'mx'walts'lāx'īdēs. Wā, grī'mēsē
le'mx'walts'lāx'īdexs la'ē hā'ng'alilas lā'xa k'le'sē qwē'sala lā'xēs 35
legwī'lē qa l'ē'sālase'wēsēs l'ē'salāsa legwī'lē. Wā, la'mēsē
āx'ē'dxa tā'yalts'lāla qa's lē aē'k'la hā'nts'lālas lāq. Wā, grī'mēsē
gwā'lexs la'ē yikūy'ints yikūya'yasa tā'yalts'lalaats'lē xātse'ma.
Wā, la'mēsē t'lemak'iyi'nts t'lema'k'iyayasa dense'nē dene'm lāq.
Wā, lae'm gwāl lā'xēq. 40

Old Sockeye-Salmon.—Wā, hē'emxaen gwā'gwēx'sālasla melō'lē, 1
yīxs grī'lēmaē q'leyō'lēda begwā'nemaxa melō'laxs la'ē gēne'mas
tā'yalts'lālag'ilaxa waō'kwē. Wā, la q'wa'xsēgilaxa waō'kwē.
Wā, hē'maaxs la'ē wīō'lēda lā'xēs xwā'l'lēna'yaxa tā'yalts'lāla.
Wā, ā'misē la q'wā'k'ilaxa waō'kwē. Wā, lae'm ā'em la qak'ā'- 5
lax hē'x'tlā'yasa melō'lē. Wā, lae'mxaā'wisē xwā'lōdaemxaax

7 ugly sockeye-salmon, and she also cuts off the | backbone; and she
cuts down across, dividing the body of the | salmon into two pieces,
which are only held together by the tail. | As soon as she finishes, her
10 husband puts up poles; || then he puts up posts on each end of which
rest the long poles over which the split salmon are hung. | After he
has done so, the woman takes the split salmon and | hangs them over
the poles in this manner:  and | they are also put
up outside of the house, and the | sun and the
wind dry them, and there they stay a long time ||
15 before they are dry. As soon as night comes, |
the woman takes a large mat of coarse cedar-bark
and spreads | it over them to cover them, so that they may not get
damp | by the dew of the night; and when it is a fine day, | she
uncovers them again in the morning and takes off the large mat cover-
20 ing, || so that the heat of the sun and the wind may reach them;
and when it is | raining, she does not uncover them. When they
are really dry, | the woman takes them down and takes them into
the house. | Then she takes a cedar-bark basket and puts them into
it. After | they have been put in, she puts them away close to the
25 fire. || This will be food for the winter. Sometimes they | do the
same with the silver-salmon. They do not do the same with dog-
salmon | and other kinds of salmon. That is all of this. |

7 xā'k'ladzās. Wā, la hā'xelē xwā'la'yas la ma'ltse'ndex ō'gwi-
da'ysa k'lō'tela. Wā, la'mē'sē lē'xaem la elegā'layōsēs ts'lā'sna'yē.
Wā, g'í'l'mēsē g'wā'la, la'ē āx'ē'lsē lā'wūnem'sēxa dzō'xūmē; lae'm
10 lā'lebe'lsa q'ā k'ā'detāyaatsa gē'x'udema'lasa q'wā'xsa'yē. Wā,
g'í'l'mēsē g'wā'lexs lā'asa ts'edā'qē āx'ē'dxa q'wa'xsa'yē q'as
q'exendā'lē gē'x'ūndālas lāq, g'a g'wā'lēga (*fig.*). Wā, lae'mxaa
hō'em la āxel'dze'ma lā'sanā'yasa g'ō'kwē. Wā, lae'mxaa hō'ēma
lē'sela lē'wa yā'la le'mxwaq. Wā, la'mē'sē hēx'sā'em gē'xwa-
15 laxs k'lē'smaē le'mx'wida. Wā, g'í'l'mēsē gā'nul'idexs lā'naxwa-
ēda ts'edā'qē āx'ē'dxa 'wā'lasē q'lūlē'dzō lē'wa'ya q'as lēp'lē'-
dēs lāx ō'k'la'yas q'ā nō'kwēs q'ā k'lē'sēs xwē'laqa de'l'x'idā'ma-
tsō'sa gō'sāxa gā'nulē. Wā, g'í'l'mēsē ō'k'a 'nā'lāxa gā'lāxs
la'ē xwē'laqa lō's'ideq q'ā lā'wās nawe'masxa 'wā'lasē lē'wa'ya
20 q'ā lē'sasē'wēsēsa lē'sela lē'wa yā'la. Wā, g'í'l'mēsē yō'-
gwaxs la'ē k'lēs lō's'ideq. Wā, g'í'l'mēsē ā'lak'lāla le'mx'wi-
dexs la'ēda ts'edā'qē āxā'xōdeq q'as lē laē'las lā'xēs g'ō'kwē.
Wā, la āx'ē'dxa lā'batē q'as hā'nts'lōdēs lāq. Wā, g'í'l'mēsē
g'wāl hā'nts'lāqēxs la'ē g'ē'xaq lā'xa ne'xwā'la lā'xēs legwī'lē.
25 Wā, lae'm hē'lēlayōlxa ts'lāwū'nxa. Wā, la 'nā'l'emplēna hē
g'wē'gilase'wēda dza'wū'nē. Wā, la k'lēs hē g'wē'gilase'wēda g'wā'x-
nisē lē'wa waō'kwē k'lō'k'lūtela. Wā, laem g'wāl lā'xēq.

Roasted Silver-Salmon. (Roasted tails of silver-salmon caught by | 1 trolling.) ||

When the silver-salmon caught by trolling is cut open, | the 30 tail is left on the backbone. After | the woman has cut it, she takes the roasting-tongs and breaks off the | tail from the backbone, and she puts the salmon-tails | crosswise into the roasting-tongs in this manner:  Often || the salmon-tails are taken off after the 35 backbone has been roasted, | in this manner and they only break them off after they have been roasted. | After the tails have been put  into the roasting-tongs, | they are put by the side of the fire; and when the skin is blackened, | they are taken away and laid down || just over the fire, so that 40 the heat of the fire goes right up to them; | and when the owner of the house gets hungry, he just takes | them down and eats of them. And if he does not eat all (he has taken down), he just | puts it back above. |

Halibut.—[The method of halibut fishing has been described in "The Kwakiutl of Vancouver Island" (Publications of the Jesup North Pacific Expedition, Vol. V, pp. 472-480). The account continues as follows:]

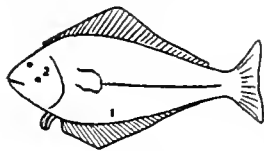
As soon as (the halibut-fisher) enters his house, his wife | quickly 1 gives him something to eat; and when he begins to eat, his wife | goes out of the house, carrying her small basket, in which she has four fish-knives. | She is going to work on all the halibut lying on their backs on the beach. ||

Roasted Silver-Salmon.—L'ō'bek^u ts!ā'snē'sa dza'wū'nē dō'gwinēta. 1

Wā, hē'maaxs la'ē xwā'itse'wēda dō'gwānemē dza'wū'na. Wā, 30 la'mē'sē āxāla'mēda ts!ā'sna'yē lāxa xā'k'!adzās: wā, g'il'mēsē gwāl xwā'lēda ts!ēdā'qaxs la'ē āx'ē'dxa L'ō'psayowē qa's k'ō'qālēxa ts!āsna'yē lāxa xā'k'!adzowē qa's lē gē'g'aalts!ālisa ts!āsna'yē lā'xa L'ō'psayowē ga gwā'lēga (*fīg.*). Wā, la q'ūnā'laemxat! ā'lēm lā'wōdayōwa ts!ā'sna'yaxs la'ē L'ō'pa lā'xa xā'k'!adzowē, yixs 35 ga'ē gwā'lēga (*fīg.*). Wā, ā'l'mēsē k'oqā'layōxs la'ē L'ō'pa. Wā, hē'maaxs la'ē gwāl āxā'!ts!ōdālayō lā'xa L'ō'psayowēda ts!ā'sna'yē. Wā, la'mē'sē lā'nōlidzem lā'xa legwī'lē. Wā, la'mē'sē k'lūmē'lx-ē'ida'mē L'ē'sasēxs la'ē āx'ē'tse'wa qa's L'ē'salelōdayowē lāx neqō'-stāsa legwī'lē qa L'ē'seg'ōstālasē'wēsēs L'ē'salāsa legwī'lē. Wā, 40 g'il'mēsē pō'sq!ex'ē'idēda g'ō'gwadāsa g'ō'kwaxs la'ē ā'ēm āxāxō-deq qa's hā'mx'ē'idē lāq. Wā, g'il'mēsē k'lēs'wī'laqēxs la'ē ā'ēm xwē'laxalelōts lā'xa ē'k'lē.

Halibut.—Wā, g'il'mēsē laē'l lā'xēs g'ō'kwaxs la'ē gēne'mas 1 hā'labala L'ēxwē'laq. Wā, g'il'mēsē hām'x'ē'idēxs la'ē gēne'mas lā'wēlsa dā'laxēs lā'laxamē g'ī'ts!ē'watsēs mō'wē xwā'xūlayā. Wā, lae'm lāl ē'ax'ēdelxa ē'nā'xwā'mē nehelē'sa p'lēp'lā'yē.

- 5 Now I will talk about the woman, what she is going to do after | her husband has finished fishing; for the man never | helps his wife this side of his going out | fishing (after he has finished fishing), and also when he has hauled the halibut out of his halibut-fishing canoe.¹ . . . ||
- 10 As² soon as the woman sits down on the beach at the place where | the halibut have been put down, she takes out her four knives, and | she takes a sandstone and whets her knives on it. | As soon as the four knives are sharp, she | first takes the fin-knife; for the four
- 15 knives all have names. || The first knife is the fin-knife; | the next one, the cutting-knife; the next one, the flaking-knife; and | the last one, the splitting-knife. She sits down by the head of the halibut, and | she cuts open the lower part of the belly of the halibut, (in this manner:)³
- she turns it
- 20 ting-knife and || She cuts all around it. | Then cuts out the cuts under the cheek-fins, and off, she pulls out the intestines of the halibut, and she | cuts off the guts so that they come off from the stomach. Then she turns the stomach inside out, so as to | spread it, and puts it down. Last she cuts off the pectoral fins, | on the other side, and



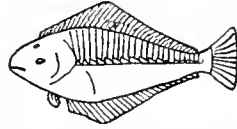
- 5 Wä, la⁴mē'sen lāsl gwāgwēx's'ālal lā'qēxs laēda ts!Edā'qe hēl lāl ē'axalaleqēxs la'ē gwā'lēs lā'wūnemē lō'qwa, qaxs hēwā'xa-
mēlēda begwā'nemē g'ō'x'wīdēlxēs genē'mē gwā'sagawēsēs laē-
na⁵yē lō'qwa. Wä, hē'ēmisēxs la'ē gax⁶sōltā'laxa p!ēp!ā'ēyē lā'xēs
lō'gwats!ē.¹ . . .
- 10 Wä,² gr!l'mēsē klwā'galisēda ts!Eda'qē lāx k!l'xk!l'gē'dzasa
p!ā'ēyaxs la'ē āx'wūlts!ō'dxēs xwā'xūlayowē mō'wa. Wä, la
āx'ē'dxa t!ē'gayowē de'na'sgem qaxs g'ē'xalalīsēs xwā'layowē lāq.
Wä, gr!l'mēsē 'wi'ēla ē'x'bx'ēdēda mō'wē xwā'xūlayōxs la'ē hē
gr!l'ax'ē'tsōsēda pelā'layo xwā'layā, qaxs 'nāxwa'maē lē'gadēda
15 mō'wē xwā'xūlayō. Wä, hē'em g'ā'lēda pelā'layowē xwā'layā;
wā, hē'ēmisa gēlts!ē'mē; wā, hē'ēmisa xwā'layowē; wā, hē'ēmis-
lēda t!ē'lyayowē. Wä, la klwā'galis lāx ōxtā'lisasa p!ā'ēyē. Wä,
la xwā'fīdex be'nba'yas tek!ā'sa p!ā'ēyē (fīg.). Wä, la xwaltsē'-
sdenq. Wä, la nel'ale'lōdqēxs la'ē āx'ē'dxa gēlts!ē'mē qaxs
20 xwā'xūlap!ē'dēda pel!ē'mya'ēyē qaxs xwā'lō'dēda q!ō'sna'ēyē. Wä,
gr!l'mēsē lawāxs laē gō'lōlts!ēxa yā'x'yīgilasa p!ā'ēyē. Wä, la xwā'-
lōdxa ts!ēyī'mē qa lawāyēs lā'xa mō'qūla. Wä, la lē'x'semdeq qa
l!ē'p!ēqalēsēxs laē āx'ā'lisāq. Wä, lawī'slā hēweyō'd xwā'lōdxa
pela' lā'xa āpsā'dze'ēyē qaxs āx'ā'lisēq. Wä, la xwā'tsē'stālaxa

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 480.

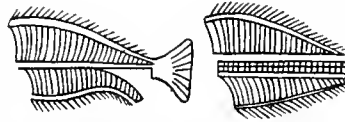
² Continued from *ibid.*, p. 480.

³ That is, close to the edge of the fish.

puts them down. Then she cuts around the || skin, keeping close to 25
the edge-fin. She only stops cutting when she | arrives at the end
of the tail [salt-taste tail]. Then | she begins to cut from behind the
head of the halibut, at the place where she first cut it. She | does
the same on the other side. Then she cuts off the skin of the white
side. | As soon as the skin is off, she cuts down along the middle
of the || backbone of the halibut; and when she reaches the backbone, 30
she again | cuts, beginning from the rough edge, cutting close to the |
ribs, until she reaches the backbone. Then she takes off one side of
the | halibut and puts it down, (in this manner:) Then she does the same also | on the other side.
As soon as it is off, she turns it over and cuts off also || the skin of the black side. As soon as
it is off, she cuts | also that side of the rough-edge, and goes on
to the backbone. When she | reaches it again, she cuts down
straight | to the backbone, and she puts it down with what came
from the other side. | Then she does the same also to the
other side that was still on. || As soon as all the meat of the 40
halibut is off, she takes off the apron-side (spawn) | and puts it
down. Then she cuts off the head, and she | takes the rib of an elk
and takes hold of the tail. Then she | lifts the backbone of the halibut by the
tail and cuts off the ribs, | cutting them close to the backbone, (in this manner:)

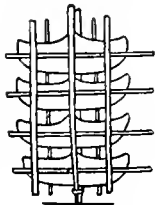
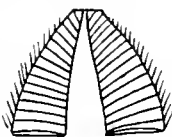


35



L'ē'sē ma'k'inxendālaxa q!wā'q!ūnxa'yē. Wā, ā'l'mēsē gwāl xwā'- 25
laxs la'e lā'g'aa lā'xa ō'xla'yasa de'mplaxsda'yē. Wā, hē'em
g'ā'g'ilelē ō'xlaatā'yasa plā'yē g'ī'lp!edasa xwā'la'yasa. Wā, la
ē't!ēdxa āpse'nxa'yē. Wā, la sa'pōdxa 'melā'dza'yē L'ēsa. Wā,
g'ī'l'mēsē lawā'dā L'ē'saxs la'ē 'neqā'xōd xwā'l'ēdex 'nexenā'yas
hāmō'māsa plā'yē. Wā, g'ī'l'mēsē lā'g'aa lā'xa hāmō'māxs la'ē ē't!ēd 30
xwā'l'ēd g'ā'g'ilelē lā'xa q!wā'q!ūnxa'yē. Wā, la'em ma'k'ildzōdā-
laxa x'ī'la qa's lē wala lā'xa hāmō'mō. Wā, la axō'dxa āpsō'dedzā-
'yasa plā'yē qa's āx'ā'lisēs (*fig.*). Wā, lā'xaa ē't!ēd hē gwē'x'īdxa
āpse'nxa'yē. Wā, g'ī'l'mēsē lawā'xs la'ē lē'x'īlisaq qa's ō'gwaqē
sapō'dxa tslo'latsla'yē L'ē'sa. Wā, g'ī'l'mēsē lawā'xs la'ē xwā'l'ēdex 35
āwū'nxa'yasa q!wā'q!ūnxa'yē qa's lā'laē lā'xa hāmō'mō. Wā, g'ī'l-
'emxaāwisē lā'g'aa lā'qēxs la'ē 'neqā'xōd xwā'l'ēdex 'nexenā'yā-
xaas hāmō'mō. Wā, lā'xaa g'ī'g'ilisas lā'xēs g'ā'yanemē lā'xā āpsā'-
dza'yē. Wā, laxaa hē'em gwē'x'īdxa la āx'ā'la'lelēda āpse'nxa'yē.
Wā, g'ī'l'mēsē wī'lowēda q!e'mlalāsa plā'yaxs la'ē āxō'dxa tsā'p!ē- 40
dza'yē qa's āx'ā'lisēq. Wā, la qak'ō'dex mā'lēgemanōs. Wā, la
āx'ē'dxa gele'masa L'ēwe'lsē qa's dā'x'īdēxa de'mplaxsda'yē qa
ā'k'laxsdalēsa hāmō'māsa plā'yaxs la'ē kwexā'laxa x'īla'. Wā,
la'e'm mā'g'ilenēxa hāmō'mō (*fig.*). Wā, g'ī'l'mēsē wī'la la'wēda

- 45 As soon as the ribs are off, || the woman takes cedar-bark and ties the tail-ends of | both sides of the ribs of the backbone together, (in this manner:) Then she carries them | up and hangs them just over the fireplace of the house. She | takes her roasting-fins are. | She takes them at once, and puts four fins roasting-tongs. She ties the roasting-tongs on top with cedar-bark. | Then she takes thin split cedar-wood, and puts it over each side, (in this manner:) |
- 50 As soon as she has done so, she gathers driftwood on the beach, | and makes a fire; and when the fire that she has made blazes up, she | picks up stones and puts them on the fire that she has made. As soon as || there are enough on it, she takes the fins in the roasting-tongs and | puts them up by its side. Then she gathers the backbones | while the tail is still attached to them; and she takes the | stomachs and puts them down on the beach, not far from the stones in the fire. | Then she also takes mats and puts them down
- 60 there also with her || tongs, and also a bucketful of water. As soon | as the fins are roasted, she takes them away from the stones on the fire; | and when the stones are red-hot, she takes her | tongs and with them takes off the wood that is left on the fire. | When it is all



- 45 x'í'lāxs la'ē āx'ē'dēda ts!ēdā'qaxa dena'sē qa's ya'lōdē ō'xsda'yasa wā'x'sōt!ēna'yē x'í'lasa hāmō'mā qa's yā'lōdēx (*fig.*). Wā, la dā'laq qa's lē gē'x'wale'lōts lāx 'neqō'stāwas legwī'lasēs g'ō'kwē. Wā, la āx'ē'dxēs L'ō'psayowē qa's lē lē'nts!ēs lāx āxā'sasēs pēla'. Wā, hē'x'ida'mēsē āx'ē'dēq qa's axts!ō'dēsa mō'wē pēla' lā'xa 'ne'mē
- 50 L'ō'psayā. Wā, la k'ilg'etōtsa dena'sē lāxa L'ō'psayowē. Wā, la āx'ē'dxa xō'kwē wī'swe! k'laxlā'ēwa qa's k'laā't!ēdēs lāq (*fig.*). Wā g'í'l'mēsē gwā'lexs la'ē q!ap!ē'x'īdxa q!ē'xalē lā'xa L'ēma'isē qa's lexwā'lisē. Wā, g'í'l'mēsē x'í'qōstāwē leqwē'la'yasēxs la'ē xō'x'wīdxa t!ē'sēmē qa's xex'ūlā'lēs lā'xa leqwē'la'yas. Wā, g'í'l-
- 55 'mēsē hē'l'ēa lāx nā'qa'yasēxs la'ē āx'ē'dxa L'ō'pts!āla pēla' qa's lē lā'nōlisas lāq. Wā, la'mēsē q!ap!ē'x'īdxa hāmō'mō, yīxs hē'ēmaē ā'lēs āxā'lē de'mplaxsda'yas lāq. Wā, lā'xaa āx'ē'dxa mō'qūla qa g'ā'xēs g'aē's lāxa k'lēs qwē'sala lā'xa t!ē'qwapa'yē. Wā, lā'xaa āx'ē'dxa lē'el'wa'yē qa's g'a'ē āxā'lisāq lē'wis
- 60 k'lipā'la; wā, hē'misa nā'gats!ē la qō't!axa 'wā'pē. Wā, g'í'l'mēsē L'ō'pa pēla'xs la'ē āxse'ndēq lā'xēs t!ē'qwapa'yē. Wā, g'í'l'mēsē 'nā'xwa la x'í'x'ixsemx'īdēda t!ē'sēmaxs la'ē āx'ē'dxēs k'lipā'la qa's k'lipa'lēs lā'xa x'ix'iq!ayawa'yasa gū'lta. Wā, g'í'l'mēsē 'wī'laxs la'ē āx'ē'dxa ts!ā'ts!ēsmōtē qa's lexsē'sta'lēs

off, she takes old eel-grass, and puts it around || the red-hot 65
stones; and she plucks off | broad-leaved grass, and throws it
over the | hot stones. As soon as they are covered, she takes the |
stomach and puts it on the stones. Then she takes the head and |
puts it on the stones, close to the old eel-grass, inside of it. || As soon as 70
this is done, she takes the fins that have not been roasted and | puts
them on also, and also some of the rough-edge and of the | backbone,
which she puts on also, and also the tail and the | apron-part. As
soon as it is all on, she takes her mats and | spreads them down to
one side of what she is steaming. Then she takes a || bucket with 75
water and pours it over what she is steaming. | After she has finished
pouring the water, she takes the mats and covers it | with them, so
that the steam cannot come through. After she has done so, | she
takes her fish-basket and picks up the guts of the | halibut, and the
liver and the slime. After she has it all, || she carries it down to the 80
beach, and she throws it into the sea. | Then she washes out her fish-
basket, so that all the slime comes off | from it; and then she goes
up the beach, takes the pieces cut off from one side of the halibut,
and | scrapes off the blood. After she has done so, she spreads them
out | on the beach, so that they are not one on top of the other, but
very close together || at the edges. Then she covers them over with 85
a mat, for it is not | good if they are split while they are still fresh.

lā'xa āwī'ēstāsa x'ī'x'ixsemāla t'lē'sema. Wā, lā'xaa k'lū'lx'ēid 65
lā'xa āwā'dzōxlō k'lē't!ema qa's lexā'lōdālēs lāx ō'kūya'yasa
ts!ē'lqwa t'lē'sema. Wā, g'ī'lēmēsē ha'melxā'laxs la'ē āx'ē'dxa
mō'qūla qa's āx'ā'lōdalēs. Wā, lā'xaa āx'ē'dxa mā'lēgemanō qa's
āx'ā'lōdālēs lā'xa mā'k'ala lā'xa ts!ā'ts!esmōtē lāx ō'ts!āwās. Wā,
g'ī'lēmēsē 'wī'laxs la'ē āx'ē'd lā'xa k'lē'sē L!ō'p!ētsōs pēla' qa's 70
lē'xat! āx'ā'lōts lāq. Wā, hē'misa waō'kwē q!wā'q'lūnxa'ya lē'wa
hāmō'mō qa's lē'xat! āx'ā'lōdālaq. Lō'ma de'mplaxsda'yē, lē'wa
tsā'p!ēts!a'yē. Wā, g'ī'lēmēsē 'wī'laxs la'ē āx'ē'dxēs lē'el'wa'yē qa's
Lē'lep!ā'lisēq lāx mā'g'īnwālisasēs nek'ā'sewē. Wā, la āx'ē'dxa
'wā'bets!āla nā'gats!ā qa dzā'dzeleyt'ndēs lā'xēs nek'ā'sewē. Wā, 75
g'ī'lēmēsē gwā'l dzā'saqēxs la'ē āx'ē'dxa lē'el'wa'yē qa's nā's'idēs
lāq qa k'lē'sē k'u'x'sālēda k'lā'lēla lāq. Wā, g'ī'lēmēsē gwā'lēxs
la'ē āx'ē'dxēs k'lō'gwats!ē lexā'ya qa's lē ments!ā'lasa ts!ēyī'masa
p!ā'yē lē'wa dēwa'na lē'wa k'lē'la. Wā, g'ī'lēmēsē 'wī'laxs la'ē
k'lō'qūnts!ē'sēlaq la'xa L!ema'isē qa's lē qepste'ndeq lā'xa de'msx'ē. 80
Wā, la ts!ō'x'wīdxēs k'lō'gwats!ē lexā'ya qa 'wīflowēsa k'lē'la
lā'qēxs la'ē lō'sdēsa qa's lē āx'ē'dxēs āpsō'dēlē xwā'lē p!ā'ya qa's
k'ē'xālēxa e'l'kwa. Wā, g'ī'lēmēsē gwā'lēxs la'ē gwēl'ali'sēlaq
lā'xa L!ema'isē qa k'lē'sēs haqewinēk'ala. Wā, lā'la memk'ā'-
la'mē ēwē'nxa'yās. Wā, la nā'kūyīntsa lē'wa'yē lāq, qaxs k'lē'saē 85
ēk lāx t!ē'lsase'waxs hē'maē ā'lēs gē'tē. Wā, hē'mis lā'gīlas

- 87 Therefore | they are only split the following day. After she has finished covering them, | she calls those who are walking about to come and sit down on the | beach. As soon as they arrive, she takes
 90 off the covering of || what she is steaming. Then she spreads a mat on the beach, as a place on which to throw | the bones that are left over when they eat. As soon as the guests finish eating, | the woman watches that all the | guests throw on the mat the bones that are left over. | As soon as all the guests begin to eat, taking up their
 95 food || with their hands, while they are eating; and when they eat, | they throw all the bones that are left over, and the fat skin, | on the mat spread on the beach. After they have eaten, the | guests get up from the beach and go down and | wash their hands in the sea.
 100 When they have finished, they || all go home to their houses and drink water there; | and the woman scrapes off from the stones the rest of the food of her | guests, and puts it on the mat; and she puts the | rest of the food of her past guests on it, and she carries it down to the beach, | and she shakes it into the sea. Then she washes
 5 off || the mat, so that it is clean. After she finishes | washing it, she carries it back, and hangs it at the place where the | halibut is dried. After she finishes, she gathers the skins of the | halibut and takes them into her house to hang them up | over the fire, so that they are

- 87 ā'leml t!E'lsasōlxa gaā'lāsa lensē. Wā, g'í'l'mēsē gwāl 'nā'xwaxs la'ē 'lā'q'lūg'a'ixa g'iyí'mg'isela qa g'ā'xēs klūs'ā'lisela lā'xa L'ema'isē. Wā, g'í'l'mēsē g'ā'xēxs la'ē lē't'ledxa nāyí'masēs
 90 nek'ā'se'wē. Wā, la Lep'lā'lisxa lē'wa'yē qa ts!egedzō'dalatsa ha'mā'paxēs xā'qēsawa'yē. Wā, g'í'l'mēsē gwāl'lexs la'ē hamx'ē-ī'dēda Lē'lānemē. Wā, lae'm q'lā'q'lalēda ts!edā'qē qa 'nā'xwa-ē'mēsa k!wē'lē ts!egedzō'dalasēs ha'mō'tē xāq la'xa lē'wa'yē. Wā, g'í'l'mēsē hāmx'ē'ī'dexs la'ē 'nā'xwa'ma Lē'lānemē xa'max'ts!a-
 95 nasēs e'eyasōwēdas lā'xēs ha'ma'yē. Wā, g'í'l'mēsē hāmx'ē'ī'dexs la'ē ts!egedzō'dalasēs xā'qēsawa'yē Lē'wa tsenōxmō'demas L'ēs lā'xa LEBē'sē lē'wa'ya. Wā, g'í'l'mēsē gwāl ha'mā'paxs la'ēda k!wē'lē q!wā'g'ilis qa's lē hō'q'lūnts!ēs lā'xa L'ema'isē qa's lē ts!ē'nts!enx'ēwīd lā'xa de'msx'ē. Wā, g'í'l'mēsē gwāl'lexs la'ē
 100 'nā'xwa nā'ēnakwa lā'xēs g'ig'ō'kwē qa's lē nā'x'īdxa 'wā'pē lāq. Wā, lā'lēda ts!edā'qē k'ēxā'lōdxa k!ē'ts!ayawa'yē hā'mx'se'wēsēs Lē'lānemē qa's āxdzō'dālēs lā'xa lē'wa'yē. La āxē'g'ints lāx ha'mō'tdāsa Lē'lānemx'dē qa's lē q!ēnē'pents!ēselaq lā'xa L'ema'isē qa's lē laaxste'ndeq lā'xa de'msx'ē. Wā, la ts!ō'x'wūldzō-
 5 daemxa lē'wa'yē qa ē'g'īdzōx'wīdēs. Wā, g'í'l'mēsē gwāl ts!ō'xwaqēxs g'ā'xaē dā'laq qa's g'āxē gē'x'wā'lisax lā'xa gē'x'demāxa k!ā'wasē. Wā, g'í'l'mēsē gwāl'lqēxs la'ē q!ap!ē'x'īdxa L'ēl'ē'sasa plā'ē'yē qa's lē laē'las lā'xēs g'ō'kwē qa's lē gē'x'wale'lōts lāx neqō'stāwasēs legwī'lē qa L'ē'sālasē'wēsēsa L'ē'salās. Wā, lae'm

heated by the heat. || The meat-side of all of them is upward. 10
This is the way that the Indians call | "turning up the back." Then
she takes a rest, for she will | split the halibut that is to be dried
on the following day. |

This is the way the Indians do when they catch the first halibut. |
Everything is steamed by the women, for it is said that the halibut
know || that the one who caught them first is thankful for it. There- 15
fore | it is steamed at once when it is first caught; and it is said, that,
if | the one who caught halibut first does not cook it right away, he
will not | have another bite. The fisherman will go out in vain
trying to | fish halibut. Therefore they do this way when halibut is
first caught. || The woman does not do thus when | more halibut is 20
caught by her husband. When they first take out the stomach of |
what is next caught by her husband, then they throw it all into the |
sea, with the guts and the heads | and the backbone and the apron-
part. Often they also || throw the fins into the water. Sometimes 25
they | hang up the fins at the drying-place of the halibut, so that they
get half dry. | As soon as they are half dry, they boil them, and eat
them with spoons | with the liquid. But the woman only now and
then eats | roasted fins, when she takes a rest from splitting her hali-
but, || the four that are being roasted while she is steaming the 30
stomach and | the other parts. |

ˈnāˈxwaem ẽˈkˈladzaˈyẽ ẽˈlsadzeˈyas. Hẽˈem gweˈyáˈsa bāˈkˈlũmẽ 10
neˈenāˈyẽda hẽ gwāˈlẽ. Wā, laeˈm xˈõˈsˈid lāˈxẽq qaxs āˈtˈmẽlẽ
tˈlẽˈsaxẽs kˈlāˈwasilasõlaxa lāˈLa ˈnāˈxˈidẽlxa lẽˈnslā.

Wā, hẽˈem gwẽˈgˈilatsa bāˈkˈlũmẽ qaẽs gˈālẽ lõˈgwānem plāˈya,
yixs kˈlẽõˈsaẽ kˈlẽs hẽˈxˈidaem nekˈaˈsõsa tsˈedāˈqẽ qaxs qˈlāˈla-
ˈmaaˈlaẽda plāˈyaqẽxs mōˈlõlẽˈmaaxs gˈāˈlaẽ lāˈlānema lāˈgˈilas 15
hẽˈxˈidaem nexˈiˈtseˈwa, yisa gˈāˈlõlaq. Wā, qaˈlaõ kˈlẽˈslax
hẽˈxˈidaem lax haˈmẽˈxˈsilasõlax yis lõˈgwanemāq laˈlaxẽ kˈlẽˈslax
lāˈlax ẽˈtˈlẽd lāx qˈlẽkˈaˈsõ lāxexs laˈẽ wāx ẽˈtˈlẽd lõˈqwẽda lõˈ-
qˈwẽnoxwaxa plāˈyẽ. Wā, hẽˈmis lāˈgˈilas hẽ gwẽˈgˈilaxẽs gˈāˈlõ-
lānemẽ plāˈya. Wā, kˈlẽˈstla la hẽ gwẽˈgˈilẽda tsˈedāˈqax la 20
ẽˈtˈlẽd lõˈgwanemsẽs lāˈwũnemẽ. Gˈiˈlˈmaẽ lāˈweyõdex mōˈqũlāsa
āˈlẽ lõˈgwanemsẽs lāˈwũnemaxs laˈẽ āˈem tsˈexstāˈlaq lāˈxa
deˈmsxˈẽ, ˈwĩla l̥eˈwis tsˈeyiˈmẽ, lõˈma māˈlẽgemanowẽ. Wā,
hẽˈmisa hāmōˈmowẽ l̥eˈwa tsāˈpˈlẽdzaˈyẽ. Wā, qˈlũnāˈlaemxaāwisẽ
tsˈexstālaxa pelāˈ lāˈxa deˈmsxˈẽ. Wā, la ˈnāˈlˈnẽmplˈena gẽˈx- 25
ˈwalisxa pelāˈ lāˈxa lẽˈmˈxˈdemaxa kˈlāˈwasẽ qa kˈlāˈyaxˈwidẽs.
Wā, gˈiˈlˈmẽsẽ kˈlāˈyaxˈwidẽxs laˈẽ hāˈnxˈlẽndeq qaˈs yõˈsẽq
l̥eˈwis ˈwāˈpala. Wā, lāˈlẽda tsˈedāˈqẽ lẽˈxˈaem hāmˈxˈiˈdnaxwa
lāˈxa lõˈbekwẽ pelāˈ, yixs lāˈlẽ xˈõˈsˈidẽxs laˈẽ tˈlẽˈsaxẽs kˈlāˈ-
wasẽxa mōˈwẽ lõˈpasõsẽxs lāˈxˈdẽ nekˈaˈxa mōˈqũla l̥eˈwis 30
wāõˈkwẽ.

32 As soon as the autumn comes, when the halibut are really fat, |
the fishermen go out again to fish halibut for food in | winter. Their
35 wives take out the stomachs and || cut off the gills, and they split
them open and spread them out on the beach; and they | spread
them right over the fire of the house, so as to dry them; | that is
called "dried stomach." And they cut off the | head, and they cut
off the lower jaw and open it out, | and they cut on each side of the
40 bone in the head. || As soon as it is off, [the woman] throws it away
on the beach, | at the place where the brain was. And she spreads
the outer skin also | just over the fire of the house. That is called |
"dried head." And she takes the fins and hangs them up at | the
same place where she first hung the others; and that is called "dried
45 fins." || Then she takes the ribs and hangs them up, in the same way
as I | have said before [p. 244]; and this is called "ribs." | And she
takes the rough-edges and ties them together at the tail-ends, and
she | hangs them up at the same place where the others are, and this
has the same name. | And she also takes the tail and cuts down the
50 side; || and as soon as it is spread, she takes out the end of the back-
bone, | and she also spreads it over the poles where the others were;
and this is called | "dried tail." And she also takes the apron-part
and | hangs it up where the others are, and this is called "dried
apron." | And she also takes the skin and spreads it on a cutting-


32 Wä, g'í'l'mēsē lā'yimx'ēdēxs la'ē ā'lak'lāla la tse'nxwēda p'lā'yē
la'as ē't'lēd la lō'x'widēda lō'q'wēnoxwaxa p'lā'yē qa's lā'k'!ese-
lalxa ts'lāwū'nxē. Wä la gēgēnē'mas āxā'laxa mō'qūla qa's t'lō-
35 sōdēxa q'lō'sna'yē. Wä, la y'í'm'īdēq qa lēpā'tisēxs la'ē lēp'len-
dā'las lāx neqō'stowasēs legwī'lasēs g'ō'kwē qa lē'mx'widēs.
Wä, hē'em lē'gades mō'qwasdē. Wä, lā'xaa qax'īdex mā'-
lēgēmanās. Wä, la t'lō's'īdex ō'xlaxs'ā'yas qa wā'x'sēstēs.
Wä, lā'xaa t'lō't'ēdzenōd k'ats!ā'ēna'yasa xāxts!ā'wasa mā'lēge-
40 mānō. Wä, g'í'l'mēsē lawā'xs la'ē ts!ēqe'nts!ēsxa g'í'ts!ē'wa-
sasa lēqwa'. Wä, lā'xaa lēp'lā'lēlōtsa hēlō'sgēmaē lā'xaaxa
neqō'stāwasa legwī'lasēs g'ō'kwē. Wä, hē'em lē'gades mā'-
lēqasdē. Wä, lā'xaa āx'ē'dxa pela' qa's gē'x'ūndalēs lā'xaax
āxā'sasa g'í'l'x'dē āx'ā'lēlōdayā. Wä, hē'em lē'gades palasdē.
45 Wä, lā'xaa āx'ē'dxa x'í'la qa's gē'x'widē lāx g'wā'laasasen g'í'l-
x'dē wā'ldema (see p. 244). Wä, hē'em lē'gēmsē x'í'la. Wä,
la āx'ē'dxa q!wā'q'lūnxa'yē qa's yā'lōdēx ō'xsda'ya. Wä, lā'xaa
tē'x'walelōts lāx āxā'sasa wā'kwē. Wä, hē'x'sāem lē'gēmsē.
Wä, lā'xaa āx'ē'dxa de'mplaxsda'yē qa's t'lō's'īdēx ōnō'dza'yas.
50 Wä, g'í'l'mēsē lēpā'laxs la'ē la'wayōdxa ō'ba'yasa hāmō'mō. Wä,
lā'xaa lēp'lā'lēlōts lāx āxā'sasa wā'kwē. Wä, hē'em lē'gades
de'mplaxsdēyasdē. Wä, lā'xaa āx'ē'dxa tsā'p'lēdza'yē qa's tē'x-
'wale'lōdēs lā'xēs wā'kwē. Wä, hē'em lē'gades tsā'p'lēdza-
'yasdē. Wä, lā'xaa āx'ē'dxa l'ē'sē qa's lēbedzō'dēs lā'xa t'lēlē'-

board || for dried halibut. The meat side of the skin is upward. | 55
 Then she takes her splitting-knife, and she cuts under the | thick
 layer of fat of the skin, and two finger-widths is the width | of split-
 ting it; and she continues cutting [what she is doing] until she comes
 to the | tail, for she begins at the neck, and it just does || not come 60
 off; and she does the same with the other side; this is | called "torn-
 from-the-edge." The torn-off edges | do not come off from the skin.
 As soon as | the woman finishes, she hangs it up at the place where
 the others are. | She puts the meat-side upwards; but when it has
 been hanging four || days, the woman takes down the skin, and she 65
 tears off the | torn-off edges. And when they are all off, the woman
 takes a | narrow piece of cedar-bark and ties them in the middle, and
 she hangs them up | again not very near to the fire, namely. | the
 torn-off edges. Then she hangs up the skin again also. This is
 only || done to those that are caught in the autumn, when the halibut 70
 is just | getting fat. . . .¹

When the guests have gone out, | the woman sharpens her fish-
 knives, in the evening; | and when she has done so, she takes the
 cutting-board | and scrapes it off, so that it is clean. After she has
 done so, she || puts it down on the beach where she is going to split 75

dzâxa k'!â'wasê. Wä, lae'm ë'k'ladza'yê e'lsadza'yasa L!ê'sê 55
 Wä, la äx'ê'dxês t!e'lyayowê xwä'layâ. Wä, la t!e'lyabôdxä
 wä'kwê tsêtsê'nxünxêsa L!ê'sê. Wä, la ma'ldê'nê wä'dzewasasa
 t!e'lyabôtse'was. Wä, hê'na'küla'mêsê äxä'yas lä'gaa lä'xa
 ôxsde'yas g'ä'grilela lä'xa ô'xawafyas. Wä, hä'lsela'mêsê [la
 k'!ês lä'wäxs la'ê ë't!êd hê gwê'x'idxa äpse'nxafyê. Wä, hê'em 60
 L!ê'gades xwä'xüsen'xayê, yí'xa tse'ntsenxünxayê. Wä, lae'm
 k'!ês lawä'êda xwä'xüsenxayê läx L!ê'sê. Wä, g'í'l'mêsê gwä'-
 lëxs la'êda ts!edä'qê gê'x'wale'lôts läx äxä'sasa waô'kwê. Wä,
 lae'm hê ë'k'ladza'yê e'lsadza'yasa. Wä, hê't!a la mō'bēnḡwa'sê
 'nā'lāsēxs la'êda ts!edä'qê äxä'xōdxa L!ê'sê qa's xwa'sōdālēxa 65
 xwä'xüsenxayê. Wä, g'í'l'mêsê 'wī'lāxs la'êda ts!edä'qê äx'ê'dxa
 ts!ē'q!ē dena'sa qa's yīlō'yōdēq. Wä, lä'xaa xwē'laqa tē'x'wale'-
 lōts lä'xa k'!ē'sê xē'nlela 'nēxwā'la lä'xa legwī'lē, yí'xa xwä'-
 xüsenxayê. Wä, la xwē'laqasa L!ê'sê ô'gwaqa. Wä, lae'm lē'x'aem
 hê gwē'grilase'wēda lōgwanemaxa lä'yīnxē, yīxs hē'ēmaē ā'lēs tse'n- 70
 x'widēda p!ā'yê. . . .¹ Wä, g'í'l'mêsê 'wī'la hō'qūwelsēda Lē'la-
 nemx'dāxs la'ēda ts!edä'qê g'ē'xī'lāxēs xwä'xūlayowaxa la dzā'-
 qwa. Wä, g'í'l'mêsê gwä'lëxs la'ê äx'ê'dxês t!elē'dzowē qa's
 k'ēxeldzō'dēq qa ē'g'idzowēs. Wä, g'í'l'mêsê gwä'lëxs la'ê äx'ēa'-
 lisaq lä'xa L!ema'isē läx äxä'sasēs t!e'lsasōlē. Wä, lae'm gwä'- 75

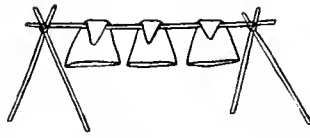
¹ Here follows a description of the cooking and eating of halibut-heads (pp. 357-359). Then the text continues as above.

- 76 the (halibut). Now she is | ready for the following day. As soon as day comes, the | woman goes down to the beach, to the place where she is going to cut the halibut; | and she sits down at the place where the cutting-board is already put up, in this manner: |
- Then she takes one-quarter of the halibut and puts it
 80 down on its back on the || cutting-board. The skin-side is next to the cutting-board, | and the side next to the ribs is upward. Then | she cuts it downward, in this manner:
- goes half way
 is | thicker at
 85 our || fingers
 the same to
 too long, | she
- 
- She begins at the neck of the halibut, | and down the quarter towards the thin end. It one end, and its length is two spans of and two finger-widths. Then she does | the other quarter; and if one piece is cut cuts it off and throws it into a basket which is made on purpose | for the unused cut-off pieces. When she has done so with the | other pieces at which she is working,
 90 she puts them on a mat spread out on the beach. Then || she takes one piece and puts it down on the cutting-board; for | all the halibut is cut into long, square pieces.¹ Then | she cuts them lengthwise, going straight down the long thick pieces of halibut. She | cuts them, beginning at the thick end, going towards the thin end. | She stops cutting when they are half the width of a little finger ||
 95 thick. Then she turns her knife down flat, and she cuts under | one

- 76 lala qaē'da lā'la 'nā'x'idEL. Wā, g'í'l'mēsē 'nā'x'idEXS la'ēda ts!Edā'qē lE'nts!ēs lā'xa L!Ema'isē lāx āxā'sasēs t!E!sāsōLē. Wā, la k!wā'g'alisa lā'xa la g'wā'lēs lāē'sa t!Elē'dzō g'a g'wā'lēg'a (*fig.*). Wā, la āx'ē'dxa āpsō'dēlē p!ā'ya qas nE!Edzō'dēs lā'xa t!Elē'dzō.
 80 dzō. Wā, lae'm hē mā'kalēda āxā'sdāsa L!ēsē lā'xa t!Elē'dzō. Wā, la ē'k!adza'ya mā'kalax'dē lā'xa x'í'la. Wā, la'mē'sē t!ō'saxōdeq g'a g'wā'lēg'a (*fig.*), g'ā'g'ilela lā'xa ō'xawa'yasa p!ā'yē lā'g'aa lā'xa 'nEgō'yā'yasa āpsō'dilē la w!swūlba. Wā, la lE!Ekwē'da āpsba'yas. Wā, la ma!p!ē'nk'ē āwā'sgemasas lā'xENS
 85 q!wā'q!wax'ts!āna'yē, hē'mē'sa ma!dē'nē. Wā, lā'xaa hē'em g'wē'x'idxa āpsEX'sē lā'xa ō'xsde'yē. Wā, g'í'l'mēsē g'í't!ag'aaxs laē t!ō'sōdeq qa ts!EXTS!ō'dēsa q!ō'g'aa lā'xa lEXa'yē, hēkwē'lē qaē'da t!ō't!asēsawa'yē. Wā, g'í'l'mēsē 'w!ēla hē g'wē'x'idxa waō'kwē lā'xēs laē'na'yē g'ē'dzōdālas lā'xa lEBESē' lē'wa'ya. Wā, la
 90 āx'ē'dxa 'nE'mts!aqē qas k'adedzō'dēs lā'xēs t!Elē'dzowē qaxs la'ē 'nā'xwaem la k!ē'k!EWELx'ūna p!ā'wēdzēsē. Wā, la'mē'sē NEgELE'ndālaX nEX'ENA'yasa k!EWEL'kwē p!ā'ya. Wā, la'mē'sē t!ō'saq g'ā'g'ilela lā'xa lE'x'ba'yē lā'g'aa lā'xa wilba'yas. Wā, ā'l'mēsē g'wāl t!ō'saqēXS lā'ē k!ō'denē wā'gwasas lā'xENS sET!ax'-
 95 ts!ā'na'yēX; wā la pā'x'idxēs t!E!yayowē qas t!E!t!ēldzapēxa

¹ That is, square in cross-section.

side of what she is working at; and then she rolls out the halibut, 96
 thus | the piece that she is cutting becomes thin; and she only stops
 when it is spread out. | Then she rolls it up again and turns it over,
 and she also cuts it thin | (on the other side); and she does not stop
 cutting until it is all spread open. She || goes on doing so with the 200
 others. As soon as all the halibut is cut thin, | she hangs the pieces
 up on the drying-place for the dried hali-
 but, | in this manner: She hangs them
 up lengthwise. | After they have all
 been hung up, the woman takes
 her | fish-knives and puts them into her
 small basket, and carries them || away with the basket in which the 5
 cut-off tips of the halibut are.¹ . . . |



When² it is evening, the woman goes down to the | beach, to the
 place where the drying halibut is. Then she gathers up the dry-
 ing-poles | on which the drying-halibut hangs. As soon as she has
 gathered them all, | she covers them over with mats, so that the ||
 dew of the night will not get at them. | 10

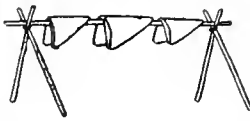
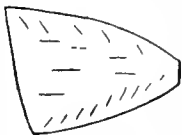

When day comes, she takes off the covering- | mats, and she spreads
 out again the drying-poles on which the drying halibut hangs. |
 She does so every evening and every | morning. Sometimes it takes
 three days || before the drying-halibut is half dry. When it is half 15

āpsō'dilasēs āxsēwē'. Wā, la lēnēnā'kūlēda plā'ya. Wā, la 96
 wīl'nā'kūlaxs la'ē t!ē'saq. Wā, ā'lēmēsē gwā'lqēxs lā'ē lep'ē-
 da. Wā, la lē'x'ēndeq qā's xwē'līdēq. Wā, lā'xaa t!ē'lsīdeq.
 Wā, ā'lēmxaa'wisē gwāl t!ē'lsaqēxs la'ē wī'la lepā'la. Wā, la
 hē'staēm gwē'x'īdxa wāō'kwē. Wā, gī'lēmēsē wī'la la t!ē'lē'kwa 200
 plā'yaxs la'ē gē'x'wīdeq lā'xa gē'x'wīdēma'xa k'lā'wasē. Wā, lae'm
 gra gwā'lēga (fig.). Wā, lae'm gē'x'seq!ala lā'xēs gīldō'lasē.
 Wā, gī'lēmēsē la wī'la geyō'kūxs la'ēda ts!ēdā'qē āx'ē'dxēs
 xwā'xūlayuwē qā's la'ts!ōdēs lā'xēs lā'laxamē. Wā, la dā'laq
 lē'wa lēxa'ēyē, yīx la gī'ts!ēwatsa t!ō't!ēsbā'yē plā'ya.¹ . . . 5

Wā,² gī'lēmēsē dzā'qwxaxs la'ēda ts!ēdā'qē hē'nts!ēs lā'xa l!ē-
 ma'isē lāx āxā'sasēs k'lā'wasē. Wā, la q!ap!ē'x'īdxa gēgā'yō,
 yīx lā gē'x'wālaatsa k'lā'wasē. Wā, gī'lēmēsē wī'la q!ap!ē'x'ī-
 dexs la'ē nā'kūnentsa lē'el'wā'yē lāq qa k'lē'sēsē lā'g'aalēlēda 10
 gō'sāxa gā'nulē lāq.

Wā, gī'lēmēsē nā'x'īdexs la'ē ē't!ēd lā'wīyōdxa nāwē'mē lē-
 wā'ya qā's ē't!ēdē gwē'līdxa gēgā'yowē, yīx gē'x'wīdēmasa k'lā'-
 wasē. Wā, la hē'menalāēm hē gwē'g'ilaxa dzā'dzāqwa lē'wa
 gēgā'la. Wā, la nā'lē'nēmp!ēna yū'dux'p!ē'n'xwāsē nā'lāsa
 k'lā'wasē k'lēs k'lā'yax'wīda. Wā, gī'lēmēsē k'lā'yax'wīdexs 15



¹ Continued on p. 359.² Continued from p. 359.

- 16 dry, | she takes down all the drying halibut, and she opens them, so that they are spread open. | Then she hangs them up again lengthwise. They are hanging | in this way:  When it is a fine day, they are then ready in | one day, and 20 they are thoroughly dry. As soon as || day comes, they are taken down again, and are opened out again and | spread out on the beach. Then they are spread out on the drying-poles. As soon as | much halibut is ready, she spreads  the drying halibut out | on the beach, and when it is dry, | she folds it in halves length- wise, in this way:  and she 25 puts it away || on a stage made on pur- pose in one corner of the house, in this manner: | and the woman piles one halibut on top of | another. Then they weight one on an- other, and they become flat. | That fin- ishes this. |
- 30 As soon as all the dried halibut is flat, || being piled up one on another, they get damp again. Then the | woman takes large baskets, made on purpose, and she puts | the dried halibut into them, one hundred in each. Finally | she puts (the baskets) in a place where the damp can not get at them. Now this is done. |

- 16 la'ē āxēmā'xōdxa k'!ā'ēwasē 'wīla. Wā, la dza'xwī'deq qa dā'l'ē- idēs. Wā, la xwē'laqa g'!l'gaaLE'lōdālaq. Wā, lae'm la gē'g'i- lāla g'a g'wā'lēg'a (*fig.*). Wā, g'!l'mēsē ē'k'a 'nā'lāxs la'ē hē'lala- emxa 'ne'mxa 'uā'laxs la'ē ā'lax'id k'!ā'yax'wida. Wā, g'!l- 20 'mēsē 'uā'x'idexs la'ē ē't!lēd āxā'xoyō qas ē't!lēdē dza'xwī'deq qa LēLEPā'lēsēxs la'ē LEP!a'LElōts lā'xa gē'gayō. Wā, g'!l'mēsē q!ā'q!ēx'silaxs p!ā'ēyaxs la'ē LEP!alī'selaxa la k'!ā'yax'wid k'!ā'ēwas lā'xa L'ēmā'isē g'a g'wā'lēg'a (*fig.*). Wā, g'!l'mēsē le'mx'wīdēxs la'ē NEGEXLā'ta k'!ō'x'wīdēq g'a g'wā'lēg'a (*fig.*) qas lē g'ē'xaq 25 lā'xa k'!ā'gēlē, hēkwē'lēm lāx ōnē'g'wīlasa g'ō'kwē g'a g'wā'lēg'a (*fig.*). Wā, lae'm 'mewē'g'indalēda ts!ēdā'qasa k'!ā'ēwasē lā'xa waō'kwē. Wā, lae'm g'ū'ngwatolil qa 'nē'ne'madzō'x'wīdēs. Wā, lae'm g'wāl lā'xēq.

- Wā, g'!l'mēsē 'nā'xwa la na'engēdzō'x'wīdēda k'!ā'ēwasaxs la'ē 30 gaē'l 'mewēg'ā'yap!a. Wā, lae'm xwē'laqa la pē'x'wīda, wā, lē'da ts!ēdā'qē āx'ē'dxa hēkwē'la'yē āwō' L!ā'L!ēbata. Wā, la hānts!ō'dā- lasa k'!ā'ēwasē laē'lak'!ēndts!āwēda 'nā'l'ēnemsgēmē. Wā, lawī's!a g'ē'xaq lā'xa k'!ē'sē lā'g'aaatsa dē'l'x'a. Wā, lae'm g'wāl lā'xēq.¹

¹ Continued on p. 360.

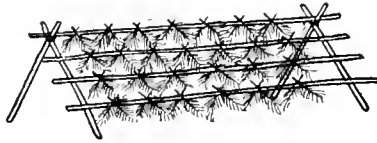
Dried Codfish.—When they can not | catch any halibut and they 1
have much codfish, | the woman takes out the guts, and she does in
the same way as I | described before when she cuts what has been
caught by her || husband; and she also does in the same way when 5
she spreads open the meat | while the skin is still on. As soon as | the
bone is taken off, the woman takes off the skin and throws it away. |
Then one-half of it is this way:  Then the woman | cuts
it in two lengthwise. Then there are four pieces on both
sides. || Then she cuts straight down one-half of | one 10
side in this manner,  and she does in the same way |
as she does with the halibut when she cuts them
thin, and they are | hung up at the place where
halibut is dried. It is done in the same manner. | As soon as it gets
dry, it is all white; and when it is || bad weather, it is dried in the 15
house, behind | the fire. When it gets dry, it is all red. | All this
does not keep well, the sun-dried as well as the | smoke-dried (fish).
That is all about this. |

The dried codfish is treated in the same way, and they also || do 20
everything with it that they do with dried halibut. It is eaten as
breakfast in the morning | when there is no dried salmon in the
house. |

Dried Codfish (Nē'sasdē k'lā'was).—Wā, hē'smaaxs k'leā'saē 1
gū'yō'Lasxa p'lā'yē, wā, g'í'l'mēsē q'lē'nemaēda nē'ts!a'yē, wā,
lē'da ts!edā'qē hē'x'idaem lā'wiyōdex yā'x'yig'ila lāx gwā'laasasen
gwā'gwēx'sālasē gwē'g'ilatsēxs g'ila'ē xwā'l'idex bā'kūlānemasēs
lā'wūnemē. Wā, lā'xaa hē'em gwē'g'ilaxs la'ē LEPā'lē q'lē'mlālā- 5
sēxs hē'maē ā'lēs āxā'la lā'xēs L'lē'sē. Wā, g'í'l'mēsē lawā'yē
xā'qasēxs la'ēda tsedā'qē t'lē'lsōdex L'lē'sas qa's ts!EX'ē'dēq.
Wā, la'g'a gwā'lēda ēpsō'dilasēg'a (*fig.*). Wā, lē'da ts!edā'qē
ma'!ts!ē'ndeq lā'xēs g'í'ldōlasē. Wā, la'e'm mō'x'sēda wa'x'sōdilē.
Wā, la'mē'sē ēneqā'xōd xwā'l'idex ēnex'ēna'ēyasa āpsex'sā'sa 10
āpsō'dilē g'a gwā'lēg'a (*fig.*). Wā, la'em hē'em gwē'g'ilaqē gwē'-
g'ilasaxa p'lā'yaxs la'ē t'lē'lsase'wa. Wā, la hē'emxat! la gē'xwa-
se'wē lāx gē'wasaxa k'lā'wasē. Wā, la hē'emxat! gwē'g'ilase'wē.
Wā, g'í'l'mēsē le'mx'wīdexs la'ē ēme'lmaxsa. Wā, g'í'l'mēsē ye-
ya'g'isa ēnā'lāxs la'ē hē'em le'mxwase'wēda g'ō'kwē lāx ō'gwiwa- 15
lilasa legwī'lē. Wā, g'í'l'mēsē le'mx'wīdexs la'ē L'lā'L'lēq'lūxsa.
Wā, la k'lēs gā'la ē'k'anaxwa Lē'wa L'lā'L'lēsdegōla Lō'ma kwā'-
kwax'degōlē. Wā, la'e'm gwā'l lā'xēq.

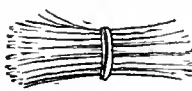
Wā, la hē'emxat! gwē'g'ilase'wēda nē'sasdē k'lā'was; hē'emxaa
gwā'yilālēda k'lā'wasasa p'lā'yē, yixs gaā'xsta'yaaxa gaā'lāxs 20
k'leā'saē xā'mas g'uaē'l lā'xa g'ō'kwē.

- 1 **Herring-Spawn.**¹—When (the man) has all (the spawn) in the canoe, | he goes ashore at a point where the wind blows hard. Then he | takes the long poles and puts them up in this way: | This is called “standing on rock;” and when he has finished || hanging up the hemlock-branches with the spawn on them | and when it is fine weather | and the wind is blowing hard, (the spawn) gets dry in six days; | and when it is all dry, the man takes down the | hemlock-branches with the spawn on them and puts them on the rocky place, and | his wife wipes off the herring-spawn from the hemlock-branches. Then she puts it || on a mat; and when it is done, she covers it with a mat, | when it is evening. In the morning, when day comes, she | spreads all the mats, and she scatters the herring-spawn over them; and when | it is really dry, she takes her boxes and she | picks out from among the white herring-spawn large pieces and puts them into 15 the || boxes; and when (a box) is full, she takes the cover | and puts it on. Then she puts it away in a dry place in the house. | This is kept to be eaten in winter. Then she takes a | medium-sized cedar-bark basket and puts into it the red spawn. | This is sold to other tribes, 20 for || this is not good to be kept long. Now that is all about hemlock-branches with | herring-spawn on them. . . . Kelp is also towed



- 1 **Herring-Spawn.**—Wä,¹ g'í'l'mēsē 'wīl'g'aalēxs lā'xa xwā'k'lūnāxs la'ē lā'g'aala lā'xa ā'wī'lba'yē yīx lā'k'wēmadzasasa yā'la. Wä, lā āx-ē'dxa g'í'lsg'ilt'la dzeSEQwa qa's qa'xalōdēs g'a g'wā'lēg'a (*fig.*). Wä, hē'em lē'gades qa'q'ā. Wä, g'í'l'mēsē g'wā'lēxs la'ē gē'x'walelō-
5 dā'lasa EN'ENDXLā'la q'wāx lāq. Wä, g'í'l'mēsē aē'g'isa 'nā'-lāxs lā'k'wēmasaēda yā'la, wā la le'mwūmx'īdxa q'EL'EXsa' 'nā'la. Wä, g'í'l'mēsē 'wī'la le'mx'wīdēxs la'ēda begwā'nemē āx'axō'dxēs EN'ENDXLā'la q'wā'xa qa's āx'alōdā'lēq lā'xa t'lēdzek'wa. Wä, la gēne'mas qe'mxālaxa aē'ntē lā'xa q'wā'xē. Wä, la k'lā'dzōdālas
10 lā'xa lē'wa'yē. Wä, g'í'l'mēsē 'wī'elāxs la'ē 'nakūyí'ntsa lē'wa'yē la'qēxs la'ē dzā'qwa. Wä, g'í'l 'nā'x'īdxa gāā'lāxs la'ē 'wī'la lēp'lā'lodalaxa lē'el'wa'yē qa's gwēldzōlālēsa aē'ntē lāq. Wä, g'í'l-
15 'mēsē ā'lak'lāla lem'wī'dēxs la'ē āx'ē'dxēs xēxetse'mē; wā, la me'umaqaxa 'me'la aē'ntaxa ā'wa'wastowē qa's lā lats'lā'las lā'xa xēxetse'mē. Wä, g'í'l'mēsē qōqūt'āxs la'ē āx'ē'dēx yīkūya'yas qa's yīkūyí'ndēs lāq. Wä, la g'ē'xaq lā'xa lem'wē'lē lā'xa g'ō'kwē. Wä, hē'em āxē'lasōs qa's ha'mī'lxa ts'lāwū'nxē. Wä, la āx'ē'dxa ha'yā'l'la L'lā'l'Ebata qa's k'lats'lō'dēsa L'lā'l'ax'ndeēleqala aē'nt
20 lāq. Wä, hē'em lā'xoyōs lā'xa a'logūla lē'lqwālaLa'ya, qaxs k'lē'saē gā'la ē'k'la hē gwē'x'sē. Wä, lae'm gwal lā'xa q'wā'xē EN'ENDXLā'la. . . .² Wä,³ hē'misa q'lā'x'q'elīsē la dā'pasō qa's

¹ Continued from p. 185.² Continued on p. 422, line 1.³ Continued from p. 422, line 12.

and | put into the spawning-place. It is also anchored there; | and 22
 when the herring finish spawning, after four days, | the kelp with
 the spawn on it is taken out of the water; and || the hair of the kelp 25
 is pulled off from its stem and is hung on the poles | on the point
 where the wind blows hard, and the | woman always turns it over;
 and she does not do so a long time, | before it gets dry; and when it
 is quite dry, | the stems of kelp are counted into lots of ten, which
 are laid flat || one on another, and are tied in the middle with 30
 cedar bark, this way:  Then they are put into a box,
 and | a cover is put on tight. Then it is put away
 in a dry place | in the house. This is to be eaten in
 winter. That is all about this. |

Preserving Roots.—See p. 188.

Elderberries.—After¹ all (the berries) have been carried down- 1
 stream, (the woman) spreads a | mat at a place not too near the fire.
 She unties | the cords of her elderberry-basket, and pours the berries |
 on the mat that has been spread down. She sits down by the side
 of it, and puts the || empty baskets down on her left-hand side. Then 5
 she takes up one bunch of | elderberries at a time and strips off the
 elderberries into the cleaning-basket. | As soon as they are all off,
 she throws away the stem and | takes up another bunch of elderberries
 and strips the berries | into the basket in which she had carried the

lē'xat! āxalayo'dayo lā'xa wa'yadē. Wä, lae'mxaē ā'em q!e'lsāla. 22
 Wä, g'il'mēsē gwāl wā'sēda wa'na'yaxa la mō'p!enxwa's ēnā'lāxs
 la'ē āx'üstā'nowēda en'endexlā'la q!ax'q!elī'sa. Wä, la k'lūpā'la-
 yewa āwā'dzo se'ya'sa q!ā'x'q!elisē qa's lā tē'x'ūnda'layō lā'xa 25
 dzō'xūmē lā'xa āwī'lba'yē lāx lāk!wē'madzasasa yā'la. Wä, lē'da
 ts!edā'qē hē'menalaem lē'x'lēx'aq. Wä, k'lē'st!a gē'x'ē'id hē gwē'-
 g'ilāqēxs la'ē lem'x'wī'da. Wä, g'il'mēsē ā'lak!lāla la lem'x'wī'dē
 la'ē hō's'itse'wa ēnā'eqaxsa q!ā'x'q!elisē. Wä, la papeqā'laxs la'ē
 yīloyō'tsāsa dena'sē (*fig.*). Wä, la g'ē'ts!oyo lā'xa xetse'mē. 30
 Wä, la aemxa'se'wē yikūya'ya'sēxs la'ē g'ē'xayo la'ē lem'wī'lē lā'xa
 g'ō'kwē. Wä, lae'm ha'mī'lxa ts!āwū'nxē. Wä, lae'm gwāl la'xēq.

Preserving Roots.—See p. 188.

Elderberries.—Wä,¹ g'il'mēsē 'wī'latōsamāsqēxs laē lep'lāhīlāsa 1
 lē'wa'yē lāxa k'lēsē nexwāla lāxēs legwīlē. Wä, lā qwēleyindex
 t!emak'īya'sasēs ts!ēnats!ē lexā'ya. Wä, lā qebedzōtsa ts!ēx'ina
 lāxa lebēlē lē'wa'ya. Wä, lā k'lūnxelīlaq yīxs laē ha'nēla 'nemsgēmē
 lōpts!ā lexā lāx gemxagawālīlas. Wä, la'mēs dāx'ēidxa 'nemxlāla 5
 ts!ēx'ina qa's x'ix'ts!ālīsa ts!ēx'ina lāxa lexā'yē x'ig'ats!ēq. Wä,
 g'il'mēsē 'wīlg'ilēxlox's laē ts!ēx'ēdex ts!ēnanās. Wä, lāxāē ēt!ēd
 āx'ēdxa 'nemxlāla ts!ēx'ina. Wä, lāxāē x'ix'ts!ālāsa ts!ēx'ina
 lāxēs x'ix'ts!ālāsaqēs x'ig'ikwāgūts!ā ts!ēnats!ē lexā'ya. Wä,

¹ Continued from p. 205, line 23.

- 10 elderberries. || When these are also off, she throws away the stems, and | continues doing so with the other elderberries. When they are all | off, she goes to pick more elderberries. In the morning, when daylight comes, | she does the same as she did before when she went
15 to pick elderberries; | and when her baskets are full, she || ties down the top and she carries them down river on her back, | carrying one basket at a time; and she does the same as she did with the | elderberries she picked first, stripping the berries. When | they are all off, she puts them into the baskets; and | when this is done, she
20 spreads a mat over them so that the || soot of the roof can not drop on them during the night. In the morning, when daylight comes, | she takes her paddle, goes to her small canoe and | launches it, in order to go and get fire-wood. When she reaches | the place where there is much driftwood, she puts it aboard her small canoe; | and when
25 it is full, she goes home. When || she reaches the beach of her house, she takes out of the canoe the | driftwood that she has obtained; and when it is all on shore, she asks her | husband to carry it up | into the house. Then her husband goes and | carries it up into his house;
30 and his wife goes, taking her clam-digging stick || and a shell of the horse-clam. She sits down on the floor in the | middle of the house, and with the end of her digging-stick digs up | the ground. Then she

-
- 10 g'il^éemxaāwisē w'ilg'il^éxlā laē ts!ex^édex ts!ēnanās. Wā, āx^usā-
mēsē hē gwēg'ilaxa waōkwē ts!ēx'ina. Wā, g'il^émēsē w'il^éla la
x'ig'ikwaxs laē ētlēd ts!ēx'axa ts!ēx'ināxa la 'nāx^éidxa gaāla, wā,
lāxaē āem hē gwēg'ilēs g'ilx'dē gwēg'ilasexs lāx'dē ts!ēx'axa ts!ē-
x'ina. Wā, g'il^éemxaāwisē qōqūt!ē ts!ēts!ēnats!ās laelxayaxs laē
15 t!emak'iyendālaq. Wā, g'āxē ōxlatōselaq lāxa wa. Wā, laem-
xaē 'nāl^énemsgememk'aq. Wā, lāxaē hēem gwēx^éidqēs g'ilx'dē
gwēg'ilasxēs g'ilx'dē ts!ēnanemxs laē x'ix^éideq. Wā, g'il^émēsē
w'il^éla la x'ig'ekūxs laē w'il^éla la laaxts!ālas lāxa laelxayē. Wā,
g'il^émēsē gwālexs laē nakūyindālasa lē'wa'yē lāq qa k'!ēsēs q!ūp!e-
20 qelasō'sa q!walōbesaxa la gānola. Wā, g'il^émēsē 'nāx^éidxa ga-
ālāxs laē āx^éedxēs sēwayowē qa's lā lāxēs xwāxwagūmē. Wā,
lā w'ix^ustendeq qa's lā ānēqax q!ēxala. Wā, g'il^émēsē lāg'aa lāx
q!ayasasa q!aq!exemaxs laē mōxsaq lāxēs xwāxwagūmē. Wā,
g'il^émēsē qōt!ē xwāxwagūmasēxs g'āxaē nā'nakwa. Wā, g'il^émēsē
25 g'āx^éalis lāxa l!ema'isasēs g'ōkwaxs laē hēx^éidaem mōltōdxēs
q!ēxānemē. Wā, g'il^émēsē w'il^élōtāxs laē hēx^éidaem āxk'!ālaxēs
lāwūnemē qa lās wēx'wūsdēsēlaxa q!ēxalē qa lās wēg'ilēlaq
lāxēs g'ōkwē. Wā, la^émēsē w'ix'wūsdēsē lāwūnemaseq qa's lā
w'ig'ilēlaq lāxēs g'ōkwē. Wā, lāla g'enemas āx^éedxēs k'!lākwē
30 lē'wa wālasē xālāētsōx met!āna'yē. Wā, lā k'wāgalil lāxa
āwāgawalilasēs g'ōkwē. Wā, lā ts!ex^éwalilaxēs k'!lākwē lāxa
āwīnagwilē. Wā, hē'mis g'āg'ililatsēxs laē bāl^éitsēs q!waq!wax-

starts and measures | three long spans and one short one for the length 33
of her | digging, and the same for the width of the hole she
digs with her digging-stick. || Then she cleans the soil out with the 35
large clam-shell. When | it is one span and four finger-widths |
deep, she stops digging. Then she takes the small | pieces of drift-
wood and puts them into the hole; and when they are level | with
the floor, she takes larger pieces of driftwood and || puts them down 40
on the sides of the hole. Then she puts one down on each side,
inside of these two, | and she lays other medium-sized sticks cross-
wise close together over the | four pieces. After this has been done,
she takes her medium-sized hand- | basket, goes down to the beach,
and puts stones | into it. When it is full, she carries it up || into her 45
house, and she pours the stones over the wood that she has built up.
She | keeps on doing this, and does not stop until there are many
stones on it. | When she thinks there are enough, she stops. She
takes the | large basket, goes into the woods, where she is going to
look for dead fern and | skunk-cabbage. First she plucks off the
dead fern-fronds; and when || her basket is full, she breaks off the 50
broadest leaves of skunk-cabbage; | and when she has broken off
many of them, she piles them on top of the fern-fronds | and ties
them down. She puts the basket on her back and carries | it out of

ts!āna^əyaxa mamōp!enk^əelasa ts!ex^əts!āna^əyē yix ^əwāsgemasas 33
^əlap!ālilālas. Wā, lā hēemxat! ^əwādzegēgaxs laē lap!litsēs k!lilā-
kwē. Wā, lā gōlołts!ālasa ^əwālasē xālaēs lāxa t!ek^əa. Wā, g!l- 35
^əmēsē mōdenbalēda ^ənemp!enk^əē lāxens q!wāq!wax^əts!āna^əyē yix lā
^əwālabetalilāsas ^əlāpa^əyasēxs laē gwāl ^əlāpa. Wā, lā āx^əēdxā ānem-
^əyē q!lāq!ēxema qa^əs lōxts!ōdēs lāq. Wā, g!l^əmēsē ^ənemakiya
l^əwa āwīnagwilaxs laē āx^əēdxā lāslakwāla q!lēxala qa^əs k!ak^ə-
denōdēs lāq. Wā, lā k!āktōtsa malts!āq lāx āwāgawa^əyas. 40
Wā, lā gek^əeyīndālasa memk^əewakwē hāyāl^əastō q!lēxal lāxa mō-
ts!aqē. Wā, g!l^əmēsē gwālexs laē āx^əēdxēs hēla k!lōgwats!ē l^ə-
xa^əya qa^əs lā lents!ē lāxa l!ema^əisē qa^əs lā xōx^əts!ālasa tlēsemē
lāq. Wā, g!l^əmēsē qōt!axs laē ōxlōsdēselaq qa^əs lā ōxlaēlelaq
lāxēs gōkwē qa^əs lā gūqeyīnts lāxēs caxalasōx^ədē. Wā, lā hē- 45
x^əsāem gwēg!lē. Wā, al^əmisē gwālexs laē q!lēnema tlēsemē. Wā,
g!l^əmēsē k!ōtaq laem hēlalaxs laē gwāla. Wā, lā āx^əēdxā ^əwā-
lasē lexa^əya qa^əs lā lāxa āl!ē. Wā, laem lāl ālxā gēmsē lō^ə k!ē-
k!lāōk!wā. Wā, hēt!a g!l k!lūlx^ətsō^əsēda gēmsē. Wā, g!l^əmēsē
qōt!ē lexa^əyas laē p!ōx^əwīdxā āwādzoxlōwē k!lek!lāōk!wā. Wā, 50
g!l^əemxaāwisē q!lēnemē p!ōgwanemasēxs laē mōkūyīnts lāxa gēmsē,
qa^əs t!emakiyīndēq. Wā, lā ōxlex^əideq qa^əs g!āxē ōxlol-
t!ālaq qa^əs lā ōxlaēlelaq lāxēs gōkwē. Wā, lā ōxleg!alilas

the woods into the house. She puts it down on the floor, | not too
 55 close to the pile of wood and stones. She does not set fire || to it
 until daylight. As soon as the wood is burnt up, she | takes her
 tongs, which are in readiness on the floor of the house. She also
 takes a long-handled | large ladle and a large dish. If | there are many
 elderberries, there are three, or even four, | large dishes for holding
 60 the boiled elderberries. This is all || she needs for her work. When
 the stones are red-hot, | she takes her tongs and picks out what is left |
 of the drift-wood and the small pieces of charcoal. When | these
 are all out of the fire from the stones, she levels down the top of the |
 red-hot stones so that it is level; and after this has been done, she ||
 65 takes the dead fern-fronds and sprinkles a little water over them,
 just enough to | dampen them; and after this has been done, she
 throws them on the red-hot | stones. When these are thickly
 covered with dead fern-fronds, she takes the | broad leaves of skunk-
 cabbage and spreads them over the dead fern-fronds as smoothly as
 possible; | and she bends the edges of the skunk-cabbage leaves in at
 70 the sides || of the hole that she has dug; and she only stops when she
 has four layers of | skunk-cabbage leaves on top of the fern-fronds.
 After doing so, she | takes her elderberry-basket, and she pours the
 berries over the | skunk-cabbage leaves; and when all have been
 poured on, she takes many | skunk-cabbage leaves and spreads them

lāxa k'lēse nexwāla lāxa t'leqwabegwilē. Wā, āl'mēsē menābō-
 55 tsa gūta laqēxa la 'nāx'idxa gaāla. Wā, g'il'mēsē x'iqostāxs laē
 āx'ēdxēs k'lipālāa qa g'āxēs gwalēl k'adēla. Wā, hē'misa g'ilt'ex-
 lāla 'wālas k'āts!ēnaqa. Wā, hē'misa 'wālasē lōq!wa. Wā, g'il-
 'mēsē q'lēnema ts'lēx'ināxs laē q'lūnāla yūduxūxla lōxs mewēx-
 laēda āwāwē dzēgratslēxa ts'lēx'ina lōelq!wa. Wā, hēem wāxē
 60 āx'ēxstse'was qa's ēaxalayā. Wā, g'il'mēsē mēmēntsemx'idēda
 t'lēsemāxs laē āx'ēdxēs k'lipālāa qa's k'lips'ālax'idēxa x'ix'e-
 q!ayawa'yasa q'lēxalē lē'wa ām'ēmayastowē ts'lōna. Wā, g'il-
 'mēsē 'wīlg'ilqēda t'lēsemāxa gūltāxs laē 'nemāk'eyindxa x'ix'ex-
 semāla t'lēsema qa 'nemāk'eyēs. Wā, g'il'mēsē gwālexs laē
 65 āx'ēdxā gēmsē qa's xāl'ex'idē tēlx'eg'ēleyintsa 'wāpē lāq qa
 delx'ēs. Wā, g'il'mēsē gwālexs laē lēxeyindālas lāxa x'ix'exse-
 māla t'lēsema. Wā, g'il'mēsē lā wākwa gēmsāxs laē āx'ēdxā
 āwāxlōwē k'!ek'!aōk!wa qa's aēk'!ē lēpeyindālas lāxa gēmsē.
 Wā, lāxaē ēk'!ēbax'idē ōba'yasa k'!ek'!aōk!wa lāx wāx'sanē-
 70 qwasa 'lābekwē, wā āl'mēsē gwālexs laē mōdzekwālēda k'!e-
 k'!aōk!wa lāx ōkwaya'yasa gēmsē. Wā, g'il'mēsē gwālexs laē
 k'!ōqūlilaxēs ts'lēts!ēnats!ē laelxa'yā qa's lā gūqeyindālas lāxa
 k'ek'!aōk!wa. Wā, g'il'mēsē 'wīlts!āxs laē āx'ēdxā q'lēnemē k'!e-
 k'!aōk!wa qa's lēxat! lēpeyindālas lāx ōkūya'yasa ts'lēx'ina. Wā,

over the elderberries. || She stops when these are very deep, and she 75
 waits for the | berries to be cooked. Then she washes the large
 dishes and the | large long-handled ladle; and after doing so, she |
 rests for a little while. When evening comes, she peels off the
 skunk-cabbage covering | from the elderberries which have been
 steamed; and after the skunk cabbage has been taken off, || she takes 80
 the large dishes and puts them all round it. | Then she takes the large
 ladle and dips into the cooked | elderberries. She puts them into
 the large dish; and | when it is full, she continues dipping into them
 and pouring them into the other elderberry-dishes. | When all have
 been taken out of the steaming-hole, she takes || other skunk-cabbage 85
 leaves and spreads them over the cooked-elderberry | dishes, for she
 does not want the soot to fall into them. She | leaves them that way
 over night, so that they will cool off and become | cold in the night,
 and also that they may become thick. | In the morning, when day
 comes, the woman who works at the elderberries takes a straight-
 splitting || cedar-stick, square in cross-section, of the thickness of 90
 one-half of our || little finger. She takes her knife and | measures off
 pieces of square cedar-stick two | spans long. Then she cuts them
 off. There | are two of the same length. Then she measures off ||
 two pieces, each one short span long, and she takes the straight- 95
 edged knife and cuts them off. | Now there are two each two spans

g'il'mēsē lā q'lēx'dzekwalaxs laē gwāla. Wā, ā'misē la ēselaq qa 75
 l'lopēs. Wā, hē'mis la ts!ōxūg'indaatsēxa āwāwē lōelq!wa lē'swa
 'wālasē g'il't!exlāla k'āts!ēnaqa. Wā, g'il'mēsē gwālexs laē
 yāwas'id x'ōs'ida. Wā, lā dzāqwxaxs laē kūsālaxa neyimē k'ek!lō-
 k'wa lāx ōkūya'yasēs nek'ase'wē ts'lēx'ina. Wā, g'il'mēsē 'wī'lāwēda
 k'ek!lōk'wāxs laē āx'ēdxā āwāwē lōelq!wa qā's lā k'ā'stalilelas lāq. 80
 Wā, lā āx'ēdxā 'wālasē k'āts!ēnaqa qā's tsēqēs lāxa k'ūnēkwē ts'lē-
 x'ina qā's lā tsēts!ālas lāxa āwāwē dzēg'egwats!ē lōelq!wa. Wā,
 g'il'mēsē qōt!axs laē hanāl tsēts!ālaxa wāōkwē dzēg'egwats!ē lōel-
 q!wa. Wā, g'il'mēsē 'wīlg'el'ts!āwa kūnyasaq laē āx'ēdxā k'ē- 85
 k'!lōk'wa wāōkwa qā's lā lēpeyindālas lāxa dzēg'egwats!ē lōel-
 q!wa qaxs gwaq!ēlaaq q'lūpeyindālasō'sa q!wālobesē. Wā, laem
 xamaēl hēl gwaēlē qā's ālak!alil wūdex'ida; wā, hē'mis qa
 wūdaqēdēsēxa ganōlē; wā, hē'mis qa genx'īdēs. Wā, g'il'mēsē 'nā-
 x'īdxā gaālāxs laēda ts!āts!ēx'sila ts!edāq āx'ēdxā ēg'aqwa lax xā-
 se'wē k!waxlāwa. Wā, lā k'lōdenē k'ēwēlx'ūnēna'yas lāxens 90
 selt!ax'ts!āna'yēx yix 'wāg'idaxas. Wā, lā āx'ēdxēs k'lāwayowē. Wā,
 lā bāl'īdxā k'ēwēlx'ūnē k!waxlāwa qa malp!enk'ēs lāxens q!wā-
 q!wax'ts!āna'yēx yix āwāsgemasasēxs laē k'limts!ēndeq. Wā, lā
 mālts!āqa 'nemāsgēmē. Wā, lāxāē bāl'itsēs ts!ēx'ts!āna'yē lāxa
 mālts!āqaxs laaxat! āx'ēdxēs nexx'āla k'lāwayowa qā's k'limts!ēn- 95
 dēq. Wā, laem mālts!āqa māmalp!enk'as āwāsgemasē lāxens
 q!wāq!wax'ts!āna'yēx. Wā, lā mālts!ax'ēmxaēda ts!ēts!ēx'ts!āna-

97 long, | and there are also two (each) one short | span long. She uses these to | measure the width of the elderberry-cakes. It is like this.¹ ||
 100 After she has finished, she takes the broadest skunk-cabbage leaves and | spreads them out on a mat. Then she takes her husband's crooked | knife and cuts out the middle vein of the leaves of the | skunk-cabbage, trying to get it of the same thickness as the | edge of the leaf. After doing this with many of them, she puts down
 5 flat || all the skunk-cabbage leaves which she has cut, (putting them flat) on the fire of her | house, so that they will get soft. She wants them to get a little | heat only, and therefore she puts them on the fire for a little while. | After doing this with all of them, she puts them away. Sometimes | they leave the elderberries in the house for
 10 three days, so that they may get very || thick before making them into cakes. Now they are ready to be | made into cakes.² | . . .

The³ woman takes the drying-frame for the elderberry-cakes. | She puts it down where she is going to put the elderberries on it. She takes | the skunk-cabbage leaves which have been heated, and the
 15 middle vein of which has been cut out, and she puts them on || the drying-frame smoothly. As soon as the | skunk-cabbage leaves have been spread over the drying-frame, she takes her straight | knife and

98 ʔyēs āwāsgemasē lāxens q!wāq!waxʔts!ānaʔyēx. Wā laem kʔādayōl
 qa āwādzeʔwasles leqālasēs ts!ēndzōlēxa gʔala gʔālālēgʔa.¹
 100 Wā, gʔilʔmēsē gʔwālexs laē āxʔēdxa āwādzowē kʔlekʔlōk!wa qʔs pā-
 gedzōdēs lāxa lebelē lēʔwaʔya. Wā, lā āxʔēdex xelxwāla kʔlā-
 wayāsēs lāʔwūnemē qʔs xelxwālēs lāx t!enxedzōʔyas negedzāʔyasa
 kʔlekʔlōk!wa. Wā, laem lālōl!a qa ʔnemākʔwēs ʔwāgwāsas lēʔwa
 āwūnxaʔyē. Wā, gʔilʔmēsē q!ēxsē la hē gʔwēxʔtsōʔsēxs, laē pāpāge-
 5 lalasa kʔlānewaxʔs t!ent!enxedzāʔyē kʔlekʔlōk!wa lāx legʔwīlasēs
 gʔōkwē qa lēlēndedzōxʔwīdēs. Wā, laem āem ʔnēxʔ qa xāl!exʔi-
 dēs ts!elts!elgūdzōxʔwīdex laē yāwasʔid pāxlents lāxēs legʔwīlē.
 Wā, gʔilʔmēsē ʔnāxwa la gʔwālxas laē gʔēxaq qaxs ʔnālʔnemp!enʔē
 yūduxʔp!enxʔwaʔsē ʔnālās hē gʔwāla dzēgʔekwē ts!ēxʔina qa
 10 ālakʔalēs la gʔenkʔaxs laē leqasēʔwa. Wā, laem gʔwālila lālāl lāx
 leqāxʔdemlaq.² . . .

Wā,³ lā āxʔēdēda ts!edāqaxēs legedzōwē kʔlītkʔledēsxēs ts!ēndzōlē
 qʔs lā paxʔālīlas lāxēs legaslaxēs ts!ēndzōlē. Wā, lā āxʔēdxēs
 penkwē kʔlāxewaxʔs t!ent!enxedzeʔwē kʔlekʔlōk!wa qʔs aēkʔlē
 15 lebedzōdālas lāxēs legedzōwē kʔlītkʔledēsa. Wā, gʔilʔmēsē lābēndē
 lepāʔyas kʔlekʔlōk!wa lāxa kʔlītkʔledēsaxs laē āxʔēdxēs nexxāla
 kʔlāwayowa qʔs t!osālēxa la ʔwadzogawaʔyasa nextslāwasa kʔlītkʔle-


¹ A rectangular cake.² Continued on p. 167, line 1.³ Continued from p. 171, line 86.

cuts off all those that are broader than the middle sticks and that
hang over the drying-frame. | When she has cut them all off, she
takes her measuring-stick | (for the
berry-cakes) and places it down at (1),
and she takes || one of the dishes con-
taining the cooked elderberries and puts
it down at (1), next | to the drying-frame. Then she takes her large
long-handled ladle | and a large shell of the horse-clam, and | she dips
the ladle into the cooked elderberries. She sits | down on the floor
at one end of the drying-frame at (1), and takes her measuring- || rod 25
and puts it down at the end at (1); and she puts down | three sticks;
and as soon as they have all been put down, she takes the large |
ladle which is full of cooked elderberries, and pours them into | the
cedar-stick mould. Then she takes the large shell | of the horse-
clam, which she turns on its back, and presses the back of the || shell 30
on the cooked elderberries, so as to spread them inside of the | cedar-
stick mould. Now she presses them with the back of the shell, | so
that they settle down and have the same thickness as the | cedar-
stick mould, and have the same thickness all over. | After doing so,
she takes off one of the moulding- || sticks, the one nearest to (1), and 35
also two | side-sticks, but she does not touch the | cedar-stick mould
nearest (2). Now she puts down the | cedar-stick mould; one short




dēsē. Wā, g'il'mēsē la 'wīla la tlewēkwaxs laē āx'ēdxēs k'atsē- 18
stakayōlē menyayowa qa's grēdzōdēs lāx (1). Wā, lāxaē āx'ēdxā
'nemēxla dzēg'egwatslāxa ts'lēx'ina lōq!wa qa's grāxē hānbalihas 20
lāx (1) k'itk!ēdēsā. Wā, lā āx'ēdxā 'wālasē g'il'tēxlāla k'ats!ē-
naqa. Wā, hē'misa 'wālasē xālaētsōx met!āna'ēyēx. Wā, lā
tsēqasa k'ats!ēnaqē lāxa dzēg'ekwē ts'lēx'ina (*fīg.*). Wā, lā k!wā-
balilaxa k'itk!ēdēsē lāx (1). Wā, lā āx'ēdxēs k'atsē'st!uyowē
menyayowē. Wā, lā k'atbents lāx (1). Wā, lā k'ats ē'stalasa yū- 25
dux'ts!aqē lāq. Wā, g'il'mēsē gwā'alelaxs laē dāx'ēdxā 'wālasē
k'ats!ēnaqaxs laē qōtlaxa dzēg'ekwē ts'lēx'ina qa's lā tsēts!ōts lāxa
menyayowē k!waxlāwa. Wā, lā āx'ēdxā 'wālasē xālaētsōx
met!āna'ēyēx; wā, lā nelālōda xalaēsaxs laē āxelgēs āwīg'a'yasa
xalaēsē lāxa dzēg'ekwē ts'lēx'ina qa gwēla'ts!āwē lalanēq" lāxa 30
menyayowē k!waxlāwa. Wā, laem lēqūlgēs āwīg'ayasa xalaēsē
lāq qa q!esmenkwēs. Wā, hē'mis qa 'nemālēs wāgwasas lē'wē
menyayowē k!waxlāwa. Wā, hē'mis qa 'nemāk'wē wāgwasas.
Wā, g'il'mēsē gwāla laē āx'ēlelōdxā 'nemts!aqē menyayowē
k!waxlāwaxa gwāqenwa'ēyē lāx (1). Wā, hē'misa malts!aqē gēge- 35
ba'ya. Wā, la'mē hewāxāem lābalaxa menyayowē k!waxlāwa
gwāqenwē lāx (2). Wā, lā katemg'alelōtsa mēmenyayowē
k!waxlāwa 'nāl'nemts!aq lāx wāx'sba'yaxa ts!eg'ōla. Wā, lā

five cakes of elderberries, one on top of the other, and || puts them 60
on the two strips of soft cedar-bark, (in this way):

and when | the edges are even, she pulls the  two strips of cedar-bark tight and ties the ends to-

gether. | As soon as she finishes it, she takes up another | piece of
soft split cedar-bark and breaks it in two; and she puts down the
pieces on the | mat that has been spread out. Then she takes the
bundles of elderberry-cakes that have been tied and || puts them 65
on it. She ties them crosswise, the same way as the first, | in
this manner:

elderberry-  cakes, | when five cakes of elderberries
are tied to- gether. She continues doing so with |
what she in- tends to keep in the house, to be eaten in

winter. She uses | a medium-sized box. When she finishes tying the
elderberry-cakes into bundles, || she tilts (the box) to one side, near the 70
fire; and when it is warm inside and really | dry, she puts the bundle
of elderberry-cakes | into the box. When it is full, she puts the |
cover on and ties it down. When this is done, | she puts the elder-
berry-box away in a place where it is always dry; || that is, where the 75
heat of the fire can reach it. After she has done so, she | gathers up
the cakes that she did not tie into bundles, and puts them into an-
other | small box, and she throws all the elderberry-cakes into it. |
When they are all in, she puts the cover on, | ties it down, and puts
(the box) down by the side of the first box. ||

la äx'äxēl malts!aq dzEXEK^u k'ädzekwa (*fig.*). Wä, gril'mēsē la 60
ēnāxwa ēNEMENxālaxs laē lek'lüt!ēd yaltsemts malts!aqē dzEXEK^u
k'ädzekwē lāq. Wä, gril'mēsē gwālexs laē äx'ēdxa ēnemts!aqē
dzEXEKwē k'ädzekwa qa's elts!ēndēq. Wä, laxaē k'adedzodālas lāx
lēbēlē lē'wa'ya. Wä, lā äx'ēdxa lā yiltsemāla ts!ēndzowa qa's
äxeyindēs lāq. Wä, laem galōpalaxs laē yil'ēts lāxēs g ilx'dē yila'ya 65
g'a gwālēg'a (*fig.*). Wä, hēm gwē'yō ēnemx'sayōk^u ts!ēndzowa lā
yiltsemāla sek!axsa ts!ēts!ēndzā. Wä, lā hēx'sāem gwēg'ilaxēs
gwē'yō qa's hāngwīl qa's ts!ēx'ts!ax'sōlxa ts!āwūnxla. Wä, lā äx'ēd-
xa hēlā xāxadzemaxs laē gwāl yaēltsemaxēs ts!ēts!ēndzowē. Wä,
lā qōgūnōlīsas lāxēs lēgwīlē qa's pēx'ts!ōdēq. Wä, gril'mēsē ālak'lāla 70
lā lemχ^uts!āxs laē aēk'la hānts!ālaxa yaēltsemāla ts!ēts!ēndzo lāxa
ts!ēndzoats!ē xāxadzema. Wä, gril'mēsē qōt!axs laē yikūyīnts
yikūya'yas. Wä, lā t!emāk'eyīndēq. Wä, gril'mēsē gwālexs laē
hāng'alīlasēs ts!ēndzoats!ē xāxadzemē lāxa hēmenālā'mē lem'wīla
yix lāg'aasasa l'ēsalāsēs lēgwīlē. Wä, gril'mēsē gwālexs laē 75
q!ap!lēg'ililaxēs k'lēsē yiltsemtsō^ē ts!ēndzowa qā's lā äx'ēdxa ōgū-
'lā'mē xāxadzema. Wä, lā pelx'ēalts!ālasa ts!ēndzowē lāq. Wä,
gril'mēsē ēwīlts!āxs laaxat! yikūyīnts yikwaya'yas. Wä, laxaē
t!emāk'eyīndēq qa's lēxat! hānōlīlas lāxa grilx'dē hāng'alīlēm.

- 1 **Salal-Berries.**¹—She takes a large dish and puts it down by the |
side of her salal-berry baskets. She unties | the tops of the salal-
berry baskets; and when | this is done, she pulls out the hemlock-
5 branches which cover the top. || Then she takes a medium-sized mat
and spreads it outside of where she sits, where | she is going to pluck
the salal-berries off the stems. She takes hold of a salal-berry branch |
and plucks off the berries from the stems, and she goes on and puts |
the cleaned berries into the dish, and she throws the branches | on
the mat that has been spread out. She cleans them very quickly;
10 and || after all the berries have been cleaned which she put into the
dish, | and after the branches have been put on the mat that has
been spread out, | she folds up the mat holding the branches, | and
she goes out and shakes them out outside of the house. Then she
goes back into | the house. She takes her front-basket, goes down
15 to the || beach in front of her house, and picks up fresh stones, which |
she puts into her small basket, enough so that she can | carry them.
Then she carries the basket on her back into the house, | and she puts
it down by the side of the fire. Then | the stones are poured out by
the side of the fire. Then she goes down again, carrying her front-
20 basket, || and puts more stones into it; and when | she has enough,
she carries them on her back into the house, and | puts them on top

- 1 **Salal-Berries.**—Wä, lä äx'ēdxa 'wālasē lōq!wa qā's g'āxē k'anō-
lilas lāx hāx'hānēlasasēs nēnegwats!ē laElxā'ya. Wä, lä qwēle-
yīndex t!ēt!emāk'ēya'fasēs nēnegwats!ē laElxā'ya. Wä, g'il'mēsē
gwālexs laē hekūmwālx t!āk'ēya'fasēs nēnegwats!ē q!wāxa. Wä,
5 lä äx'ēdxa hē'ā lē'wā'ya qā's LEP!ālilēq lāx L!āsalilasēs k!wāēlaslaxs
lālē k'imt!ēdelxa nek!ūlē. Wä, lä dāx'ēdxa 'nēmts!aqē lāxa
nek!ūlē qā's k!ūlpālēxa nek!ūlē lāxēs yīsx'enē, qā's lä k!āts!ōtsa
k'imdekwe nek!ūlē lāxa lōq!wē. Wä, lä ts!ēgēdzōdālasa yesx'inē
lāxa LEBēlē lē'wā'ya. Wä, lä hālabālx laē k'imtāq. Wä, g'il-
10 'mēsē 'wī'la k'imdekwa nek!ūlē la k!āts!āxa k'imdegwats!ē lōq!wa.
Wä, lāxaē 'wī'ladzā'ya yīsx'enē lāxa k'imdedzowē LEBēlē lē'wā'ya.
Wä, g'il'mēsē 'wī'laxs laē q!ēnēpelūxēs k'imdedzowē lē'wā'ya
qā's lä laaqewelsaq lāx L!āsanā'fasēs g'ōkwe. Wä, lä ēdēL laēL
lāxēs g'ōkwē qā's äx'ēdēxēs nānaagemē qā's lä lents!ēs lāxa
15 L!emā'isasēs g'ōkwē. Wä, lä XEX''wīdxa ālexsemē t!ēsēma qā's
lä XEX''ts!ālas lāxēs nānaagemē. Wä, ā'misē gwanāla qā's
lākwēsēxs g'āxaē ōxlosdēselaq qā's lä ōxlaēLElaq lāxēs g'ōkwē.
Wä, lä ōxLEG'alīlas lāx onālisasēs lēgwīlē. Wä, laēm gūgenōlisas
lāxēs lēgwīlēxa t!ēsēmē. Wä, lāxaē 'ētents!ēsa k!lōqūlaxēs nāna-
20 agēmē qā's lāxat! ēt!ēd XEX''ts!ālasa t!ēsēmē lāq. Wä, g'il'mēsē
hēlats!āxs laē ōxLōsdēsa qā's lāxat! ōxlaēLElaq lāxēs g'ōkwē qā's

¹ This follows the description of the gathering of salal berries, p. 207, line 53.

of those she brought in first. She just puts | the basket with stones 23
in it on the floor, and she builds up the fire so | that it is high. She
takes good dry fire-wood and || lays it across the top of the fire. When 25
this is done, | she piles stones on top of it; and when they are all
on, | she takes a low box and washes it out. | When this is done, she
puts it down. She takes a small steaming- | box and pours water
into it half way up from the bottom; and she || leaves it there just 30
outside of the low box, at a place between it | and the fire. Then
she takes the fire-tongs and puts them down on the floor. | Now it is
all done, and she waits for the stones to get red-hot, | as they are
still on the fire. |

Now we will talk for a little while about the low-sided box for
mixing salal-berries. || It is three long spans and one short span | in 35
length, and it is just two | long spans in width, and it | is one span
in height. | The corners made in the same way as the boxes for
keeping preserved salmon. || That is all about this. | 40

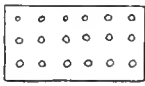
As soon as all the stones which are on the fire are red-hot, | the woman
who works on the salal-berries takes the dishes containing the cleaned |
berries and puts them down by the side of the low box for making
salal-berry cakes; | she takes the tongs and puts them down at the

lā ōxlaqas lāxēs g'ilx'dē xegwanema. Wā, ā'mēsē la hāngēlila 22
t'lētslāla lexāxa xegwīlē t'lēsēma. Wā, lā hēl'idxēs legwīlē qa
q!ap'lēsēmhlēs. Wā, lā āx'ēdxa ēk'ē lemḡwa lelqwaema qa's
gayi'lālx'ēidēq lāx ōkūya'yasēs legwīlē. Wā, g'il'mēsē gwālexs 25
lāē xeqūyīndālasa t'lēsēmē lāq. Wā, g'il'mēsē 'wilk'eyendexs lāē
āx'ēdxa beng'ela t'leqag'i'lats'lā qa's aēk'lē ts!ōxūg'indeq. Wā,
g'il'mēsē gwālexs lāē hāng'alilas. Wā, lāxaē āx'ēdxa āma'yē
q!ōlats'lā qa's gūxts!ōdēsa 'wāpē qa 'negoyoxsdalēs. Wā, laem
ha'nēl lāx l'lāsotāga'yasa beng'ela t'leqag'i'lats'lā lāx āwāgawa'yasa 30
lē'wa legwīlē. Wā, lāxaē āx'ēdxa ts!ēslāla qa g'āxēs k'adēla. Wā,
laem 'wī'la lāxēq. Wā, ā'misē la ēsēla qa mēmēntsemx'ēidēdā
t'lēsēmē la xex'lālālēs lāx legwīlas.

Wā qens yāwas'ēidē gwāgwēx'sex'ēid lāxa beng'ela t'leqag'i'lats-
ts'lā, yīxs mamōp!enk'elaasa ts!ex'uts!āna'yē lāxens q!wāq!wax'- 35
ts!āna'yēx yīx 'wāsgemg'egaasas. Wā, la nexneqela malp!enk'
lāxens q!wāq!wax'ts!āna'yēx yīx 'wādzegegaasas. Wā, lā
'nemp!enk'ōstā lāxens q!wāq!wax'ts!āna'yēx yīx 'wālasgēmasas.
Wā, lā yūem gwālē wūlāyasōx wūlā'yasa xetsemāxs k'ōgekwaē.
Wā, la'men gwāl laxēq. 40

Wā, g'il'mēsē 'naḡwa la mēmēntsemx'ēidēdā xex'lālālēsē t'lē-
semxs lāē āx'ēdēdā nānak!ūltsila ts!edāqxēs k'imdex'uts!ālaxa ne-
k'lālē lōelq!wa qa's g'āxē k'anōlilēlas lāxa beng'ela t'leqag'i-
lats'lā. Wā, lāxaē āx'ēdxēs ts!ēslāla qa g'āxēs k'adēl lāx ēaxēlas-

45 place where she is going to work. || Then she takes up with both hands the cleaned salal-berries and | pours them into the low box for making salal-berry cakes, for its name is | "low box for making salal-berry cakes." She puts the berries into it; and | she only stops pouring in salal-berries when they are four | finger-widths deep, when they
50 are levelled down on top. || Then she takes the tongs and takes up with them the red-hot stones. | First she dips them into a steaming-box containing water, so that | the ashes that stick on the stones will come off, and so that they may not be too hot | and burn the salal-berries when they are put in. | After dipping the stones in, she puts
55 them in one corner of the || salal-berries; and she continues doing so with the other red-hot stones. | When she finishes, it is this way.



Then | with both hands she takes more salal-berries and pours them on the red-hot stones which | are in the salal-berry box; and when these are also four | finger-widths in depth, then she takes the tongs and
60 takes up || more red-hot stones. She dips them into the steaming-box | with water in it, and puts them on the salal-berries; | and when these are all covered with stones, she pours more | salal-berries on top; and when these are all in, she again | puts in more
65 hot stones; and when they are all covered || with hot stones, she takes a medium-sized mat | and spreads over it, for now it boils up;

45 las. Wā, lā gōx^εwīd lāxa lēx^uts!āla k'imdek^u nek!ūla qa's lā gox^uts!ālas lāxēs t!eqag'īlats!ē beng'ela qaxs hē^εmaē la lēgem-sa beng'ela t!eqag'īlats!āxs laē gox^uts!ōyowa nek!ūlē lāq. Wā, āl^εmēsē gwāl gox^uts!ālasa nek!ūlaxs laē mōden lāxens q!wā-q!wax^uts!āna^εyēx yix wāx^uts!ēwasas yixs laē ^εnemāk^εfyāakwa.
50 Wā, lā āx^εēdxēs ts!ēslāla qa's k'lip!īdēs lāxa x'ix'exsemāla t!ēsema qa's lā grāg'īlasila hāpstents laxa q!ōlats!ēts!āla ^εwāpa, qa lawālēsa k!wēk'ūtsema^εyaq gūna^εya. Wā, hē^εmīs qa k'!ēsēs xēnlela ts!ēlqwa qa k'!ēsēs k!ūmelx^εīdēda nek!ūlē qo lal k'lip!eqalts lāq. Wā, grīl^εmēsē la hāpstaakwēda t!ēsemaxs laē k'lip!eqas lāx āpsbalts!āwasa
55 nek!ūlē. Wā, lā hēx'sā gwēg'ilaxa wāōkwē x'ix'exsemāla t!ēsema. Wā, grīl^εmēsē gwālēxs laē ga gwālēga (*fig.*). Wā lāxaē ēt!ēd gox^εwīd lāxa nek!ūlē qa's goxūyīndēs lāxa x'ix'exsemāla t!ēsemaxa lā axegēxa nek!ūlē. Wā, grīlemxaāwisē mōdenē wāgwasas lāxens q!wāq!wax^uts!āna^εyēxs laē ēt!ēd āx^εēdxēs ts!ēslāla qa's k'lip!ēdēs
60 lāxaaxa x'ix'exsemāla t!ēsema qa's lā hāpstents lāxa ^εwābets!āwasa q!ōlats!ē. Wā, lāxaē k'lip!eqas lāx ōkūya^εyasa nek!ūlē. Wā, grīlemxaāwisē la hamelqeyīndqēxs laē ēt!ēd goxūyīndālasa nek!ūlē lāq. Wā, grīl^εmēsē ^εwilg'elts!āyēda nek!ūlaxs laē ēt!ēd k'lipēyīndālasa ts!ēlqwa t!ēsem lāq. Wā, grīlemxaāwisē hamel-
65 qeyēyēda ts!ēlqwa t!ēsem lāqēxs laē āx^εēdxa hēladzowē lē^εwa^εya qa's lēpeyīndēs lāq, qaxs lē^εmaē maemdelqūla. Wā, grīl^εmēsē

and after | she has done so, she takes an elderberry-cake that has not 67
 been tied up in bundles with | shredded cedar-bark, and puts it up
 on edge over her fire. | It gets brittle quickly, and she goes down to the
 beach in front of her house || to look for a flat sandstone; and when 70
 she finds one, | she takes it up and puts it down by the side of the
 box in which | the salal-berries are being cooked. She takes her
 husband's stone hammer and | places it on the flat sandstone. When
 the elderberry-cake is quite | brittle, she takes down the elderberry-
 cake and she takes a new || mat and spreads it out. She puts the flat 75
 sandstone on the | mat and takes up the cake of elderberries, places
 it | on the sandstone, and she takes the stone hammer and pounds |
 the elderberry-cake so that it breaks in pieces. When it is all broken
 up, | she takes up the pounded elderberry-cake with both hands,
 rubs it together || so as to make a powder of it, and she only | stops 80
 when it is all like flour. After she has broken up | one of the elder-
 berry-cakes, she takes others, for generally | they break ten cakes of
 elderberries for making the | salal-berry cakes. After ten elderberry-
 cakes have been broken up, || she takes off the mat that has been 85
 spread over the salal-berry box, for | they are done when they stop
 boiling. She takes a ladle | and a large dish and puts them down
 by the side of the low salal-berry box. | Then she takes the tongs

gwālexs laē āx'ēdxēs ts'lēndzewatslē, yīxa k'lēse y'ēltsemālaxa 67
 k'ādzekwē qa's lā pelk'emg'aa'elōts lāxa neqōstāwasēs legwīlē
 qa hālabalēs tsōs'ēda. Wā, lā lents'ēs lāx l'ema'isāsēs grōkwē
 qa's lā ālāx pegēdzowa de'na t'lēsema. Wā, grī'mēsē q'lāqēxs 70
 laē āx'ēdeq qa's grāxē pax'ālīlas lax āpsanālīlasēs t'eqagīlase'wē
 nek'lūla. Wā, lā āx'ēdex pelpelqasēs lā'wūnemē qa's lā megū-
 dzōts lāx pegēdzōwē de'na t'lēsema. Wā, grī'mēsē ālak'lāla
 lā tsōsaxs laē āxāxōdxa ts'lēndzowē. Wā, lā āx'ēdxa eldzowē
 lē'wa'ya qa's lep'lālīlēs. Wā, lā pagēdzōtsa de'na t'lēsem lāxa 75
 lē'wa'iyē. Wā, lā āx'ēdxa 'nemxsa ts'lēndzowa qa's pax'ālōdēs
 lāxa de'na t'lēsema. Wā, lā āx'ēdxa pelpelqē qa's leseldzōdēs
 lāxa ts'lēndzowē qa q'wēq'lūts'lēs. Wā, grī'mēsē 'wī'welx'sexs
 laē gōx'wītsēs wāx'sōlts'lāna'iyē e'eyasō lāxa q'wēlkwē ts'lēndzowa
 qa's hēlōx'sendēqēxs laē dzak'ōdxēs e'eyasowē. Wā, āl'mēsē 80
 gwālexs laē yōem gwēx'sa qūxēx. Wā, grī'mēsē 'wī'welx'sēda
 'nemxsa ts'lēndzowa laē ēt'lēdxa waōkwē qaxs hēmenāla'maē
 neqaxsē ts'lēndzowē q'wēlase'wasa ts'edāqē qās āxegēm xēs t'eqa-
 gīlase'wē nek'lūla. Wā, grī'mēsē 'wī'la la q'wēlkwā neqaxsa ts'lēn-
 dzowa laē āxōdxa lē'wa'iyē lep'emālīlasa t'eqagī'lets'lē beng'ela qaxs 85
 lē'maē l'ōpaxs laē gwāl medelqūla. Wā, lā āx'ēdxa k'ats'lēnaqē:
 wā, hē'misa 'wālasē lōq'lwa qa's lā k'anōlīlas lāxa t'eqagī'lets'lē
 beng'ela. Wā, lā āx'ēdxa ts'lēslāla qa's klap'elēs lāxa t'lēse-

and feels for the stones, | which are in the bottom, under the
 90 boiled salal-berries; and when || she gets hold of a stone, she takes a
 spoon and scrapes off the jam that | sticks to the stone. After
 scraping it off, she puts | (the stone) into the dish; and she continues
 doing this with the other stones. | When all the stones are out, she
 takes the dish with the stones, | goes out, and throws them out of the
 95 house. Then || she goes back with the dish and puts it down. Then
 she takes her tongs | and stirs the salal-berries. She stirs them for a
 long time. Then the | boiled salal-berries become liquid. Next she
 takes a spoon | and dips it into the pounded elderberries, and pours
 these into the boiled | salal-berries; and she continues stirring them
 100 with the tongs. When || all the pounded elderberries have been
 thrown in, it gets thick. | After finishing this, she takes her drying-
 frame, (the same one) that is used in making elderberry-cakes, | and
 she also uses the (same) measure that she used to measure the elder-
 berry-cakes, | and also the skunk-cabbage leaves heated over the
 fire, for she does everything | with the boiled salal-berries, making
 5 them into cakes, as she did when || making cakes of the elderberries;
 and she also ties them into bundles | with shredded cedar-bark in the
 way in which she tied the dried elderberries. | Thus they are tied
 into bundles with shredded cedar-bark, and they are put into a
 (square) box, which is | called "salal-berry box" because it contains

maxs laē xegündzēs lāxa L'ōpē nek!ūla. Wā, g'il'mēsē lāxa
 90 t'lēsemāxs laē āx'ēdxā k'āts!ēnaqē qa's k'ixālēxa t'ēqāxs laē
 k'wēk'lūtsemēxa t'lēsemē. Wā, g'il'mēsē 'wīl'gēltsemāxs laē k'lip-
 ts!ōts lāxa lōq!wē. Wā, āx'sā'mēsē hē gwēgilāxa wāōkwē t'lēse-
 ma. Wā, g'il'mēsē 'wīl'ōstēda t'lēsemāxs laē dāgililāxa t'lēts!āla
 lōq!wa qa's lā gūqewelsaq lāx L'āsanā'yāsēs g'ōkwē. Wā, g'āx-
 95 'mēsē k'ālāxa lōq!wē qa's k'āgrāhīlēs. Wā, lā āx'ēdxēs ts!ēslāla
 qa's xwēt!ēdēs lāxa L'ōpē nek!ūla. Wā, lā g'ēgililēxs laē āla-
 k'!āla la 'wāpalēda L'ōpē nek!ūla. Wā, lā āx'ēdxā k'āts!ēnaqē
 qa's tsēqēs lāxa q!wēlkwē ts!ēx'ina qa's lā tsēqelas lāxa L'ōpē
 nek!ūla. Wā, lā hēmēdālaem xwētasa ts!ēslāla lāq. Wā, g'il-
 100 'mēsē 'wīlaqēda q!wēlkwē ts!ēx'ina laqēxs laē gēnx'īda. Wā,
 g'il'mēsē gwālēxs laē āx'ēdxēs k'itk'!ēdēsēxs lēgedzōx'dāxa ts!ēn-
 dzowē. Wā, hēmxaāwis menyayāsēs menyayāxa ts!ēndzowē.
 Wā, lāxaē penkwa k'lek!āōk!wa lāxa lēgwīlē, yīxs ā'māē naqem-
 g'iltō lāxēs la gwēgilāxa L'ōpē nek!ūlēxs laē lēqāq lāxēs gwēgilā-
 5 saxs lāx'dē lēqaxa ts!ēndzowē. Wā, hēmxaāwisē gwālaax ts!ēndzowāxs laē yaēl-
 tsemāla k'ādzekwē lāxaax gwālaasasa ts!ēndzowāxs laē yaēl-
 tsemāla k'ādzekwē. Wā, lāxaē xetsemē hānts!ewasaxa lēga-
 dās negūdzewats!ē xetsema, yīxs laē g'its!ewax'sa negūdzwē

the salal-berry cakes. | Those are not the best salal-berries that are mixed with || elderberries; for they make them in a (cheap) way to sell 110 them, and also for her | husband to give a feast of salal-berry cakes. They do the same with the | salal-berries as they do with the elderberries when a feast is given. | The only difference is that the dishes are called | "salal-berry-cake dishes." That is all about the one way of doing this.||

Salal-Berries and Elderberries mixed—(Strips of caked salal- 1 berries). | In this¹ (box) salal-berries mixed with elderberries are pounded before they are ripe. | This is what I talked about first, for they are made as cheaply as possible, because they are for sale | or given at a feast to different tribes. Therefore the salal-berries are not pure; || and they put in the elderberries so that they will show 5 up better and | that the salal-berry cakes will dry more quickly, when elderberries | are mixed with them, for this is sold cheaply. |

Now I will talk about the salal-berry cakes, which are made carefully by the | women for their own food and for their husbands, their children, and their || relatives. When (the woman) makes the salal- 10 berry | cakes mixed with elderberries, she does not pick the largest salal-berries seen by her, those which grow well, | she keeps these to be picked when they are | ripe. When they are quite ripe, she takes her three | baskets, the same ones that were used before,

t!eqa. Wā, hēm k'!ēs aēk!aak^u negūdō t!eqēda la g'ēqelaxa ts!ēx'ina, yixs hāē sēnatsēq qa's laxōyā. Wā, hēmīs qō t!eqa- 110 g'ilaēxsdlē lā'wūnemāsēx negūdōwā, wā lāxaē hēm gwēg'ila-sēwēda negūdōwē t!eqē gwēg'ilasaxa ts!ēndzowaxs laē k!wēladzema. Wā, lēx'a'mēsē ōgūx'idēda lēgemasa lōelq!wāxs t!ext!agats!āxa negūdōwē. Wā laem gwāla ēnemx'idāla gwēg'ilaseq.

Salal-Berries and Elderberries mixed (T!eqēlaxa hēyadzō negūdō 1 t!eqa).—Wā,¹ la hēm!al k'ilx'amēnqūla nek!ūla axeqelāxa ts!ēndzowen g'ālē gwāgwēx's'ālasa qaxs yayaqēlakwaaxs laxoyewēlē lōxs k!wēladzemaē lāxa q!ēnemē lēlqwālala'ya, lāg'ilas k'!ēs sayōqwa nek!ūlē. Wā, hēmīs lāg'ilasa ts!ēx'ina q!āq!ēk'!ēs. Wā, 5 hēmīsēxs hālabalaē lem'x'widēda negūdōwē t!eqaxs laēda ts!ēndzowē axegēq, yixs hōlaloqwaaxs k'ilxwase'waē.

Wā, la'mēsēn gwāgwēx'sēx'idel lāxa negūdōwaxs aēk'lase'waasa ts!edāqē qa's hēlelayo lē'wis lā'wūnemē lē'wē sāsēmē lō'mēs lēlēlāla. Wā, hē'maaxs laē gwāl ēaxelaxa ts!ēts!ēnqēla negūdō 10 t!eqa laxēs k'!ēts!ēna'ēyē nekwaxēs dōgūlē āwā nek!ūla, yīxa ēk'as q!wāx'ēdaēna'ēyē. Wā, laem gūl!esaq qa's lāl nekwāleq qō lāl q!ayōx'widēl. Wā, g'il'mēsē q!āyoqwaaxs laē āx'ēdxēs yūdu'x'sēmē laelēxa'ya yīxaaxēs g'ilx'dē negwats!ā. Wā, lā hēmxt! gwēg'i-

¹ Continued from description of the dish for pounding salal-berries (p. 60, line 78).

15 and she does everything || as she did before when she went to pick
 salal-berries, as I first described; | and she also does as I said before,
 when she picks the salal-berries off the branches, | and she puts
 them into the same dishes; and when they have all been cleaned, |
 she takes the mortar-box for the salal-berries, and she puts it down
 on the floor | where she is going to work; and she also takes her
 20 husband's stone hammer and places it || on the edge or by the side
 of the mortar-box. Then she takes the | dish containing the cleaned
 salal-berries and puts it down next to the mortar-box; | and she puts
 in both hands and takes out the | cleaned salal-berries and places
 them in the mortar-box. When | they are two finger-widths deep
 25 in the || bottom of the mortar-box, she takes her | stone hammer
 and pounds them until they burst, and she continues | pounding
 them until she sees that they have all burst. Then she takes the |
 large dish and pours the pounded salal-berries into it. After | pour-
 ing all out, she takes some more of the cleaned salal-berries, ||
 30 puts them into the mortar-dish, and when they are | two finger-
 widths deep in the | mortar-box, she takes her stone hammer and
 pounds them. | She pounds them for a long time; and when she sees |
 that they have all burst, she puts the hammer down on the floor ||
 35 and pours the pounded salal-berries into the dish. | She continues

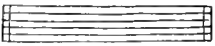

15 lēs gwēgilasaxs grālēx'dē nekwaxen grīlx'dē gwāgwēx's'alasa. Wā,
 lāxāē hēem gwēgilasaxs gwēgilasaxs laē k'lūlpālaxa nek'lūlē. Wā,
 lāxāē hēem k'lats'lālasēda lōelq'wē. Wā, grīl'mēsē 'wīlala k'imde-
 kwaxs laē āx'ēdxa legats'lāxa nek'lūlē qā's grāxē hāng'alilās lāxēs
 ēaxelaslē. Wā, lāxāē āx'ēdex pelpelqasēs lā'wūnemē qā's grāxē
 20 mekwāgelilas lāxēs legats'lāxa nek'lūlē. Wā, lā āx'ēdxa k'imde-
 gwats'lāxa nek'lūlē lōq'wa qā's grāxē k'ānodzents lāxa legats'lāxa
 nek'lūlē. Wā, lā gōx'wītsēs wāx'sōlts'lāna'yē e'eyasō lāxa k'imde-
 kwē nek'lūla qā's lā goxts'lālas lāxa legats'lāxa nek'lūlē. Wā, grīl-
 'mēsē mālden lāxens q'lwāq!wax'ts'lāna'yēx yīx wāgwasasa k'imde-
 25 kwē nek'lūl lāx ōts'lāwasa legats'lāxa nek'lūlaxs laē dāx'ēdxa
 pelpelqē qā's leselgendēs lāq qā 'wīlēs kūx'īda. Wā, lā gēgrīlil
 leselgēq. Wā, grīl'mēsē dōqūlaq laem 'wīla kūk'axs, laē āx'ēdxa
 'wālasē lōq'wa qā's lā qepōsasa lā ledzek^u nek'lūl lāq. Wā, grīl-
 'mēsē 'wīlāsaxs laē ēt'lēd gōx'wīd lāxa k'imdek'wē nek'lūla qā's
 30 lēxāt! goxts'lōts lāxa legats'lāxa nek'lūlē. Wā, grīl'emxaāwisē
 mālden lāxens q'lwāq!wax'ts'lāna'yēx yīx wāgwasas lāx ōts'lāwasa
 legats'lāxa nek'lūlaxs laē dāx'ēdxa pelpelqē qā's leselga'yēs lāq.
 Wā, lāxāē gēgrīlilaxs leselga'yāaq. Wā, grīl'emxaāwisē dōqūlaq
 laem 'wīla kūkūx'saxs laē grē'alilāsēs ledzayowē pelpelqaxs laē
 35 qepāsasa lā ledzek^u nek'lūl lāxa ledzegwats'lē nek'lūl lōq'wa.
 Wā, āx'sā'mēsē la hē gwēgilaxa wāōkwē k'imdek^u nek'lūla. Wā,

doing this with the other cleaned salal-berries, and | only stops when 37 they have all been pounded. She does not make them into cakes quickly, | but leaves them for two nights in the dish, covered over with a mat, before | making the cakes. ||

Now I will talk about the long strips of dried salal-berries. When | 40 the woman gets ready to dry them, after leaving them two nights covered | over with a mat, so that no soot will drop into them and | so that they will get thick,—for she can not make them into cakes immediately | after pounding, because the berries are full of juice, and therefore || she leaves them for a long time to dry up,—then she 45 takes up the drying-frame, | the (same) one as she used when she dried elderberries mixed with salal-berries, | and also the heated skunk-cabbage. She puts the heated | skunk-cabbage leaves down flat the whole length of the drying-frame. She puts them on very | smoothly; and when they are all down on the drying-frame from end to end, || she 50 takes her straight knife and cuts the curved edges | of the skunk-cabbage leaves that hang down over the two side-pieces of the drying-frame | (this is called by some people “stiff edge of the drying-frame”). | After cutting them all off, she takes a large horse clam-shell | and a large spoon, and she takes the pounded-salal-berry dish || and puts it 55 down by the side of the drying-frame. She | takes the ladle, dips it in, and stirs it until they are well mixed | with the juice; and when

al^hmēsē gwālexs laē ^hwīla la ledzekwa. Wā, k^hlēst^hla yā^hnagaāla 37 lex^hēdeq. Hēda la mālexsē gānolas ^hnakūyā^hlaxa lē^hwa^hyaxs laē lex^hēdeq.

Wā, la^hmēsen gwāgwēx^hs^hex^hidel lāxa hēyadzō negūd^hzōxs laēda 40 ts^hedāqē xwāna^hid qa^hs leqēq lāqēxs laē mālexsē gānolē nāxūm-līxa lē^hwa^hyē qa k^hlē^hsē q^hwāp^h!eqelasō^hsa q^hwalōbesē. Wā, hē^hmis qa ālak^h!alēs genx^hida qaxs k^hlē^hsaē gwēx^hidaas lex^hēdqēxs g^hālāē gwāl le^hselgēq qaxs ālak^h!ālāē q^hlēnemē saaqas. Wā, hē^hmis lāgīlas hē gwaēlē qa lemlemōx^hdēs. Wā, lā āx^hēdēda ts^hedāqaxa k^hlitk^h!e- 45 dēsē, yixēs k^hlitelāx^hdāxs g^hālēx^hdē leqaxa ts^hēts^h!enqela negūd^hzōwa. Wā, hē^hmisa penkwē k^h!ek^h!aōk^h!wa. Wā, lā pāgedzōtsa penkwē k^h!ek^h!aōk^h!wa lāx ^hwāsgemasasa k^hlitk^h!edēsē. Wā, laem aēk^h!axs laē hamelgedzā^hya k^h!ek^h!aōk^h!wa pāpeqō^hnakūlaxs labendālaē. Wā, lā āx^hēdxēs nexx^hāla k^h!āwayowa qa^hs t^hlōsālēxa k^hilk^helx^henxa- 50 ^hyasa k^h!ek^h!aōk^hwāxs laē k^h!esāla lāx k^hāk^hetenxa^hyasa k^hitk^h!edēsē; yixs lēqelaēda waōkwās l^hāl^h!exenxē lāxa k^hāk^hetenxa^hya. Wā, gīl^hmēsē ^hwīla t^hlōsewakūxs laē āx^hēdxa ^hwālasē xālaētsa met^h!āna^hyē. Wā, hē^hmisa ^hwālasē k^hāts^h!enaqa. Wā, lā āx^hēdxa leg^hex^hts^hlālāxa nek^h!ūlē lōq^h!wa qa^hs g^hāxē hānenxelilas lāxa k^hlitk^h!edēsē. Wā, lā 55 dāx^hidxa k^hāts^h!enaqē qa^hs tsēqēs lāq qa^hs xwēt^h!ēdēq qa helgōwēs l^hē^hwis saaqē. Wā, gīl^hmēsē ālak^h!āla la helgōxs laē tsēx^hitsa k^hāts^h!e-

- 58 the berries are well mixed, she dips the | spoon into them until it is heaping full of the pounded salal-berries; and she pours | them on one end of the drying-frame. Then she takes a straight cedar-stick ||
- 60 and puts it down (crosswise) near the end of the drying-frame, in this manner: |  The thickness of the cedar-stick is one-half of the | little finger, | and it is just squeezed between the two side-pieces of the drying-frame.
- She | does the same at the other end; and after doing so, she takes the | clam-shell, turns it over, and uses it to smooth the pounded
- 65 salal-berries || on one end of the drying-frame. Then the pounded salal-berries are levelled down | to the crosspiece of cedar-wood, and she presses | the pounded salal-berries against the two side-pieces. As soon as she has spread all the pounded | salal-berries, she dips the spoon into the berries again and pours them out at the | end of the
- 70 salal-berries. She continues doing this until || she reaches the end of the drying-frame; and when she reaches the other crosspiece, | she stops. After doing so, it is in this way: |  Sometimes she has as many as twenty drying-frames with | pounded salal-berries, or even more when the salal-berries are growing well | in summer, and when the woman is industrious in picking salal-berries. || After this has been done, she asks her husband to come and help her | put the frames up just over the fire, not very high, | for the woman must bend her head when she

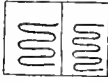
- 58 naqē qa L'āk'emalisēxa leg'ekwē nek'lūla qa's lā tsēdzōts lāx āpsba-
yasa k'itk'!edēsē. Wā, lā āx'ēdxā k'lwaxlāwē qa's nēgenōsa. Wā,
- 60 lā k'atbents lāxa māx'ba'yasa k'itk'!edēsē gra g'wālēg'a (*fig.*), yixs
k'lōdenaē lāxens selt'ax'tsāna'yēx yix wāgwasasa k'lwaxlāwē. Wā,
lā āem qatawēltewē lāx L'lāl'exenxa'yasa k'itk'!edēsē. Wā, lāxaē
hēem gwēx'idxā āpsbā'yē. Wā, g'il'mēsē gwālexs laē āx'ēdxā
xalaēsē qa's nēlalamasēqēxs laē gwēldzodālaxa leg'ekwē nek'lūl lāx
- 65 āpsba'yasa k'itk'!edēsē. Wā, laem nēmak'alēda leg'ekwē nek'lūl
lē'wa gēba'yē k'lwaxlāwa. Wā, lā lālenxendxa L'lāl'exenxa'yasa
leg'ekwē nek'lūla. Wā, g'il'naxwamēsē gwēldzōd ēwīlasa leg'ekwē
nek'lūlexs laē ēt'ēd tsēx'ētsa k'āts'ēnaqē qa's lā tsēdzōts lāx lā
ēwālalaats ōba'yasa nek'lūlē. Wā, āx'ūsā'mēsē hē gwēg'ilaxs laē
- 70 lābendālaxa k'itk'!edēsē. Wā, g'il'mēsē lāgrāa lāxa nēmē gēba-
ya laē gwāla. Wā, g'il'mēsē gwālexs laē gra g'wālēg'a (*fig.*), yixs
nāl'nēmp!ēnaē maltsemgustāxsēda k'itk'!edēsē la āxdzālaxa
leg'ekwē nek'lūla lō'xs hāyaqamaaq, yixs hēlaēda nek'lūlē lāxēs
q'lwax'ēdaēna'yē lō'xs sēx'uts!aēda ts'ēdāqē la nekwaxa nek'lūlē.
- 75 Wā, g'il'mēsē gwālexs laē āxk'lāxēs lāwūmēm qa g'āxēs g'ēwalaq
qa's lēs'alēlōdēs lāx nēqōstāwasēs leg'wīlēxa k'lēsē ālaem ēk'lāla
qaxs g'il'mxwala'maēda ts'ēdāqaxs laē lāwabewēxa k'itk'!edēsaxs

is standing under the drying-frame | when it is put up over the 77
 fire. Now the woman takes hold of one end, | and her husband of
 the other, and they put the salal-berry cakes (for now their name
 is changed) || over the fire. After doing so, her husband | builds up 80
 the fire with very dry alder-wood. | The reason why they use alder-
 wood to burn underneath is because it gives no sparks | and it makes
 a very hot fire, for the owner of the salal-berries wishes them | to dry
 quickly. As soon as the fire burns well, they watch || the drying- 85
 frames that they may not catch fire, and they do not leave (the cakes)
 there for more than two | hours. Then they are half dry. Now |
 the berry-cakes are done; and she takes them all down and puts
 down on the floor one | of the drying-frames. Then she takes down
 another one and puts it on top | of the one on the floor; and she con-
 tinues doing so, putting them one || on top of another. After she has 90
 taken them all down, the woman | takes an empty drying-frame and
 places it over the top | one which has the long strips of salal-berry
 cakes on it. Then she turns it over on the | empty one. The woman
 is careful that the salal-berry cake | is flush with the end of the
 empty drying-frame, and || that the sides are straight along its sides; 95
 for all the frames are made of the same length | and of the same
 width. As soon as | she has finished, she calls her husband to come
 and take hold | of the drying-frames that lie face to face. Then her

laē lēstāya lāx ēk!a^ʕya legwīlē. Wā, laem dādeba^ʕya ts!edāqē 78
 lē^ʕwis lā^ʕwūnemaxs laē lēstōdxa t!eqa qaxs lē^ʕmaē l!āyoxlāxs
 laē lēstā^ʕya lāxa legwīlē. Wā, g!l^ʕmēsē gwālexs laē lā^ʕwūnemas 80
 leqwēlax^ʕīdxēs legwīlasa l!āsmesēxa ālak!alā la lem^ʕxwa. Wā,
 hēem lāg!ilas hē legwābewisēda l!āsmesaxs k!lēsāē ānōbēxostāla.
 Wā, hē^ʕmisēxs lōmaē l!lēsegrustāla q^ʕs ē^ʕnēk^ʕāē qa hālabalēs
 lem^ʕx^ʕwidēs t!eqa. Wā, g!l^ʕmēsē x!qostāwē leqwēla^ʕyas laē q!aq!a-
 lālaq qa k!lēsēs x!x^ʕēdē k!l!tk!edēsas. Wā, k!lēs!a malts!agele- 85
 lag!ila lāxa q!aq!alak!a^ʕyaxa ēnālāxs laē k!layax^ʕwīda. Wā, laem
 l!ōpa t!eqa. Wā, lā āxaxōd ēwī^ʕlaq q^ʕs pax^ʕalilēsa ēnemxs
 k!l!tk!edēsa. Wā, lā ētlēd āxaxōdxa ēnemxsa q^ʕs pāgēg!ndēs
 lāxa lā pagēla. Wā, lā hānal āxāxelaxa waōkwē q^ʕs lā ēwī^ʕla
 pagēg!ndālas lāxa waōkwē. Wā, g!l^ʕmēsē ēwī^ʕlaxaxs laēda ts!edāqē 90
 āxēdxa lōbedzāla k!l!tk!edēsa q^ʕs lā papeqōdeq lē^ʕwa ēk!en-
 xelilē t!eqadzālaxa hēyadzowē t!eqa. Wā, laem benāsalēda
 lōbedzāla. Wā, lā dōqwalēda ts!edāqaxa t!eqādzāla k!l!tk!edēs
 qa ēnemabalēs ōba^ʕyas lē^ʕwa lōbedzāla k!l!tk!edēsa. Wā, hē^ʕmis
 qa ēnemēnxālēs ēwenxa^ʕyas qaxs ēnem^ʕmaēs āwāsgemasē. Wā, 95
 laxaē ēnem^ʕmē āwādzewasasa k!lēk!l!tk!edēsē. Wā, g!l^ʕmēsē
 gwālexs laē lē^ʕlālaxēs lā^ʕwūnemē qa g!āxēsē dādebendxa lā
 haqālā k!lēk!l!tk!edēsa. Wā, la^ʕmēsē lā^ʕwūnemas dābendxa

husband takes hold of | one end, and the woman takes hold of the
 100 other (end). They || lift them up at the same time, and then turn
 them over so that the drying-frame with the salal-berry cake is on
 top; | and when they turn them over, the cake falls upon the |
 empty drying-frame, and the strip of salal-berry cake has been
 turned over. | Then they put it again just over the fire. | After this
 has been done, she takes the same drying-frame | from which she
 5 had taken the strip of salal-berry cake. || She peels off the heated
 skunk-cabbage leaves which stick to it, and throws them away. |
 Then she turns it over and puts it on the next one; and she does | as
 she did before with the first one, turning over the cakes; and she
 continues | doing this with the others. It takes only one day | to
 10 dry all of them. When they are all dry, the woman || takes a small
 square box, takes off the cover, and she tilts it on one side by the side
 of the fire, | so that it will get dry inside. | As soon as the inside is
 very dry, she puts out the fire. | Then, without help, the woman
 takes down the drying-frames and | puts one on top of another, as
 15 they had been before, when she turned them over. || She takes the
 small square box of medium size and places it | near the drying-
 frames. Then she takes up the end of one strip of salal-berry cake, |
 puts it into the bottom of the salal-berry box, | and the end up
 against the narrow end of the small box. When part of it | covers

äpsba⁵yē. Wā, läda ts!edāqē dāx⁵idxa äpsba⁵yē. Wā, lä ⁵nemā-
 100 x⁵id wix⁵idqēxs laē lēx⁵ideq qa hēs lä ēk⁵lagawa⁵ya t!eqadzāla
 k⁵litk⁵!edēsā. Wā, g⁵il⁵mēsē lēx⁵idqēxs laē lāsēda t!eqa lāxa löbe-
 dzāla k⁵litk⁵!edēsā. Wā, laem lēnkwa hēya!zowē t!eqa. Wā,
 hēx⁵ida⁵mēsē la xwēlaqa lēs⁵alelōts lāx neqostāwasēs legwile.
 Wā, g⁵il⁵mēsē gwālexs laē āx⁵ēdex āxdāyaasdāsa hēyadzowē t!eqa
 5 qa⁵s kūsalēxa ts!āg⁵ets!āyē penk^u k⁵!ek⁵!aōk!wa qa⁵s ts!ex⁵ēdēq.
 Wā, lä hāx⁵wideq qa⁵s lāxat! pāpeqōdeq. Wā, laē hēm gwēx⁵id-
 qēs g⁵ilx⁵dē gwēx⁵idaasxēs g⁵ilx⁵dē lēx⁵asēwa. Wā, āx⁵sā⁵mēsē hē
 gwēgilaxa waōkwē. Wā, lä ⁵nemxsa⁵mēsē ⁵nālaxs laē ⁵wi⁵la
 lem⁵x⁵wida. Wā, g⁵il⁵mēsē ⁵nāxwa lem⁵wemx⁵ida laēda ts!edāqē
 10 āx⁵ēdxa xāxadzemē qa⁵s āxōdēx yikūya⁵yas qa⁵s qōgūnōlisēsā
 xaxadzēmē lāxēs legwile qa ālak⁵!ālēs lem⁵x⁵widē ōts!āwas. Wā,
 g⁵il⁵mēsē ālak⁵!āla la lem⁵x⁵ts!āxs laē k⁵lilx⁵ēdxēs legwile. Wā,
 lāna⁵xūla⁵mēda ts!edāqaxs laē āxāxelaxa k⁵!ēk⁵litk⁵!edēsē qa⁵s
 pāpeqō⁵nakūlēq lāxēs lāx⁵dē gwaēlasexs lāx⁵dē lēx⁵aq. Wā, lä
 15 āx⁵ēdxa xaxadzēmē, yīxa hēla xetsema qa⁵s gāxē hāng⁵alila lāx
 mā⁵k⁵inxēlilasa k⁵!ēk⁵litk⁵!edēsē. Wā, lä dābēndxa hēyadzowē t!eqa
 qa⁵s ts!en⁵ts!ālēs lāx ōxla⁵ayasa hayadzewatslē t!eqa xaxadzema.
 Wā, lä sek⁵ālē ōba⁵yas lāxa āpsanexts!āwasa xāxadzemē. Wā,
 g⁵il⁵mēsē hamēlxalts!āxs laē gwānax⁵ēdeq qa ⁵nemālasēs k⁵!ō-

the bottom, she folds it back so that it is of the same size || as the 20
bottom of the small box. It is in this way | when it is
put into the small box into which it is being  folded. |
She continues doing this with the others; and when they
are all in, | she heats some new skunk-cabbage leaves over
the fire; and | when they are soft, she takes the crooked knife of
her husband, || cuts out the thick veins in the middle, and, when they 25
are all off, | she heats them again over the fire. She does not stop
until they are almost brittle | and very dry. Then she puts the
leaves on top of the | strips of salal-berry cake, and she tucks them in
all round inside the box | containing the strips of salal-berry cakes,
so that it is very tight. After doing this, || she puts the cover on 30
and ties it down. When | this has been finished, she puts it down
in a place where the heat of the fire reaches it, and | she leaves it
there until winter; for generally | the cannibal dancers wish to eat only
long salal-berry cakes, | when the owners of the long salal-berry cakes
have a winter ceremonial, and also || the head chiefs of the owners of 35
long salal-berries | wish to eat them; but the poor people of the tribe |
eat salal-berries mixed with elderberries when they are given at a
feast. | Now this is finished. |

Currants.—After doing so, (the woman) takes a large dish and | 1
puts it down by the side of the currant-baskets. She pulls out the |

xwa^éyas ʔe^éwa pāq!exsda^éyas xāxadzemē. Wā, lā gra gwālēgraxs 20
(fig.) laē hānts!ā lāxa xaxadzemē lāxēs q!elx^éts!āēna^éyē. Wā, lā
āx^ésāem hē gwēgilaxa waōkwē. Wā, gril^émēsē ^éwilts!āxs laē
āx^éēdxa alōmasē k!ek!aōk!wa qas pex^éidēq lāxēs legwilē. Wā,
gril^émēsē pex^éwidēxs laē āx^éēdex xelxwalāsēs lā^éwūnemē qas
xelxwālēx t!ent!enxedzā^éyas. Wā, gril^émēsē ^éwilāxs laē t!ēd
25 pāpax^éelālas lāxēs legwilē. Wā, āl^émēsē gwālexs laē elāq tsōsēda
qaxs laē ālak!āla lā lem^éwīda. Wā, lā aēk!a paqeyints lāxa
hēyadzowē t!eqa. Wā, laem dzōpas lāx ēwanēqwas ōkūya^éyas
hēyadzowē t!eqa qa ālak!ālēs emxa. Wā, gril^émēsē gwālexs laē
yikūyints yikūya^éyas. Wā, lā t!emak^éeyindeq. Wā, gril^émēsē 30
gwālexs laē hāngalilas lāxa lāgraaasas l!ēsalās legwila qaxs
hēx^ésā^émēlē ha^énēl lāgraal lāxa lāla ts!āwūnx^éida qaxs q!ūnālaēda
hāmats!a ^énēx^é qas lēxamē t!ext!āqxa hēyadzowē t!eqaxs laē
ts!ēts!ēx^éidē grōkūlōtasa t!egadāsa hēyadzowē t!eqa. Wā, hē^émisa
xamagemā^éyē grigegāmēsa grōkūlōtasa t!egadāsa hēyadzowē t!e- 35
qaxs ^énēkaē qas t!ext!aqēq, yixs lāalas begūlida^éyas grōkūlōts
nengūdzōgūxa ts!ēts!enqelaxs laē k!wēladzema. Wā, la^émen
gwāl lāxēq.

Currants.—Wā, gril^émēsē gwāla, laē āx^éēdxa ^éwālasē lōqlwa, qa 1
grāxēsē hānālilxa nāgrē q!ēdzats!ē lēxa^éya. Wā, lā lēk^éemōdxa

¹ *Ribes bracteosus*, Dougl., *Ribes pitulare*, Dougl. Continued from the description of gathering currants.
See p. 209, line 37.

- 3 huckleberry-branches that have been pushed through the baskets,
and she takes off | the skunk-cabbage covering and puts it down,
5 and she takes a mat || and spreads it outside of the basket. | She puts
the large cleaning-dish on the left-hand side of the | currant-baskets.
When everything is ready, she takes | one branch of the currants.
She takes hold of it with her left | hand, and pulls off the berries with
10 her right hand, and || she drops them into the large dish for holding
the cleaned berries. She | continues doing so, cleaning the currants.
When they are all cleaned, she takes her | front-basket, goes down
to the beach in front of her house, and | picks up twelve stones.
When they are all in, | she carries it on her back into the house
15 and || puts it down by the side of the fire. Then she puts the
stones | into the fire; and after doing this, she takes a | square
box and puts it down next to the fire, and also her tongs, which |
she puts down on the floor, and also a large, long-handled | ladle, which
20 she puts next to the square box. || She also takes skunk-cabbage
leaves which were used for covering the berries, cuts out the mid-
ribs, | and, after these have been cut out, she heats them over the
fire. | She continues to do this until they get very brittle. Then she
puts them into a | small dish and breaks them to pieces until they
25 are as fine as | flour. When this is done, and the stones that || she
has put on the fire are red hot, she takes a small steaming-box and |

- 3 LĒlask'ēya'yē gwādemsa qa's ts!ex'īdēq. Wā, lāxaē lāweyōdxa
nāseya'yas k'!ek'!aōk'!wa, qa's āx'alilēq. Wā, lā āx'ēdxa lē'wa'yē,
5 qa's LEP'lāhīlēq lāx L!asalīlasēs nāg'a'yē q'lēdzats!ē lēxa'ya. Wā,
hēlat!a ha'nēla 'wālasē k'īmidsats!ē lōq!wē gemixanāhīlasa nāg'a'yē
q'lēdzats!ē lēxa'ya. Wā, g'il'mēsē gwālemgralīlēxs laē dāx'īdxa
'nemts!aq!exlā q'lēsenā, qa's dāx!ayēx yīs'x'enasē yīsēs gemxōl-
ts!ānā'yē. Wā, lā x'ik'ālaxa q'lēsenasēs hēlk'lōts!ānā'yē, qa's lā
10 k'lāts!ōts lāxa k'īmts!ālasē 'wālas lōq!wa. Wā, āx'sā'mēsē hē
gwēgilaxs k'īmtaaxa q'lēsenā. Wā, g'il'mēsē 'wīlaxs laē āx'ēdxa
nauaagem lēxa'ya, qa's lā lents!ēs lāx L!ema'isasēs g'ōkwē qa's
lā xē'x'uts!ōtsa g'āgiwāla t!ēsem lāq. Wā g'il'mēsē 'wīlts!āxs
g'āxaē ōxlōsdēselāq qa's lā ōxlaēlelāq lāxēs g'ōkwē, qa's lā ōxla-
15 nōlīsas lāxēs legwīlē. Wā, hēx'īda'mēsē xē'x'welts!ālaq, qa's lā
xē'x'ulēndālas lāxēs legwīlē. Wā, g'il'mēsē gwālexs laē āx'ēdxa
k'!īmyaxlā, qa's g'āxē hānōlīsas lāxēs legwīlē lē'wis ts!ēslāla. Hē-
emxat! āx'ētsō's, qa g'āxēs k'ādila. Wā, hē'misa 'wālasē g'ilt!ex-
lāla k'āts!ēnaqa āx'ētso's, qa g'āxēs g'enālīlxa k'!īmyaxlā. Wā, lā
20 āx'ēdxa ts!ēts!ak'ēyēx'dās k'!ek'!aōk'!wa qa's k'!axālēx t!ent!enxē-
dzā'yas. Wā, g'il'mēsē 'wīlāxs laē pex'īdēq lāxēs legwīlē. Wā
āl'mēsē gwāl pex'aqēxs laē ālak'lāla la tsōsa. Wā, lā āxts!ōts lāxa
lālogūmē, qa's tsōselgendēq. Wā, āl'mēsē gwālexs laē yō la gwēx'sa
qūxēx. Wā, g'il'mēsē gwālexs laē mēmēntsemx'īdēda t!ēsemē
25 xē'x'ulālālēs lāxa legwīlē. Wā, lā āx'ēdxa ānā'yē q'!ōlats!ā, qa's

pours some water into it, until it is half full. She puts it down | be- 26
 tween the square box and the fire. Then she takes the large | long-
 handled ladle, dips it into the currants, and pours (them) | into the
 square box; and when one-half of the currants are in the box || one- 30
 half are still in the large dish containing the cleaned berries. |
 Then she takes her tongs, picks up the red-hot stones, | and dip them
 quickly into the water in the steaming-box and | puts them into the
 currants. She puts in six red-hot | stones. Then she dips more of the
 cleaned currants with her large || long-handled ladle out of the dish 35
 containing the cleaned currants | and puts them over the red-hot
 stones. She only | stops when they are all in. Then she again takes
 her tongs and again picks | up red-hot stones, which she first puts
 into | the water in the steaming-box, and she puts these on the
 currants. || She only stops when six stones have been put in. | Then 40
 she takes a mat and covers over the currants that she is steaming. |
 She leaves them this way all day and all night. Then the woman |
 goes into the woods looking for broad skunk-cabbage leaves; and
 when she has found some, | she breaks off the broadest leaves. ||
 When she has many of these, she digs up spruce-roots, which she | 45
 splits in two and which she ties in the middle. When this is done,
 she carries | everything home and puts it down at the left side of the

gūxts!ōdēsa 'wāpē lāq qa negōyoxsdalēs. Wā, lā hanagōts lāx 26
 āwāgawa'yasa k'limyaxlā lē'wa legwīlē. Wā lā āx'ēdxā 'wālasē
 g'ilt!exlāla k'āts!ēnaq qa's tsēqēs lāxa q'lēsēna qa's lā tsēts!ālas
 lāxa k'limyaxlā. Wā, g'il'mēsē nexsēda q'lēsēna la tseyādzems
 lāxa k'limyaxlā lē'wa grēts!ā lāxa k'indēgwats!ē 'wālas lōq!wa, 30
 laē āx'ēdxēs ts!ēslāla qa's k'lip!ēdēs lāxa x'ixsemāla t!ēsēma,
 qa's lā hanax'wīd hāpstents lāx 'wābets!āwasa q!ōlats!ē, qa's
 lā k'lip!eqas lāxa q'lēsēna. Wā, la q!el!esgema x'ix'exsemāla
 t!ēsēm lā k'lip!gēmsēq. Wā, lāxaē ēt!ēd tsēx'ēitsa 'wālasē g'il-
 t!exlāla k'āts!ēnaq lāxa lex'ts!āla k'indek' q'lēsēna, qa's lēxat! 35
 tsēk'eyints lāxa la āxeqelaxa x'ix'exsemāla t!ēsēma. Wā, āl'mēsē
 gwālexs laē 'wī'la. Wā, lāxaē ēt!ēd āx'ēdxēs ts!ēslāla, qa's k'lip!ē-
 dēs lāxaaxa x'ix'exsemāla t!ēsēma, qa's lēxat! g'āg'alasila hāpstents
 lāx 'wābets!āwasa q!ōlats!ē. Wā, lā k'lip!ek'as lāx ōkūya'yasa q!ē-
 sēna. Wā, āl'mēsē gwālexs laē 'wī'lēda q!el!esgemē t!ēsēma. Wā, 40
 lā āx'ēdxā lē'wa'yē qa's 'nāxūmdēs lāxa q!ōlase'wasa q'lēsēna. Wā,
 āx'sā'mēsē hē gwaēlxa 'nāla lē'wa gānuulē. Wā, la'mēsēda ts!ēdāqē
 lāxa āl!ē ālāxa āwādoxlowē k'lek!aōk!wa. Wā, g'il'mēsē q!āqēxs
 laē p!ap!ōx'weqewaxa āwādoxlowē lāxa k'lek!aōk!wa. Wā,
 g'il'mēsē q!eyōlexs laē lāp!idxa l!ōp!ek'asa ālēwasē, qa's pak!ex- 45
 sendēq qā's yū'ōyodēs lāq. Wā, g'il'mēsē gwālexs g'āxaē gēmxē-
 laq, qa's lā nā'nak' lāxēs g'ōkwē, qa's lā gēmxēnōlīsas lāxēs lē-

48 fire. | Then she takes her husband's crooked knife and | sits down
 where the skunk-cabbage leaves have been placed. She cuts up
 50 the || tying of the spruce-roots which have been split in two, takes
 hold of a | leaf of skunk-cabbage, and she cuts off the mid-rib, so
 that it is the same | thickness in the middle and at the edges, then |
 she takes hold of another one and she does the same as she did with
 the | first one. She continues doing this with the others; and ||
 55 when all have been finished, she heats them by the fire; and when |
 they are soft and thin, she puts them down on a mat. She does | the
 same with all of them. When they are all done, she takes | the
 drying-frames, the same ones that were used for the salal-berry
 cakes, | and she also uses the same cedar measure which she used
 60 for || mixed elderberry and salal-berry cakes. She takes the four |
 cedar-sticks, and puts them on the drying-frames, and she also | takes
 a large horse-clam shell and puts it down. | Finally she takes off the
 mat that has been spread over the steaming-box | in which the cur-
 65 rants are. She takes up another medium-sized || dish and puts it on the
 corner of the square box. She takes the | large shell and skims off the
 juice of the boiled currants, | since the boiled berries have all gone
 down in the | juice. She skims the juice into the dish which she
 placed on the corner of the box; | and she does not stop until the

48 gwīlē. Wā, lā āx'ēdex xelxwāla k'lāwayosēs lā'wūnemē, qā's lā
 k'lwag'alil lāx gemxēlasasa k'lek'laōk'wa. Wā, lā t'lōts'lēndxa
 50 yīlōyoyē pāk'lexsaak' l'lōp'lexsa ālēwasē. Wā, lā dāx'īdxa nemxxa
 k'lek'laōk'wa, qā's xelxwālēx t'lēnt'lēnxedzā'yas, qā 'nemēs wā-
 gwasasa negedzā'yē lē'wis ēwūnxā'yē. Wā, g'il'mēsē gwālexs lāē
 ēt'lēd dāx'īdxa 'nemxs qā's ā'mēxat! hē gwēx'īdeq lāxēs gwēx'ī-
 daasdāxēs g'ilx'dē āxsē'wa. Wā, āx'sā'mēsē hē gwēg'ilaxa wāōkwē.
 55 Wā, g'il'mēsē 'wī'laxs lāē pex'īdeq lāxēs lēgwīlē. Wā, g'il'mēsē
 lēndēdzōx'wīda, lāē pagēdzōlilas lāxa lēbīlē lē'wa'yā. Wā, lā 'nā-
 xwaem hē gwēx'īdxa wāōkwē. Wā, g'il'mēsē 'wī'laxs lāē āx'ēd-
 xa k'litk'lēdēsē, yīxaax k'litk'lēdēsēlasēxa negūdzwōē t'lēqa.
 Wā, lāxaē hēm menyayosēda k'lwaxlāwē, yīxēs menselāxa ts'lē-
 60 ts'lēngēla nek'lūla. Wā, hē'mīs āx'ētsō'sēda mōts'laqē menyayowē
 k'lwaxlāwa, qā's gēdzōlilēs lāxa k'lek'litk'lēdēsē. Wā, lāxaē
 āx'ēdxa 'wālasē xālaōtsōx met'lana'yēx qā's g'āxē g'ig'alilas.
 Wā, lawēsīlē āxōdxa lē'wa'yē lēpēmālītsa k'līmyaxlā q'lōla-
 ts'lēxa q'lēsēna, qā's g'ig'ālilēs. Wā, lā āx'ēdxa ōg'h'la'mē hēla
 65 lōq'wa, qā's k'ag'āgēndēs lāxa k'līmyaxlā. Wā, lā dāx'īdxa
 'wālasē xālaēsa, qā's āx'wīdōxa saaqasa q'lēsēnaxs g'āxaē q'lō-
 kūyēxa q'lōlkwē q'lēsēnaxs lāē wūndzēsēs bamaōsē lax āwabā'yasa
 saaqē. Wā, lā āx'tslālas lāxa lōq'wē la hāng'āgēxa k'līmyaxlā.
 Wā, āl'mēsē gwālexs lāē lēmōkwa q'lōlkwē q'lēsēna. Wā, g'il-

boiled currants are dry. When || this is done, she takes the tongs, 70
 with which she searches for the stones | that are still in the bottom
 of the box. | She takes out the stones and puts them down by the
 side of the fire. When | all the stones have been taken out, she takes
 a small dish into which she puts the | powdered skunk-cabbage, and
 she empties it into the boiled || currants. When it is all in, she takes 75
 her tongs and | stirs it; and she only stops stirring when it is all |
 mixed. Now the boiled currants are thick. When she has | done so,
 she takes the heated skunk-cabbage leaves and spreads them | on
 the drying-frame along the whole length. After || doing so, she takes 80
 the cedar-stick measures and lays them down on the drying frame, |
 in this way,¹ so that the four measures are at (1). | She takes the large
 shell and dips it into the boiled currants, | and she pours them out
 inside the measures at (1). Then she turns | the shell on its back
 and spreads (the currants). When they are spread all over, ||
 she presses them so that they fill the corners of the mould and | so 85
 that they are pressed close together. After doing this, | she con-
 tinues doing so with the others, when she makes berry-cakes. When
 the | cakes have all been made to the end of the frame, she puts it
 just over the fire; | and after doing this, she takes another drying-
 frame, and || she does the same as she did to the first one when she 90

ēmēsē gwālexs laē āxēdxā ts'ēslāla qa's k'lap!elēs lāxa t'ēse- 70
 maxs hē'maē ālēs xegwēs lāx ōxla'yasa k'limyaxla. Wā,
 laem k'lipūstālaq qa's k'libenōlīselēs lāxēs legwīlē. Wā, g'il-
 mēsē wīlōstēda t'ēsemaxs laē āxēdxā lālogūmē, yix āxts!ewasasa
 q!wēkwē tsewēk^u k'lek!aōk!wa, qa's lā k'lāqas lāxa q'lōkwē
 q'lēsenā. Wā, g'il'mēsē wīlaqaxs laē āxēdxēs ts'ēslāla qa's 75
 xwēt!ēdēs lāq. Wā, āl'mēsē gwāl xwētaqēxs laē ālak!āla la
 lelga. Wā, la'mē la genkēda q'lōkwē q'lēsenā. Wā, g'il'mēsē
 gwālexs laē āxēdxā penkwē k'lek!aōk!wa qa's lebedzodālēs
 lāxa k'litk!edēsē lābendālaq wāsgemasas. Wā, g'il'mēsē
 gwālaqs laē dāx'ēdxā menyayowē k!waxlāwā qa's k'atemgaaale- 80
 lōlē ga gwālēgasa¹ mōts!aqē k!wēk!waxen menyayo lāx (1).
 Wā, lā āxēdxā wālasē xālaēs qa's tsēqēs lāxa q'lōkwē q'lēsenā
 qa's lā tsēdzōts lāx ōts!āwasa menyayowē lāx (1). Wā, nelāla-
 masxa xālaēsaxs laē gwēldzōts lāq. Wā, g'il'mēsē gwēldzōdexs
 laē laqwaq, qa lalanēqwēs lāx ēwūnxa'yasa menyayowē. Wā, 85
 hē'mis qa gwālelē q'lesmenx'wīda. Wā, g'il'mēsē gwālexs laē
 āem hē gwē'nākūlaxa waōkwaxs laē leqaq. Wā, g'il'mēsē lābendē
 leqa'yasēxs laē hēx'idaem lāstōts lāx neqōstāwasēs legwīlē. Wā,
 g'il'mēsē gwālexs laē ēt!ēd āxēdxā nēmxxa k'litk!edēsa. Wā,
 āemxaāwisē neqemg'iltewēxēs gwēg'ilasaxēs g'ilx'dē legedzōtse- 90

¹ See figure on p. 261.

- 91 put the cakes on. | She continues doing this until all the currants have been made into | cakes. After this is done, she takes a mat and spreads it over them, | so that the soot of the fire will not fall on
 95 them | and so that the heat of the fire will go up to it. || They need a strong heat to dry quickly, for the | cakes of currants do not dry quickly. Sometimes it takes three or | even five days to dry them. When they are | dry, she takes down the drying-frames and | places them one on top of another by the side of the fire. When they have
 100 all been taken down, || the woman takes an empty drying-frame and puts it on top of | one with a currant-cake on it. She takes care that the edges are flush | on all sides and at the ends of the two drying-frames. | Then she calls her husband to come and help her turn over
 5 the | currant-cakes; and when her husband comes, the woman || takes one end of the two drying-frames which lie together, | and her husband takes hold of the other end. Both lift them up at the same time, | and they turn them over. Then the currant-cake is turned, | and falls on the empty drying-frame. All the | currant-cakes
 10 and the heated skunk-cabbage leaves fall off together. || When they take off the now empty drying-frame, she puts it down | and peels off the skunk-cabbage leaves that stick to the backs of the | currant-cakes. When the skunk-cabbage leaves have been taken off, | they put (the frames) up where they were before, and they do the

- 91 wa. Wä, â^{mis}ē hē gwē^{nakūlaxs} laē ^ʷwī^{la} legēkwēda q^lēdzēdzowē tēq^{la}. Wä, grī^{mēsē} gwā^{laxs} laē āx^{ēdxa} lē^{ʷa}yē q^as lēbēgⁱⁿ-dēs lāx ēk^{ladza}yas, q^a k^lēsēs lā q^lūbedzodālēda q^lwa^{lobesē} lāq. Wä, hē^{mis} q^a ālak^{lālēs} l^lēs^{alasō}sa l^lēsēg^{ostālāsa} legwīlē, q^a
 95 hā^{laxts}lēs lēmo^{nakūla} q^as k^lēsāē geyōlēnox lēm^xwīdēda q^lēdzēdzowē tēq^a, yīxs ^ʷnāl^{nemp}lēnāē yūdux^{xsēs} ^ʷnāla lō^{xs} lāg^{aaē} lāx sek^{lāp}lēn^{xwa}sēs ^ʷnāla lālem^{wa}. Wä, grī^{mēsē} lēm^x-^ʷwīdēxs laē ^ʷnā^{xwa} lē^{laxoyewa} k^lēk^litk^lēdēsē, q^as g^{āxē} pāpeqewēnēk^{ala} lāxa onā^{lisasa} legwīlē. Wä, grī^{mēsē} ^ʷwī^{laxaxs}
 100 laēda ts^lēdāqē āx^{ēdxa} lōbedzāla k^litk^lēdēsā, q^as lā pagēdzōts lāxa āxdzālāxa q^lēdzēdzowē tēq^a. Wä, lā aēk^{ila} q^a nēnamēn-xalē ^ʷwēn^{xā}yā lē^{wē} ōba^{yasa} mā^{lexsa} k^lēk^litk^lēdēsā. Wä, lā lē^{lālaxēs} lā^{wūnemē}, q^a g^{āxēs} grīwalaqēxs lālē lēx^{alxēs} q^lēdzēdzowē tēq^a. Wä, grī^{mēsē} g^{āxē} lā^{wūnemāsēxs} laē dāben-
 5 dēda ts^lēdāqaxa āpsba^{yasa} pāpeqāla mā^{lexsa} k^lēk^litk^lēdēsā. Wä, lā lā^{wūnemās} dābēndxa āpsba^{yas}. Wä, lā ^ʷnēmāx^{īdēxs} laē wēg^{ilelōdeq}, q^as lēx^{īdēq}. Wä, hē^{mis} la lādzatsa q^lēdzēdzowē tēq^a lāxa lōbedzāla k^litk^lēdēsā. Wä, lā ^ʷnēmāx^{īdaem} lāsa q^lēdzēdzowē tēq^a lē^{wis} āxdzāyaasa penkwē k^lēk^lāōk^{lwa}. Wä,
 10 grī^{mēsē} āx^{alelōdxa} lā lōbedzāla k^litk^lēdēsā q^as lā pax^{ālilas}. Wä, lā qūsālaxa k^lēk^lāōk^{lwāxs} laē k^lūtāla lāx ^ʷwēg^ayasa q^lēdzēdzowē tēq^a. Wä, grī^{mēsē} ^ʷwī^{lāwa} k^lēk^lāōk^{lwāxs} laē xwēlaqōstōd lāg^{aaelōts}. Wä, lā hēemxat^l gwēx^{īdxa} mā^kilāq.

same with the next one; | and after all (the cakes) have been turned over, they spread a mat || over them, and they are left there only one 15 night. Then they are | dry all through. Then she takes down the drying (frames) and puts them down. When they have all been put down, she gathers up the | currant-cakes and puts them in piles of five, | and ties them with soft shredded cedar-bark, as she did with the || cakes of elderberries mixed with salal-berries when they were 20 tied into bundles, and about which I talked before. | She also puts them into a dry small box which she keeps | not too far from the fire of the house, so that | the heat of the fire strikes it, for the currant-cakes get damp easily, | unless they take good care of them and if they do not know how to treat them. || That is all about this. | 25

Viburnum-Berries.—While¹ (the man) is carrying in (the berries), 1 his wife goes up the beach, | and the man goes aboard the canoe | to get driftwood. Meanwhile his wife eats. | The husband does not stay away long before he comes back; and as soon as || he reaches the 5 beach, he backs up the stern of his small canoe and | goes ashore. He throws ashore the driftwood that he brought; and when it | is all out, he carries it up on his shoulder into his | house, and he throws it down at the place where he intends to build the fire | to cook the viburnum-berries. As soon as all the wood has been carried up, he

Wā, g'il'mēsē 'wīla lā lēnkūxs laē ēt'lēd lēbēg'intsā lē'wa'yē lāx
ēk'ladzē'yas. Wā, 'nemxsa'mēs la ganōlē hēx'demas gwāla- 15
laxs laē ālak'lāla lā lēm'x'wīda. Wā, lā lēlaxōdxa k'lēk'litk'le-
dēsē, qas pax'alilelē. Wā, g'il'mēsē 'wīl'galilexs laē q!ap'lē'idxa
q'lēq'lēdzedzowē t'eqa, qas pāpeqōdalēq, qas sēsēk'laxsagālēs.
Wā lā yaēltsemasa q'lōyaakwē k'ādzek' lāq, lāx gwālaasasa ts'lē-
ts!enqela negūdžōxs laē yaēltsema kwaxen g'il'x'dā gwāgwēx's'alasa. 20
Wā, lāxāē hānts'ōyo lāxā pēx'tsewakwē xaxadzema, qas lā hāng'a-
lilem lāxā k'lēsē xēnlela qwēsāla lāxā legwīlāsa grōkwē, qas lāg'a-
aasēsa l'lēsalāsa legwīlē, qaxs ālak'lālaē dēlnak'a q'lēdzedzowē
t'eqaxs k'lēsāē aēk'ilasē'wa yīsa k'lēsē q'lālela gwēg'ilasāq.
Wā, laem gwāla. 25

Viburnum-Berries.—Wā,¹ g'il'mēsē 'wīlōsdēsa laē lāsdēsē genemas, 1
wā, lā lāxsa begwānemaxa t'ēldzēlalats'lēx'dē xwāxwagūma, qas
lā q'lēxats'lēnox's lāxā q'lēxalē. Wā, la'mē l'lēxwa genemas. Wā,
k'lēst'la ālaem gāla xs g'āxāē aēdaaqē lā'wūnemas. Wā, g'il'mēsē
g'āxalixēxs laē alaxlax'idxēs q'lēxats'lē xwāxwagūma, qas laltā- 5
wēxs laē sep'ūltālx'idxa q'lēxalē q'lēxānēms. Wā, g'il'mēsē
'wīlōltāxs laē yīlx'ūsēlēlx'īdeq, qas lā yīlgwēlēlaq lāxēs
grōkwē, qas lā yīlx'walīlas lāxēs gwr'yō, qas lēx'walīlaslēx
l'lobaslasa t'lēsē. Wā, g'il'mēsē 'wīlōsdēsēxs laē xāmax'īda-

¹Continued from p. 218, line 44.

- 10 [himself] goes || and takes a basket, goes down to the beach, | picks up stones, and puts them into the basket. He puts in as many as he can | carry. Then he stops putting them in and carries them in one hand | up the beach into his house. He puts | them down at the place where he intends to work at the unripe viburnum-berries.
- 15 When || he thinks there are enough stones, he stops. | You know already everything about the ways of building a fire to heat | stones, for there is only one way of heating stones for steaming | and for heating water for steaming. The | man has to go out to get drift-wood and stones || for this purpose, because his wife is working at the viburnum-berries. When he has finished building the fire, | he puts on the stones, but he does not light the fire under them. Then | the man goes to help his wife, who is sitting by the side of the mat on which he has poured | out the viburnum-berries; for the woman does that first after she | has eaten, after coming home. She goes
- 25 and spreads a new mat, || takes the large berry-basket, and | pours the viburnum-berries on the mat. She does the same | with the front-basket and with the medium- | sized basket. Now her baskets are empty. | Then she takes the smallest basket, the front-basket, ||
- 30 and puts it down on her left-hand side. She sits down next to the | mat on which the viburnum-berries are, and she takes a bunch of | berries and picks the berries off the stems, and she puts them into

- 10 EMXAAXS laē āxēdxa lexāyē, qa's lā lentslē's lāxa L'ema'sisē, qa's lā xex'tslālasa t'lēsemō lāxa lexāyē. Wā, ā'misē gwānāla, qa's lākwēsēxs laē gwāl xex'tslālaqēxs laē k'loqūlisāq, qa's g'āxē k'lox'wūsdēsēlaq, qa's g'āxē k'loq'wōlēlaq lāxēs g'ōkwē. Wā, lā k'lox'walilas lāxēs t'lāts!ēltsē'saslaxa k'lelx'ē t'elsa. Wā, la'mē
- 15 hēx'idaem gwālēxs laē k'ōtaq laem hēlalēs xegwānemō t'lēsema. Wā, laemlas 'nāxwa q'lālelax gwēg'ilasasa lā leq'wēlaxa tslāts!el-q'waaslaxa t'lēsemō qaxs 'namilāla'maē gwayilālasa lāxa nek'alē lē'wa q'lōlāxēs q'lōlasōlaxs laē tslāts!elq'waxa t'lēsemē. Wā, hēem lāg'ilas hēx'sāem la ēaxelēda begwānemaxa q'lēxalē lē'wa t'lēsemāxs
- 20 laē genemas ēaxelaxa t'elsē. Wā, g'il'mēsē gwāl'alila leq'wāxs laē mōkūyālaxa t'lēsemāxs k'lē'smaē mēnabewakwāxs laēda begwānemō g'ōx'wīdxēs genemāxs laē k'lūnxēlilxa lē'wa'yē la qebedzā-lilatsa t'elsē, yīxs hē'maē g'il āx'ētsō'sa tslēdāqaxs g'ālaē gwāl l'lexwāxs g'ālaē g'āx nā'nakwāxs laē āxēdxa eldzowē lē'wa'ya, qa's
- 25 lēp'lālilēq. Wā, lā āxēdxa 'wālasē nāgrē t'ēlts'lāla lexā'ya, qa's lā qebedzōtsa t'elsē lāxa lēbēlē lē'wa'ya. Wā, lāxaē hēemixat! gwē-x'ēdxa nanaāgemē lexā'ya. Wā, lāxaē hēem gwēx'ēdxēs hēlō-māgemē lexā'ya. Wā, la'mē 'wīla lā lōpēmts'lāwa laelxa'yas; wā, lā āxēdxa āmāyagā'yāsēs laelxa'yēxēs nanaāgemē lexā'ya,
- 30 qa's hāng'alilēs lāxēs gemxagawalilaxs laē k'lūnxēlilxa t'eldzēdzāla lēbēlē lē'wa'ya. Wā, lā dāx'ēdxa nēxlāla t'elsa, qa's k'lūlpālēxa t'elsē lāxēs t'eldzanowē, qa's lā k'lats'lālasa t'elsē lāxa nanaāgemē.

the small basket. | She throws the stems down on the right-hand 33
side. In | this way her husband helps her; and as soon as they have
picked off all the || berries, the man lights the fire under the 35
place where he is about to heat | the stones. As soon as it burns,
he takes the high | steaming-box and puts it down by the side of the
fire. He | takes two large water-buckets and goes to draw fresh
water; | and as soon as he comes carrying a bucket of fresh water in
each hand, || he goes to the place where the steaming-box is standing, 40
and pours the water into it. | There are only two buckets of water
poured in. | That is sufficient for the high steaming-box. After he
has done so, | he takes the basket for holding the berries, puts it next
to the | steaming-box, and he takes the long tongs || and the water- 45
bucket and puts them down. Then he goes to draw | fresh water,
which he places between the steaming-box and the fire. | The red-hot
stones are to be dipped into this water. When it is all there, he |
takes an empty oil-box and puts it down. Then | he draws some
more water in another || large bucket. When he comes back, he 50
pours the water into the | empty oil-box and washes it out. After
doing so, he | goes and puts it down where it is to be left until winter
comes; | however, he has poured away the dirty water with which
the box has been washed out. | As soon as this is done, and when he

Wä, lä ts!eqelasa t!eldzanowē lāxēs hēlk!ōtagawalilē. Wä, hē⁴mis 33
la g'ex^uwidaats lā⁴wūnemasēq. Wä, g'il⁴mēsē 'wī⁴la la klūlbekwa
t!elsaxs lāē mēnābōdēda begwānemaxēs gwālclēx-dēda ts!āts!e- 35
q!waaslaxa t!ēsēmē. Wä, g'il⁴mēsē x'iqōstāxs lāē āx⁴ēdxa lāwats!ēxa
yix^usemē q!ōlats!ä, qā^s g'āxē hānōlilas lāxa legwīlē. Wä, lāxaē
āx⁴ēdxa mältsemē āwā naengats!ä, qā^s lā tsēx⁴idex 'we⁴wāp!ema.
Wä, g'il⁴mēsē g'āx wāx⁴senkūlaxa 'wī⁴wābets!āla naengats!ēxs lāē
hē⁴nākūlaems laxa yix^usemē q!ōlats!ä, qā^s lā gūqāsasa 'wāpē lāq. 40
Wä, laem maltsema naengats!ē qōqūt!axa 'wāpē gūxts!ōyosēxs
lāē hēlats!āwa yix^usemē q!ōlats!ēxa 'wāpē. Wä, g'il⁴mēsē gwalexs
lāē āx⁴ēdxa k'loxstanowē lexāxa t!elsē, qā^s g'āxē hānōlilas lāxa
yix^usemē q!ōlats!ē. Wä, lāxaē ēt!ēd āx⁴ēdxa g'ilt!ē k'!lplāla qā^s
g'āxē k'at!ālilas. Wä, lā āx⁴ēdxa nāgats!ē, qā^s lā tsēx⁴id lāxa 45
'we⁴wāp!ēmē, qā^s g'āxē hānagōts lāxa q!ōlats!ē lē⁴wa legwīlē
qā^s hābasxēs k'!lplāla. Wä, g'il⁴mēsē 'wīlgalilexs laēda begwā-
nemē āx⁴ēdxa dengwats!ēmōtē, qā^s g'āxē hāng'alilas. Wä, lā
ēt!ēd lā tsā lāxa 'wāpē. Wä, laem hē tsayats!ēsāda 'nemsgemē
'wālas nagats!ä. Wä, g'il⁴mēsē g'ax aēdaqaxs lāē gūxts!ōts lāxa 50
dengwats!ēmōtē qā^s ts!oxūg'indēq. Wä, g'il⁴mēsē gwalexs lāē
hāng'alilas lāxēs hēmenēlaslē ha⁴nēlal lālaal lāxa lāla ts!āwūn-
x⁴ēdel, yixs hālal gūqōdxa nēqwa 'wāpa yixs tsōxūg'indayāsēq.
Wä, g'il⁴mēsē gwalexs lāē dōx⁴walelaqēxs hē⁴maē menmentsemx⁴i-

55 sees that the stones are red-hot, || he takes his long tongs, | puts the end into the bucket with water which stands between the | steaming box and the fire, and, when the end of the tongs is wet, he picks the | red-hot stones out of the fire and puts them into the steaming-box; he | continues doing this with the other red-hot stones; and when ||
 60 the tongs catch fire at the end, he puts the end into the | bucket of water. The man is careful that | the water does not boil up, for he only wants it to be real hot. | When it has nearly come to a boil, he stops putting stones into it. | Then he takes the front-basket, which is
 65 now filled with viburnum-berries, || and pours the berries into the cooking-basket. Then (the woman) | fills the front-basket with more berries, which are in the | medium-sized swallowing-basket, and she pours these too into the cooking-| basket. When it is nearly full, she stops. Then the man takes hold of the | handles of the cooking-basket and puts
 70 it || into the hot water in the steaming-box. The woman watches | it carefully while it is covered with water, for (the berries) must not be cooked too long. | She takes it out of the hot water every now and then, and watches it. | When (the berries) all turn red, they are at once | taken out and poured into the empty oil-box, ||
 75 which has already been put down at the place where it is to stay

55 dēda t'lēsemē lāx legwīlas. Wā, lā dāx'ēdxēs g'ilt'la k'lip'lālaa qa'ēs L'ēnxstendēs ōba'yas lāxa 'wābets'lāla nagats'lē hanagawālīxa q'ōlats'lē lē'wa legwīlē. Wā, g'il'mēsē la k'lūnxbalaxs laē k'lip'lits lāxa x'ix'exsemāla t'lēsema, qa'ēs lā k'lipstents lāxa q'ōlats'lē. Wā, lā hanāl hē gwēg'ilaxa waōkwē x'ix'exsemāla t'lēsema. Wā, g'il-
 60 'naxwa'mēsē x'ixbax'ēdē ōba'yas k'lip'lālaas laē L'ēnxstents lāxa 'wābets'lālilē nagats'lā. Wā, la'mē q'lāgemalēda begwānemē qa k'lēsēs medelx'wīdēda 'wāpē qa ā'mēs ālak'lāla ts'elx'usta. Wā, g'il'mēsē elāq medelx'wīdexs laē g'wāl k'lipstālasa t'lēsemē lāq. Wā, lā āx'ēdxa nanaāgemē hexa'ya, yīxs laē qōt'lalālīxa t'lēse,
 65 qa'ēs lā gūqāsasa t'lēse lāxa k'lōxstanowē hexa'ya. Wā, lānaxwē ēt'lēd k'lāsasa t'lēse lāxa nanaāgemē hexa'yaxa k'lōts'lāwaxa hēlomagemē hexa'ya, qa'ēs lā ēt'lēd gūqāsas lāxa k'lōxstanowē hexa'ya. Wā, g'il'mēsē elāq qōt'laxs laē g'wāla. Wā, lā dāg'aalela lāx k'lēk'lak'ogwaasasa k'lōxstanowē hexa'ya, qa'ēs lā k'lōxstents
 70 lāxa ts'elx'usta 'wāp q'lōts'lāxa q'ōlats'lē. Wā, lā lōmāx'ēd q'lāq'lalalaqēxs laē hānendzēsa, qa k'lēsēs hāx'seq'la L'ōpalaēna'yas. Wā, la'mē yāla k'lōx'wūstendeq lāxa ts'elx'usta 'wāpa, qa'ēs q'lāq'lalalēq. Wā, g'il'mēsē 'naxwa la L'lālex'semix'ēdexs laē hēx'idaem k'lōx'wūstendeq, qa'ēs lā gūxts'lōts lāxa dengwats'lēmōtaxs laē
 75 g'walil hā'nēl lāxēs hēmenē'laslē hā'nē'las lālaal lāxa ts'lāwūnxla.

until winter. | As soon as the cooking-basket is empty, (the woman) 76
pours | in more raw viburnum-berries; and when it is full, she puts it
down by the side of the | steaming-box, and she puts a few more
red-hot stones | into it. When (the water) nearly boils up, she
puts || the cooking-basket in, and watches it until they | get red or 80
sometimes whitish yellow. Then they are | done. When they have
that color, they are taken out, and | the woman then goes and pours
them into the empty oil-box. When four | basketfuls (of berries)
have been poured into the empty oil-box, || she takes another empty 85
oil-box, washes | it out, and, after doing so, she puts it down along-
side of one that has been filled with | viburnum-berries; and she pours
in also four | basketfuls of steamed viburnum-berries. Sometimes | a
couple will put up as many as ten oil-boxes full of viburnum-berries, ||
when they have a strong desire to do so, for they help each other 90
when they wish to have | many oil-boxes full of viburnum-berries.
When they are all done, | (the woman) goes to draw fresh water in a
large bucket, and | four bucketfuls are poured into each of the oil-
boxes containing steamed viburnum-berries. | When water has been 95
poured into all of them, they || take a board and lay it as a cover on
top of the oil-boxes containing the berries. | They keep it there until
the winter, | when the people will have a winter ceremonial. That
is all about this. |

Wä, g'il'mēsē la löpts!āwēda k'!ōxstanowē lexā'yaxs laē ēt!ēd gūx- 76
ts!ōtsa k'!ilx'ē t!ēls lāq. Wä, g'il'mēsē qōt!axs laē hānōlilas lāxēs
q!ōlats!ē, qā's xāl!EX'ēidē k'!ipstā!ax'ēitsa x'ix'EXSEMāla t!ēsem
lāq. Wä, g'il'EMxaāwisē elāq medelx'wīdEXs laē k'!ōxstentsa
t!ēts!āla k'!ōxstanowē lexā lāq. Wä, laEMxaē q!āq!alālaq qa 80
L!āl!EX'EXSEM'ēidēs Lō'xs 'emlx'deēlēqālaē lENxēda waōkwaxs laē
L!ōpa. Wä, g'il'mēsē hē gwēstōx'wīdEXs laē k'!ox'üstendeq, qā's
lā gūxts!ōts lāxa dengwats!emōtē. Wä, g'il'mēsē lā mewēxla
qōqūt!ēda k'!ōxstanowē lexā, la gūxts!ōyosēxa dengwats!ēmotaxs,
laē ēt!ēd āx'ēdxa ōgū'la'maxat! dengwats!emōta, qā's ts!ōx'wū- 85
g'īndēq. Wä, g'il'mēsē gwālexs laē hāngogwalilaq LE'wa lā hēlats!ā
t!ēlyats!ē dengwats!emōta. Wä, lāxaē gūxts!ōtsa mowēxa k'!ē-
k'!oxstanowē laelxē q!ōlk' t!ēls lāq, yīxs 'nāl'nEMpl'ENaē
NEqasgēmē dengwats!emōtē t!ēlyats!āsa ha'yasek'āla, yīxa lā-
k'!wēmasas nāqā'yē, qā's g'āwālap!aaxs 'nēk'āē qa q!ēxlēsēs t!ē- 90
t!ēlyats!ē dengwats!emōta. Wä, g'il'mēsē 'wīla L!ōpaxs laē tsēx'ēid-
xa 'wē'wāp!EMē, yīsa āwāwē naENGats!ā, qā's lē gūqeyīndālāsa
maēmōsgēmē āwā naENGats!ē lāxa 'nāl'nEMsgēmē t!ēlyats!ē
dengwats!emōta. Wä, g'il'mēsē q!wālōts!ewax'usa 'wāpaxs laē
āx'ēdxa 'wādzowē saōkwa, qā's papanaqēs lāxēs t!ēt!ēlyats!ē 95
dengwats!emōta, qa pēpāqēmēs. Wä, laEM ēdzēl!EXa ts!āwūnxla,
qō ts!ēts!ēx'ēidēLē g'ōkūlōtas. Wä, laEM gwāla.

- 1 **Crabapples.**—The woman takes the large basket, | which is still full of crabapples, and pours these | on the mat at the same place where the first lot were poured out. | She does this with all of them,—
 5 the medium-sized basket and the || front-basket. When they are empty, she puts them down all around | the crabapples which she had poured on the mat. After this is done, | she sits down on the right-hand side of the basket in the front corner, and | her husband sits down at the right-hand side of the medium-sized basket. | The
 10 baskets are on the left sides of the || woman and her husband who are sitting down. Then they take up each a bunch | of crabapples and pinch off the stems of the crabapples | with the right hand. With the left they hold the | crabapple-stems, which are in bunches; and when the crabapples have been picked off, | the woman puts the
 15 cleaned crabapples into the front-basket, || and her husband puts the cleaned crabapples into the | medium-sized basket. They continue doing this while they are cleaning them; | and when the baskets have been filled, they pour them | into the large basket. They only |
 20 stop pouring them into the large || basket when it is very full. Then the woman takes a | large dish and pours into it the clean crabapples and those which | her husband has cleaned; and generally

- 1 **Crabapples.**—Wä, la^mmē äx^ēdēda ts^ledāqaxa nägaē ^éwālas lexa^éya, yixs hē^mmaē ālēs tselx^uts^lälaxa tselxwē, qa^ss güq^leqēsa tselxwē güts^lāq lāxa lāx^ldē gügedzōyosēxa lebelē lē^éwa^éya. Wä, la^mmē ^énāxwaem hē gwēx^éidxa hēlomāgemē lexa^éya lē^éwa nā-
 5 naāgemē lexa^éya. Wä, gīl^mmēsē lā lōpemts^lāxs laē hānē^éstalas lāxa tselxwē lā k^ladzālilaxa lē^éwa^éyē. Wä, gīl^mmēsē gwālexs laē k^lwāg^lalil lāx hēlk^lōdenwalilasa nānaagemē lexa^éya. Wä, gāxē lā^éwūnemas k^lwāg^lalil lāx hēlk^lōdenwalilasa hēlomāgemē lexa^éya. Wä, laem gēgemxagawalila la^élxa^éyē lāx k^lūd^zē^élēnā^éyasa ts^lē-
 10 dāqē lē^éwis lā^éwūnemē. Wä, lāx^lda^éxwē dāx^éidxa ^énāl^énemxlāla lāxa tselxwē qa^ss ēp^lexlē māginōdālaxa tselxwaxs laē ēpālaq yisēs hēlk^lōts^lānā^éyē. Wä, lā hē dālayosēs gemxōlts^lānā^éyē lāx tseltselx^umets^lexlā^éyas. Wä, gīl^mmēsē ^éwīlāwa ts^lelxwaxs laē k^lats^lōdēda ts^ledāqasēs k^limta^éyē tselx^u lāxa nānaagemē le-
 15 xa^éya. Wä, lāla lā^éwūnemas hē k^lats^lālāsēs k^limta^éyē tselxwa hēlomāgemē lexa^éya. Wä, āx^usā^mmēsē hē gwēgīlaxs k^limtaa^q. Wä, gīl^mmēsē qōqūtlē k^lēk^līmdats^lāsēxa tselxwaxs laē güxts^lōts lāxa ^éwālasē k^limdegwats^lēxa tselxwē nāg^é lexa^éya. Wä, āl^émēsē gwāl güxts^lālaxa ^éwālasē k^limdegwats^lēxa tselxwē nāg^é
 20 hexāxs laē ālak^lālā la qōt^lla. Wä, lāxāē äx^ēdēda ts^ledāqaxa ^éwālasē loq^lwa, qa^ss lā güxts^lālāsēs k^limta^éyē tselx^u lāq lō^é k^limta^éyasēs lā^éwūnemē. Wä, lā q^lūmāla äx^édxa k^līmyax^lla lō^éxs

she takes a short oil-box or | a high box and pours the cleaned crab- 23
apples into it, | in case she is picking a great many. When all the
crabapples have been cleaned, || the husband of the woman goes to 25
get driftwood, | for it is hard work to prepare crabapples. There-
fore | the man helps his wife. When he gets home from getting |
driftwood, he carries it on his shoulder into the | house, and puts it
down where he is going to build a fire. As soon as || all the drift- 30
wood has been carried in, he puts down two medium-sized logs, |
which will be the side-pieces. Between them he puts small pieces | of
dry driftwood. He places larger pieces of driftwood | crosswise
over the side-pieces for the stones to rest on. When | this is done,
he takes a basket, goes down to the beach, || and puts stones into the 35
basket. | When he thinks he has as many as he can carry, he
carries them on his back up the beach, | and carries them into the
house in which the crabapples are being prepared. | Then he puts
(the basket) down on the wood that is built up for it. | He brings
many stones which he has picked up; and when he has brought in
enough, || he lights the fire under the wood and stones. When | 40
it is burning, he takes an empty oil-box and puts it down along-
side | of the wood and stone in order to heat it. Then he goes and
gets | two large buckets and draws water in them. He | pours the

hāē āx^ētse^ēwa lāwatsa, qā^s gūxts!ālasōsa kīmdēkwē tselywa, 23
yīxs qlēnemaēda tselwānemas. Wā, gīl^ēmēsē ^ēwīla lā kīmdēkwa
tselxwaxs laē hē^{mē} lā^ēwūnemas tsēdāqē lā qlēxaxa qlēxālē, 25
qāxs lāxūmlāēda tselywaxs ēaxelase^ēwaē. Wā, hē^{mēs} lāgīlas
gīwālēda begwānemaxēs genēmē. Wā, gīl^ēmēsē gāxexs qlēxēx-
dāxa qlēxālaxs laē hēx^ēīdaem wēx^ēīdeq, qā^s lā wēgīlelaq lāxēs
gōkwē, qā^s lā wēx^ēalīlaq lāxēs lex^ēwalīlaslē. Wā, gīl^ēmēsē ^ēwī-
lēsdēsa qlēxalaxs laē k^{at}alīlasa ma^ētslaqē hā^ēyāl^ēagīt qlēxala. 30
Wā, hēem kāk^ēedenwa^ēyē. Wā, lā lōlaxōtsa gālastōyowē āme-
ma^ēyastō lem^ēxwa qlēxala. Wā, lā āx^ēēdxa āwāwastāla qlēxala,
qā^s gēk^ēyīndālēs qā t^lāxtlēmasa tlēsemē. Wā, gīl^ēmēsē
gwālexs laē āx^ēēdxa lex^ēa^ēyē, qā^s lā lentslēs lāxa l^ēema^ēisē,
qā^s lā t^laxts!ālasa tlēsemē lāxēs t^lāgatslēxa tlēsemē lex^ēa^ēya. 35
Wā, gīl^ēmēsē gwānala lāx^ēsēxs laē ōxlex^ēīdeq, qā^s lā ōxlōs-
dēselāq, qā^s lā ōxlaēlelaq lāxēs tsātsely^ēsēlatslēlē gōkwa.
Wā, lā ōxleg^ēalīlaq qā^s lā t^lāqeyīndālas lāxēs la gwālīla^ēya. Wā,
lā qlēnemē t^lāganemas tlēsema. Wā, gīl^ēmēsē hēl^ēalē t^lāgane-
masēxs laē tsēnabōtsa gūlta lāxēs t^lēqwapā^ēyē. Wā, gīl^ēmēsē 40
xīqostāxs laē āx^ēēdxa dengwats^ēemotē, qā^s gāxē hānōlīsas lāq
lāxa t^lēqwapā^ēyas, qā ts^ēhēlxsemx^ēīdēs. Wā, hē^ēmis la āx^ēēdaatsēxa
āwāwē ma^ēltsem naengatslē, qā^s lā tsēx^ēīd lāxa ^ēwāp, qā^s lā
gūxts!ālas lāq. Wā, gīl^ēmēsē la negōyoxsdālaxa ^ēwāpaxs laē gwāla.

45 water into the box. When it is half full, he stops. || Then he takes his tongs and puts them down on the floor.¹

(As | soon as this is done, the man takes a bucket and goes to | draw water; and when he comes back, he puts it down between the | empty oil-box and the fire.) Now all | the stones on the fire are red-hot.
 50 Then he || takes the tongs, dips the end into the | bucket, and picks out the red-hot stones. He | dips them into the water so that the ashes that stick on them come off; | and after doing so, he puts them into the water in the steaming-box. | He continues doing this, and
 55 does not stop until || the water really boils up. Then he takes the | rack and puts it into the boiling water. | After doing this, he takes the large basket containing the cleaned crabapples, | puts them on the rack of the one who steams crabapples, | and he also takes the medium-
 60 sized || basket and puts it in, and he also takes the | front-basket and puts it in. | As soon as they are all in, they are covered with hot water. Then | the man takes his tongs and picks up more | red-hot
 65 stones, which he dips into the water, || and then puts them in, so that the water really boils up. | When it is boiling, he takes a rest. | His wife watches the crabapples. She takes a ladle | and dips it into

45 Wā, lāxaē āxēdxēs k'liplālaa, qa g'āxēs k'adēla.¹ . . . Wā, g'ilēmēsē gwālexs laē āxēdēda begwānemaxa nagats!ē, qa's lā tsāxa ēwāpē. Wā, g'ilēmēsē g'āx aēdaaqaxs laē hanāgōts lāxa dengwats!emotē lēwa legwīlē. Wā, laēmē nāxwa la mēmēntsemx'idēda t'ēsemē t'āxlālālēs lāxa legwīlē. Wā, hēmīs lā
 50 dāx'idaatslēxēs k'liplālaa, qa's l'ēnxstendēs lāxa ēwābets!āwasa nagats!āxs laē k'lip!lits lāxa x'ix'exsemāla t'ēsema. Wā, lāxaē hāpstents lāxa ēwāpē, qa lawāyēs k'lwēklūtsemayaq gūna'ya. Wā, g'ilēmēsē gwālexs laē k'lipstents lāx ēwābets!āwasa q'ōlats!āxa tselywē dengwats!emota. Wā, lā hēx'sā gwēgrīlē. Wā, ālēmīsē
 55 gwālexs laē ālak!āla la maemdelqūlēda ēwāpē. Wā, lā āxēdxa k'litk!ēdēsē, qa's lā pāxstents lāxa maemdelqūla ēwāpa. Wā, g'ilēmēsē gwālexs laē āxēdxa ēwālasē k'imdegwats!ē nāg'ē lexa'ya, qa's lā hāndzōts lāxa k'litk!ēdēsasa tsātsely'silāxa tselywē q'ōlase'wa. Wā, lāxaē āxēdxa k'imdegwats!āxa tselywē hēlōmā-
 60 gem lexa'ya, qa's lāxat! hā'nōdzents lāq. Wā, lāxaē āxēdxa k'imdegwats!āxa tselywē nanaāgem lexa'ya, qa's lā hānāgōts lāq. Wā, g'ilēmēsē wīlastaxs laē t'epsemxa ts!ēlx'sta ēwāpa. Wā, lā āxēdēda begwānemaxēs k'liplālaa, qa's ēt!ēdē k'lip!lits lāxa x'ix'exsemāla t'ēsema, qa's lāxat! hāpstents lāxa ēwāpē. Wā, lā xāl!ex'id k'lipstālas, qa ālax'idagēs medelx'widēda ēwāpē.
 65 Wā, g'ilēmēsē ālak!āla la maemdelqūlaxs laē x'ōs'ida. Wā, hēt!alē gēdemas la q'lāq!alalaq. Wā, laēm āxēdxa k'āts!ēnaqē,

¹ Then follows the description of the manufacture of a drying frame, p. 171, line 1, to p. 172, line 27.

the crabapples and feels if they get soft. | When they are soft all through, they are done. Then she || calls her husband to take out the three | baskets with the boiled crabapples. They pour these into 70 the empty oil-box | which has been washed out by the wife of the man, and which is now ready to be placed | where the crabapples are to be kept. They | pour in the steamed crabapples. If they do not boil all the || other crabapples, the woman puts the green cleaned | 75 crabapples into the three baskets, and | her husband puts more red-hot stones into the cooking-box. | As soon as the water boils up, he puts in | the three baskets with crabapples and does the || same as he 80 did before; and after the crabapples have been boiled, | he takes the two large buckets, goes to draw some | water, and pours it on, because he wants to have two- | thirds more water than crabapples. | After he has done this, he takes a short board and puts it on. || He 85 keeps them there until winter comes, when the tribe of the crabapple-owner have a winter ceremony. | Sometimes the chiefs want to give a crabapple-feast, for | this is one of the great feasts of the tribes. | That is all about the cooked crabapples. |

qa's tsēx'idēs lāxa tsēlxwē, qa's p!ēx'wīdē, qa teltelex^usemx' 68
idē. Wā, g'il'mēsē lā teltelex^usemxs laē L!ōpa. Wā, la'mē lē-
lālxēs lā'wūnemē qa's k'!ōx'üstalax'idēxa yūdux^usemē q!ēq!ōlx' 70
ts!āla laelxāxa tsēlxwē, qa's lā gūxts!ālas lāxa ōgū'la'max'at!
la ts!ōxūg'itsō'sa genemasa begwānemēxa la gūwā'ilil ha'nēl lāxēs
hēmēnē'laslē ha'nēlasa tsēlwats!ē dengwats!emōta. Wā, hē'mis la
gūxts!ālatsēsa q!ōlkwē tsēlxwa. Wā, g'il'mēsē k'!ēs 'wī'la q!ōl'idxa
waōkwē tsēlxwa laē ā'ma ts!edāqē xwēlaxts!ōtsa lenlenxsemē 75
k'imdekwe tsēlx^u lāxa yūdux^usemē lā tsētsēlx^uts!ālaxa tsēlxwē la-
alēs lā'wūnemē ēt!ēd k'!ipstālasa x'ix'exsemāla t!ēsem lāxēs q!ōlas-
laq. Wā, g'il'emxaāwisē medelx'wīdēda 'wāpaxs laē k'!ōxstendā-
lasa yūdux^usemē tsētsēlx^uts!āla laelxā lāq. Wā, āemxaāwisē ne-
qemg'itewēxēs g'il'x'dē gwēg'ilasa. Wā, g'il'mēsē 'wī'la la q!ōlkwē 80
tsēlxwasēxs laē āx'ēdxēs āwāwē ma'ltsem naengats!ā, qa's lā tsāxa
'wāpē, qa's lā gūq!aqas lāq. Wā ā'mēsē 'nēx' qa ma'lp!enēs
hē 'waxēda 'wāpē 'waxaasasa tsēlxwaxs laē gwāla. Wā, g'il'mēsē
gwālexs laē āx'ēdxa ts!ats!ets!ax^usemē qa's lā pāqemlīlas lāq. Wā,
laem lālaal lāxa ts!āwūnxla, qō ts!ēts!ēx'idē, g'ōkūlōtas tsēlwadās 85
lōxs k'ilxwase'waasa g'igema'yas tsēlxwēlīlaxa tsēlxwē, yīxs hē-
'maē g'igēxa 'wālasē k'!wēladzemxa q!ēnemē lēlqwālala'yaxa
tsēlxwē. Wā, laem gwāl lāxa q!ōlkwē tsēlxwa.

- 1 **Qōt!xolē.**¹—When she has finished, she takes a dish and | puts the berries into it. Then she takes oil and pours | much of it on. There is more oil than there are berries. | When this is done, she takes a
5 wooden spoon and puts it down next || to her seat. Then she calls her husband and her | children to come and eat the berries; | and when they have all come, the woman gives them spoons; | and after doing so, she takes up the dish with the berries | and puts it before
10 them. Then they all begin to eat the berries. || They eat them with their spoons. | Whoever is not accustomed to eat them drains off the oil to make them dry when | he is eating them, but the berries choke one when they are eaten; | and therefore any one who does not like to eat oil with them must chew them a long time, and | can not
15 swallow them: he just has his mouth full || of berries. But if he is experienced in eating them, he does not take many | berries in his spoon, and he takes much oil, | when he puts them into his mouth; and he does not chew them long | before swallowing, for the oil makes them slippery. After eating the berries, | they do not drink water.
20 and just || go out of the house. They do not drink water for a long time, because they | do not want the oil to rise into their throats. This is one way to do with the berries, when | they are given at a

- 1 **Qōt!xolē.**¹—Wä, g'il'mēsē gwālexs laē āx'ēdxa lōq!wē, qa's k'la-ts!ōdēsa qōt!xolē lāq. Wä, lä āx'ēdxa L'lē'na, qa's kūnq!eqēsa q'lēnemē lāq. Wä, laem hē q'lāgawa'ya L'lē'nāsa qōt!xolē. Wä, g'il'mēsē gwālexs laē āx'ēdxa k'ik'āyemē, qa g'āxēs g'aēl lāx hēme-
5 nē'lasē k'waēlats. Wä, hē'mis la L'lē'lalatsēxēs lā'wūnemē L'ē'wis sāsēmē qa g'āxēs k'lūs'ālila, qa's qōtqwat!ēdēxa qōt!xolē. Wä, g'il'mēsē g'āxda'xūxs laēda ts!ēdāqē ts!awanaēsasa k'āk'ets!ēnaqē lāq. Wä, g'il'mēsē gwālexs laē k'ūg'ililāxa qōtqūdats!ēlē lōq!wa, qa's lä k'ax'dzamōlilas lāq. Wä, hēx'ida'mēsē 'nāxwa qōtqwa-
10 t!ēdxa qōt!xolē. Wä, la'mē yōsasēs k'āk'ets!ēnaqē lāq. Wä, hēem yāg'ilwat qōtqwata x'ats!ālaxa L'lē'na, qa lemōkwēsēxs laē qōtqwat!ēdeq, qaxs ālak!ālaē mekwa lax qōtqwatse'waē. Wä, hēem gēg'ilil wūl'ēm malēkwaqāxa k'iltāsa L'lē'na. Wä, la k'leās gwēx'idaas nex'wīdeq. Wä, hē'mis la āem la qōt!aēl!ē-
15 xālatsēxa qōt!xolē. Wäx'ida ēg'ilwatē, yīxs k'lesāē q'lēs'gema qōt!xolāxs xex'uts!āē lāx k'ats!ēnaqas. Wä, hēt!a q'lēnema L'lē'nāxs laē yōsk'ēdzents. Wä, k'lēst!ē gēg'ilil mālēkwaqēxs laē nex'wīdeq, qaēda L'lē'nāxs tsāx'aē. Wä, g'il'mēsē gwāla qōtqwa-dāxa qōt!xolāxs laē k'les nāgēk'ilāxa 'wāpē. Wä, la'mē āem
20 hōqūwēsa. Wä, la'mē k'les geyōl nāx'ēdxa 'wāpē qaxs gwāq!ē-tāē lēwumsa L'lē'na. Wä, la'mē gwāl lāxa 'nemx'idāla, yīxs hē'maē gwēqūxs laē qōtelag'ila q'lēnemē lēlqwalā'ya lāx gwāla-

¹ This description follows that of the gathering of qōt!xolē (p. 218, line 1, to p. 219, line 39).

feast to many tribes. It is the way | I have described before. I 23
will only talk about it | when they are put into boxes for winter use.
They are just put into || (square) boxes, and the cover is put on and 25
it is tied down. | Then they are put in a cool corner of the house, |
and they are eaten in the way I have just described. | That is all. |

Qōt!xolē mixed with Oil.—When many berries have been picked by 1
the | woman, she asks her husband to get a | high box that does not
leak and to put it down; and then he builds up | the fire and puts
stones into it. There || are very many stones. Then he takes his 5
bucket and goes to draw | a bucketful of water; and when he comes
back, | he puts it down next to the fire. When this is done, he takes
his | tongs and puts them down by the fire. He takes his | oil-box
and puts it down by the fire. When || this has been done, he takes 10
the basket with berries and | puts them down next to his high boxes,
and pours | them in. As soon as (the boxes) are nearly full, he
stops pouring them in. | He continues doing this until the other
boxes are all full. | As soon as (the berries) are all in, he just waits
for the || stones which he put on the fire to be red-hot; and when he 15
sees | that they are getting red-hot, he takes his tongs, | picks up
the red-hot stones, dips them into the | water in the bucket so that

asasen lā q!wē^ēidayowa, yīxa lēx^aaemlen g^wāgwēx^sEX^ēidaasL 23
lāqēxs laē hānkwa qaēda ts!wūnxē, yīxs ā^ēmaē k[!]!āts!ōyo lāxa
xēxetsemē. Wā, ā^ēmēsē la yīkūyīntsōsēs yīkwāyā^ēyaxs laē t!ēmākⁱ- 25
yīntse^ēwa, qa^s lā hāng[!]alilem lāxa wūdanēgwīlasēs g[!]ōkwaxa qō-
dats!ē xēxetsema. Wā, hē^ēmis qōtqwat!ēnēqen lāx^ēdē g^wāgwēx^s-
s^ēālāsa. Wā, laem g^wāla.

L!ākwē qōt!xolā.—Wā, hē^ēmaaxs q!lēnemaē qōdānemasa ts!E- 1
dāqē qōt!xolā. Wā, lā āxk[!]lālaxēs la^ēwūnemē, qa āx^ēdēsēxa lā-
watsaxa ālā la emxa, qa g[!]āxēs hāx[!]hanila. Wā, lā leqwēlax^ēid 5
lāxēs legwīlē. Wā, lā xex^ulālaxa t!ēsemē lāxēs legwīlē. Wā, lā
q!lēnemk[!]as^ēma t!ēsemē. Wā, lā āx^ēdxēs nagats!ē, qa^s lā tsāsa 5
ēnemsgemē nagats!ē lāxa ēwāpē. Wā, g[!]il^ēmēsē g[!]āx aēdaaqaxs
laē hānōlisas lāxēs legwīlē. Wā, g[!]il^ēmēsē g^wālexs laē āx^ēdxēs
k[!]līplālaa, qa^s g[!]āxē k[!]adenōlisas lāxēs legwīlē. Wā, lā āx^ēdxēs
dengwats!ē qa^s g[!]āxē hānōlisas lāxēs legwīlē. Wā, g[!]il^ēmēsē 10
g^wālexs laē āx^ēdxēs qēqot!xōleats!ē laelxa^ēya, qa^s g[!]āxē 10
hānemg[!]alitelas lāx hāx[!]hānē[!]lasasa lēlawatsa. Wā, lā gūxts!ō-
dālas lāxa lēlawatsa; wā, g[!]il^ēmēsē elāq qōt!axs laē g^wāl gūqas
lāq. Wā, lā hēx[!]sāem āwāxats!ā lāxa waōkwē lēlawatsa. Wā,
g[!]il^ēmēsē ēwīlts!āxs laē āem la ēsela qa mēmentsemx^ēidēsa
t!ēsemē xex^ulālalis lāxa legwīlē. Wā, g[!]il^ēmēsē dōx^ēwale- 15
laqēxs le^ēmaē mēmentsemx^ēidēxs laē dāx^ēdxēs k[!]līplālaa, qa^s
k[!]līplīdēs lāxa x[!]ix[!]EXSEMāla t!ēsema qa^s lā hāpstents lāxa

the ashes that stick to them come off, | and puts them into the oil
 20 which is in the oil-box. || He continues doing this, and does not stop
 until the oil in the box begins to boil. | He does not dip out | the
 boiling oil immediately to pour it on the berries in the box, | but he
 takes a large shell of a horse-clam and skims off the | froth floating
 25 on the hot oil. When that is all off, || he takes a long-handled ladle
 and dips it into the hot oil. | Then he pours it on the berries, and he
 does not stop until | the berries are covered by the boiling oil. He
 leaves them there, on the floor of the house, | until the oil thickens.
 He leaves them there for two days to get entirely cooled off. | Then
 30 he takes the boxes containing the berries and the oil and || puts them
 down in a cool corner of the house. After he has put them there,
 he | takes the cover, puts it on, and ties it down. | After he has
 done so, he takes an old mat and | spreads it over them, and there
 they will stay until winter comes. |

1 **Curing Seaweed (1).**¹—A woman inexperienced in working | seaweed
 spreads it out at once on the beach to | dry. Then the seaweed
 that is treated that way is tough. | An experienced woman only takes
 5 the || seaweed out of the canoe, and she takes a mat and | covers it
 over on the beach, after she has piled it up on the beach, | even when
 the day is fine. She does not spread it for a long time, for she wishes |

18 'wābetslāwasa nagats!ē, qa lawāyēs k!wēk!ūtsemayaq gūna'ya.
 Wā, lā k!līpstents lāxa L!ē'nats!āwasa dengwats!ē. Wā, lā hēx-
 20 sāem gwēgilaq. Wā, āl'mēsē gwālexs laē ālak!āla lā maemdel-
 qūlēda L!ē'nats!āwasa dengwats!ē. Wā, k!lēst!a yānag'aala tsēx'īd-
 xa maemdelqūla L!ē'na, qa's lā gūqeyints lāxa qōdats!ē lāwatsa.
 Wā, lā āx'ēdxa 'wālasē xālaētsa met!āna'yē, qa's ax'wīdēxa
 a'āwās ōkūya'yasa ts!elx'sta L!ē'na. Wā, g'il'mēsē 'wī'lāwa
 25 a'āwāxs laē āx'ēdxa tsēx!a, qa's tsēx'īdēs lāxa ts!elx'sta L!ē'na
 qa's lā gūqeyindālas lāxa qōt!xolē. Wā, āl'mis gwālexs laē t!ēpe-
 yēda qōt!xolāxa maemdelqūla L!ē'na. Wā, lā hēx'sāem hāx'ha'nūlē
 qa L!ax'īdēsa L!ē'nāxa la mā'lexsa 'nāla, qa ālak!alēs wūdex'īda.
 Wā, lā āx'ēdxēs L!āgwats!āxa qōt!xolē lāwatsa, qa's lā hūng'a'li-
 30 las lāxa wūdanēgwilasēs g'ōkwē. Wā, g'il'mēsē gwā'alilexs laē
 āx'ēdex yikūya'yas, qa's yikūyindēs lāq. Wā, la'mē t!ēmāk'iyin-
 deq. Wā, g'il'mēsē gwālexs laē āx'ēdxa k!āk!ek!ōbana, qa's
 lepeyindēs lāq. Wā, laem lālaal lāxa ts!āwūn!a hēlgwaēlē.

1 **Curing Seaweed (1).**¹—Wā, g'il'mēsē yā'g'ilwatēda ts!edā'qē a'axsī-
 laxa leq!este'naxs la'ē hē'x'īdaem lex'alīsaq lā'xa L!ēma'isē qa
 lem'x'wī'dēs. Wā, hē'em L!asl'exdzō leq!este'nēda hē gwē'x'ī-
 tse'wē. Wā, g'il'mēsē ē'g'ilwatēda ts!edā'qaxs la'ē ā'em moltō'd-
 5 xa leq!este'nē la'xēs yā'yats!ē. Wā, la āx'ē'dxa lē'wa'yē qa's
 'nax'semli'sēs la'qēxs la'ē q!ap!lēsgemlisa lā'xa L!ēma'isē yixs
 wa'x'maē ē'k'a 'nā'la. Wā, la k!ēs geyol lex'alī'saq qaxs 'nē'k'aē
 qa xas'ī'dēs. Wā, hē't!a la mō'xsē 'nā'lāsēxs la'ē lē't!ēdxa lē'wa'yē

¹ Continued from p. 186, line 21.

it to rot. After it has been in this way for four days, she takes off the mat | cover. Then she takes a drying-rack made for the || seaweed, 10 to dry it on. It is made of broad split cedar, and is | one fathom in length, and three | spans is the length of the four crosspieces. | That is the width of the drying-rack. Then she spreads the seaweed | on it. Now she dries it in the sun and the wind. || Sometimes one woman has 15 ten drying-frames on which | seaweed is drying. When it is a fine | day, she turns the seaweed over at noon, and | in the evening it is entirely dry. When it is dried, | the woman rolls it all up and puts it away in her house. || Now it is rolled up in a mat; and when it is a 20 fine day, | she starts again in her canoe. She is going to get chitons. As soon | as she has many, she goes home.¹ |

After² the men have eaten the chitons, they go out of the house | after they have drunk water. The woman takes the dish from which they have eaten || and puts it down at the place where she is going to 25 work at the seaweed. | Then she takes her small box and puts it down at the place where | the dish is. Then she takes cedar-branches and breaks off the | soft tops and puts them down. Then she takes the cover of her | little box and puts it down on its back. Then she takes the seaweed and spreads || it on the box-cover. She folds it over 30

na'küyēs. Wä, la äx'ē'dxa k'litk'!edē'sēxa hēkwē'lē'mē qaē'da
leq!estē'nē qa le'm'wats yīxa äwā'dzōs xā'yē k!waxlā'wa, lat!a 10
ēne'mp!enk' la'xens ba'lē äwā'sgemasas. Wä, lat!a yū'duxup!enk'
lāxens q!wū'q!wax'tsānā'yēx, yī'xa mō'ts!aqē gayō'lems. Wä,
hē'ē'mis ēwa'dzē'watsa k'litk'!edē'sē. Wä, la lentsō'tsa leq!estē'nē
lāq. Wä, lae'm le'mxwaq la'xa lē'sela lē'wē yā'la. Wä,
lae'm ēne'ne'mp!ena ēneqa'xsēda k'litk'!edē'sē lemō'dzōsa 15
ēnemō'kwē ts!edā'qa lā'xa leq!estē'nē. Wä, g'í'lēmēsē ē'ka
ēnā'lāxs la'ē lē'x'ēidaemxa leq!estē'naxa ēneqā'la. Wä, la le'mx-
ēwīdaem ēna'xwaxa la dzā'qwa. Wä, g'í'lēmēsē lem'x'wī'dexs laē'da
ts!edā'qē lē'x'ēndeq ēwī'la qa's lē g'ē'xaq lā'xēs g'ō'kwē. Wä,
lae'm lē'x'ēnālaxa lē'ēwa'yē. Wä, g'í'lēmēsē ē'ka ēnā'lāxs la'ē 20
ē't!ēd alē'x'ēwīda. Wä, lae'm lāl q!ē'nsax q!anā'sa. Wä, g'í'lēmēsē
lā'la q!ē'nemaxs g'ā'xāē nā'ēnakwa.¹ . . .

Wä,² g'í'lēmēsē gwā'lexs la'ē hō'qūwelsēda q!ē'nsq!asē, yīxs la'ē
gwāl nā'qaxa ēwā'pē. Wä, lēda ts!edāqē äx'ē'dxa ha'maats!ē'x'dē
lō'q!wa qa's lē hā'ng'a'lilaxs la'xēs ē'axe'laxlaxa leq!estē'nē. 25
Wä, la äx'ē'dxēs xā'xadzemē qa's g'ā'xē hā'ng'a'lilas lāx la ha'ne'-
ēlatsa lō'q!wē. Wä, la'xaa äx'ē'dxa ts!ap!a'xē qa's k'oqā'lēx tēltēl-
gūtā'yas qa's äx'ā'lilēlēs. Wä, la äx'ē'dex yikūya'yasa xā'xa-
dzemē qa's ne'l'ā'lilēq. Wä, la äx'ē'dxa leq!estē'nē qa's lebe-
dzō'dēs lā'xa yikūya'yē. Wä, la q!anepi'lā'laq qa ēnemala'sēs 30

¹ Here follows a description of how the chitons are cooked and eaten (see p. 483).

² Continued from p. 484, line 18.

31 so that it is folded the same size | as the box-cover. Then she takes
 a mouthful of the liquid of the | chitons, and she spreads it out again.
 Then she blows water from her mouth over it. | She takes four
 mouthfuls of the dirty water and blows | it on it. Then the seaweed
 35 gets all wet, || and she folds it up again to the size of the cover. |
 Now it is four fingers thick. | As soon as this is done, the woman takes
 the soft tips of | cedar-branches and puts them in the bottom of the
 small box. Then she takes the | seaweed and puts it on the branches;
 40 and she takes more || cedar-branches and lays them over the seaweed.
 When | no more shows, she takes another piece of seaweed and |
 does the same as she did to the first one which is in the | little box;
 and she does not stop until all the seaweed is in the | small box. As
 45 soon as she has finished, she takes a long || rope and ties it around the
 small box. Then she draws the rope tight, | because she does not
 wish the small box to burst open, and she | puts stones on top of it.
 As soon as she has finished, she takes | short boards and measures the
 size of the top of the small box, so | that they fit the corners of the
 50 inside of the small box. Then she puts it down flat || on the seaweed.
 Then she takes up stones and puts them on the | small box containing
 the seaweed; and she does not stop until there is no | room to put
 stones on, for there are | many stones to put on the top of the box

31 k'ō'xwa^εyas lē^εwa yikūya^εyē. Wā, la hā'msgemid lāx 'wā'pālasa
 q'ana'sē qa's ē'tlēdē lēp'ē'dēq. Wā, la selbex^εwi'ts lax āwā'ga-
 'yas. Wā, mō'p'lēna hā'msgemid lā'xa nēqwa 'wā'pa qa's selbex-
 'wi'dēs lāq. Wā, lae'm 'nā'xwaem la lēx^εē'dēda lēq'ēste'naxs
 35 la'ē ē'tlēd k'ō'xwōdēq qa 'nemā'lasēs lē^εwa yikūya^εyē. Wā,
 la'xaē mō'dēn lā'xens q'wā'q'wax'ts'āna'yēx yix wā'gwasas. Wā,
 g'ī'l'mēsē gwā'lēxs la'ēda ts'edā'qē āx'ē'dxa teltel^uba'εyasa
 ts'lā'p'laxē qa's ts'lak'lēxlē'ndēs lā'xa xā'xadzemē. Wā, la āx'ē'dxa
 lēq'ēste'nē qa's āxyī'ndēs lā'xa ts'lā'p'laxē. Wā, ē'tlēd āx'ē'dxa
 40 ts'lā'p'laxē qa's hamelqeyī'ndēs lā'xa lēq'ēste'nē. Wā, g'ī'l'mēs
 k'leō's la nē'lalasēxs la'ē ē'tlēd āx'ē'd lā'xa lēq'ēste'nē qa's
 ā'ēmēxat! 'nēgēltōdxēs g'ī'l'x'dē gwē'g'ilasxa lā'g'rits'lā lā'xa xā'xa-
 dzemē. Wā, a'f'mēsē gwā'lēxs la'ē 'wi'ēts'lāmasxa lēq'ēste'nē lā'xa
 xā'xadzemē. Wā, g'ī'l'mēsē gwā'lēxs la'ē āx'ē'dxa g'ī't'lā de-
 45 nē'ma qa's qex'se'mlēs lā'xa xā'xadzemē. Wā, lae'm lek'lūtelē'da
 dene'mē qaxs gwā'q'ēlaaq yimts'lē'da xā'xadzemē qō xeqū-
 yī'ntsa t'lē'semē lāq. Wā, g'ī'l'mēsē gwā'lēxs la'ē āx'ē'dxa
 ts'lā'ts'lax^usemē qa's 'me'ns'idēs lāx ō'kūya'yasa xā'xadzemē qa
 benbanē'qwēs lāx ō'ts'lāwasa xā'xadzemē. Wā, la pā'qeyints
 50 lā'xa lēq'ēste'nē. Wā, la t'lā'x'ēdxa t'lē'semē qa's lē t'lāqeyindālas
 lā'xa lēga'ts'lē xā'xadzema. Wā, a'lmēsē gwā'lēxs la'ē k'leō's
 la gwa'yak'lālas ē'tlēd la t'lā'x'ālelēda t'lē'semē qaxs la'ē q'lē'-
 nema la t'lāqelālela lāx ō'kūya'yasa lēga'ts'lē xā'xadzema. Wā,

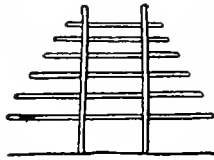
containing the seaweed. | Sometimes they are left this way in the house for one month. || When the woman thinks that the seaweed 55 sticks together, | she takes off the stones when it is a fine day. | Then she takes out the seaweed, which is now one | finger thick. Then she takes it out of the | house and puts it flat on the beach, where it is dry; and || when it is evening, she takes it up and takes it into the 60 house. | Then she puts it back into the small box, and she again | puts cedar-branches between them; and she also puts | stones on it again. She does this four times; and after | she has done so four times, she puts them into a small box, || after she has taken out the 65 cedar-branches and also the | stones on it. Now she only puts on the cover, and the cover is | tied down. Then it is put away. That is all about this. |

Curing Seaweed (2).—They drive into the floor two | poles half a fathom long, and sharp at the ends. Then || they split cedar-wood; 70 and when it is in thin pieces, these are two | finger-widths wide and half a finger-width | thick, and they are a little more than half a fathom long. | Then they take split narrow cedar-bark and tie one end to the pole | standing alongside of the fire, and they do the same

la 'nā'l'nem!ena 'ne'msgemg'ilaxa 'mekū'la hē gwaē'lē lā'xa
g'ō'kwē. Wā, gr'ī'mēsē k'ō'tēda ts!edā'qaq lae'm klūtō'x'wi- 55
dēda leq!este'naxs la'ē t!āqaxōdxa t!ē'semē yīxs ē'k'aēda 'nā'la.
Wā, la āx'wūlts!ō'dxa leq!este'naxs la'ē 'nā'l'nemden lā'xens
q!wā'q!wax'ts!āna'yēx yīx wā'gwasas. Wā, la lā'welsas la'xēs
g'ō'kwē qa's lē pā'x'alīselas lā'xa l!emasisa lā'xa le'm'wēsē. Wā,
gr'ī'mēsē dzā'qwaxs la'ē āx'alī'saq qa's lē laē'las lā'xēs g'ō'kwē. 60
Wā, la'xaē xwē'laxts!ōts lā'xa xā'xadzemē. Wā, lā'xaē ts!ā'ts!e-
krodālasa ts!ā'p!axē laq. Wā, lā'xaa ē't!ēd'emxat! la t!ā'qeyīntsa
t!ē'semē lāq. Wā, la mōp!ena hē gwē'x'īdeq. Wā, gr'ī'mēsē
mō'p!enaxs la'ē gwā'la. Wā, lae'm gr'ē'ts!āyo lā'xa xā'xadzemē,
yīxs la'ē lā'woyewēda ts!ā'p!axē. Wā, hē'mēsa t!ā'gemē t!ē'- 65
sema. Wā, la ā'em la yīkūy'īntsōsēs yīkūya'yē. Wā, la t!e-
mā'k'intse'wa. Wā, la gr'ē'xase'wa. Wā, lae'm gwāl la'xēq.

Curing Seaweed (2).—Wā, lā'xaē dē'x'walēlema malts!a'qē dzo'-
xuma na'q!ebōdē āwā'sgemasas. Wā, la dzō'dzēx'baa'kwa. Wā, la
xō'x'witse'wēda k!waxla'wē qa pe'lspadzōwēs. Wā, la maē'malden 70
lā'xens q!wā'q!wax'ts!āna'yē āwā'dzewasas. Wā, la k!ō'denē wē-
wā'gwasas. Wā, la hāyaxk!ō'dbōdē āwā'sgemasas lā'xens bā'lax.
Wā, la āx'ēdxa ts!exēkwē ts!ēq! denasa qa's yīl'aLe!ōdēs ōba'yas
lāxa la lanā'lēs lā'xa legwī'lē dzō'xuma. Wā, la ē't!ēd hē gwē'x'-
īdxa āpsba'yē. Wā, la q!el!ets!ā'qa xō'kwē k!waxlā'wa la 75

5 at || the other end. There are six split cedar-sticks | tied to the poles in this way:
 seaweed, break it
 are thin and flat,
 80 rack. As soon as
 turned over; and
 taken down from
 placed on dressed deer-skin. Then it is made into a bunch. | A wedge
 is taken, and with it it is beaten as it is | lying on the board on
 the floor of the house. Then it is just like | powder after it has been
 85 beaten, and it is shaken into the || small box. Then a tight cover is
 put on, and it is placed in a | dry place in the house.



When it is done, | they take the
 in pieces, and, when | the pieces
 they hang them over the | drying-
 it is browned by the fire, || it is
 when it is browned again, | it is
 where it had been put, and

Boiled Huckleberries.—The woman goes | to get driftwood after
 she has picked huckleberries, | when she has many and they have been
 cleaned. | She goes herself to get driftwood; and when she gets
 5 home, || she carries it up the beach into the house, and | she throws
 it down. After she has carried in all the driftwood, she takes a
 medium-sized | basket and goes down to the beach in front of her
 house. She | puts stones into it, as many as she can carry. | Then
 10 she carries it on her back into her house || and puts it down. Then
 she continues carrying stones. | When she thinks she has enough,

76 yaē'llala lā'xa dzō'xumē g'a gwā'lēg'a (*fig.*). Wā, g'il'mēsē gwā'-
 lēxs la'ē āx'ētsē'wa leq!estē'nē qā's pa'pex'sālase'wē. Wā, g'il'-
 mēsē la pe'lspe'la g'il'sg'ildedzōxs la'ē gē'x'walelodalayu lā'xa
 lem'udema. Wā, g'il'mēsē la kŭlx'wīdēxs laē 'wī'la lē'x'itse'wa.
 80 Wā, g'il'ēmxaā'wisē la kŭlx'wīdēxs la'ē 'wī'la āxa'maxoyā qā's
 āxdzo'dayuwē lā'xa 'wā'dēkwē. Wā, la q!enē'psemtse'wa.
 Wā, la āx'ē'tse'wēda le'ng'ayowē qā's t!e'l'x'wīdyowē laq'xs
 la'ē āxdzā'lilxa paē'lē saō'kwa. Wā, lae'm la yō gwē'x'sa ts!ō'-
 layōxs la'ē gwāl t!el'xwase'wa. Wā, ā'mēsē la laaxts!ō'yo lā'xa
 85 xa'xadzemaxs laē aemxase'wēs yikūya'yē qā's g'ē'xase'wē lā'xa
 lem'wī'lē lā'xa g'ō'kwē.

1 **Boiled Huckleberries** (Dzēg'ek' gwādem).—Wā, hēm g'il āx'ē-
 tsō'sa ts!edāqa q!ēxalē leqwa, yīxs g'ālaē gwāl k'!elaxa gwāde-
 mē, yīxs q!eyōlaaq. Wā, laemxaāwisē ēk'!egekwa. Wā, laem
 gwālilaxs laē ānēqaxa q!ēxalē. Wā, g'il'mēsē g'āx nā'nakūxs laē
 5 hēx'idaem wēx'wūsdēselaq, qā's lā wēg'ilelaq lāxēs g'ōkwē, qā's
 lā wēx'alilaq. Wā, g'il'mēsē 'wī'losdēsxa q!ēxalaxs laē āx'ēdxa hēla
 lexā'ya qā's lā lents'lēs lāxa l!ema'isasēs g'ōkwē. Wā, lā xē'x'-
 ts!ōdālāsa t!ēsemē lāq. Wā, ā'mēsē gwanāla, qā's lākwēsēxs laē
 ōxlex'īdēq qā's g'āxē ōxlosdēselas qā's lā ōxlaēlelaq lāxēs g'ō-
 10 kwē qā's lā ōxleg'alilas. Wā, lā hanal xeqwaxa t!ēsemē. Wā,
 g'il'mēsē k'ōtaq laem hēlaxs laē āx'ēdxa malts!aqē hāa'yalaq'it

she takes two medium-sized | pieces of driftwood and puts them 12
down as side-pieces at the place where she intends to | build her fire,
and between them she puts kindling-wood. When | the kindling-
wood is level with the two side-pieces, || she takes short pieces of 15
driftwood and puts them crosswise over the side-pieces. | The stones
are to be placed on these. When (the wood) is all on, she puts the
stones on top of it; | and after the stones are all on, she lights | the
fire underneath. When it blazes up, she takes the | huckleberries,
which she is going to cook in a high square box, which she puts down
next to the fire which she has made, and also her || long tongs and a 20
bucket filled with water. She | places the bucket with water next
to the fire, so that it may get warm. | After doing so, she takes
spawn of the humpback-salmon and | puts it down in a dish. She
takes her huckleberry- | baskets and pours the huckleberries into the
high box in which || they are to be cooked. When the box is nearly 25
full, she stops | pouring in huckleberries; and when the stones get
red-hot, | the woman who cooks the huckleberries takes her | tongs,
picks up the red-hot stones, and | dips them into the water in the
bucket, so that the || ashes that stick to them come off. Then she 30
puts them into the huckleberries which she is cooking. | She con-
tinues doing this, and the hot stones sink down | in the berries.
There are not very many stones which she puts in, | when they begin

q'ēxala qa's k'āk'EDENōdēs lāxēs gwe'yō qa's lex'wālilasxēs le- 12
qwēla'yē. Wā, lā āx'ōdālasēs g'ālastayowē lāq. Wā, gr'il'mēsē lā
'nemāk'eyēda g'ālastayowē lē'wa malts!aqē xwēxwālenwa'yaxs
lāē āx'ēdxa ts!elts!ex'stowē q'ēxala, qa's gēk'eyindālēs lāq, qa 15
xe'x'demasa t'ēsemē. Wā, gr'il'mēsē 'wīlg'aaLelaxs lāē xeqūyindā-
lasa t'ēsemē lāq. Wā, gr'il'mēsē 'wīlk'eyindexs lāē menābōtsa
gūlta lāq. Wā, gr'il'mēsē x'iqostāxs lāē āx'ēdxēs dzēg'ats!ēlaxa
gwādemē lāwatsa, qa g'āxēs hānālēsxa leqwēla'yas. Wā, hē'mēsa
gr'ilt!a k'lip'lālaa. Wā, hē'mēsa nāgats!ē qōt!axa 'wāpē. Wā, laem 20
hānōlisasa 'wābets!āla nagats!ē lāxa leqwēla'yas qa ts!elxstax'ī-
dēs. Wā, gr'il'mēsē gwālexs lāē āx'ēdxa gē'nā hānōnē, qa's g'āxē
hāng'alīlasēxs gr'ēts!āē lāxa lālogūmē. Wā, lā āx'ēdxēs gwēgwa-
dats!ē laelxa'ya, qa's lā gūxts!ālasa gwādemē lāxa l'watsaxa
dzēg'ats!ēlāq. Wā, gr'il'mēsē elāq qōt!ēda lāwatsaxs lāē g'wāl 25
gūqasa gwādemē lāq. Wā, gr'il'mēsē mēmēntsemx'īdēda t'ēse-
maxs lāē hēx'īda'ima dzēk'alaxa gwādemē ts!edāq dāx'īdxēs
k'lip'lālaa, qa's k'lip!īdēs lāxa xix'EXSfmāla t'ēsema, qa's lā
hānax'wid hāpstents lāx 'wābets!āwa nāgats!ē, qa 'wīlāwēsa
gūna'yē k'wēk'ūtālaq. Wā, lā k'lip'eyints lāxa gwādemē dzē- 30
k'asō's. Wā, lā hānal hē gwēg'ilē ā'mēsē hāmENSElēda ts!elqwa
t'ēsem lāq. Wā, k'lēst!a ālaem q'lēnema t'ēsemē lā k'lip!egemsē-
qēxs lāē medelx'wida. Wā, lā k'āg'ililaxa gē'nēts!āla lālogūma,

to boil. Then she takes the dish with spawn | and empties it on the
 35 boiling huckleberries. Next she takes || a mat and covers (the high
 box), so that the steam does not come out; | and she piles up the fire
 over the rest of the red-hot stones. | Then she rests a long time before
 she takes off the mat covering. | When she sees that the salmon-
 spawn is turning white, she takes a | broken paddle and stirs with it
 40 the huckleberries which have been || mixed with salmon-spawn. As
 soon as they are mixed, she puts down her | broken stirring-paddle. She
 takes the tongs and | feels for the stones which are piled together in
 the bottom of the box in which the | huckleberries were boiled. She
 puts them down by the side of the | fire. When they are all out,
 45 she takes up more || red-hot stones that are on the fire. She first |
 dips them into the bucket with water, and then she | puts them again
 into the huckleberries that she is cooking; and she only stops | when
 the huckleberries mixed with salmon-roe are thoroughly boiling. |
 50 Then she spreads the mat over them. || After doing so, the woman
 goes into the woods to break off | broad leaves of skunk-cabbage.
 She does not break off very many of them, and | takes them home.
 Then she | takes her husband's crooked knife and cuts off the veins |
 in the middle of the leaves. As soon as (the veins) are all cut
 55 off, she warms the leaves by the fire to make them || pliable and

qa's güqeyindēs lāxa la maemdelqūla gwādema. Wā, lā āx'ēdxa
 35 lē'wa'yē, qa's nāxwodēs lāq qa k'!ēsēs kex'sālēda k'!ālēla. Wā,
 ā'mēsē q!ap!ēsgemtsa legwīlē lāxa waōkwē x'ix'exsemāla t!ēsēma.
 Wā, lā gagālaxs laē x'ōs'idēxs laē āxōdxa 'nāxumalīē lē'wa'ya.
 Wā, g'il'mēsē dōqūlaxa gē'nē la 'mel'melsgemx'ida laē āx'ēdxa
 q!ekwasē sē'wayowa, qa's xwēt'idēs lāxēs dzēk'ase'wē gwādema,
 40 qa lēgowēs lē'wa gē'nē. Wā, g'il'mēsē lēgōxs laē g'ig'alilaxēs
 xwēdayowē q!ekwas sē'wayowa. Wā lā āx'edxēs k'!ip!ālāa qa's
 k'!ap!ēlēs lāxa t!ēsemāxs laē xeq!ūx!ālēs lāxa dzēgrats!āxa
 gwādemē k'!imyanlā, qa's k'!ip!ālilēlēs lāx māg'inwalisasa
 legwīlē. Wā, g'il'mēsē 'wīlōstaxs laē ēt!ēd k'!ip!ēd lāxa x'ix'ex-
 45 semāla t!ēsem xrx'lālālēs lāxa legwīlē, qa's lā g'āgalasēla
 k'!ipstents lāx 'wābets!āwasa nagats!ē. Wā, lāxaē ēt!ēd k'!ipe-
 yīnts lāxa dzēk'ase'wasēda gwādemē. Wā, ā'ēm gwālexs
 laē ālak!āla la maemdelqūlēs dzēk'ase'wē mālaqela gē'nē lē'wa
 gwādemē. Wā, lāxaē āx'ēdxa lē'wa'yē, qa's lēpeyindēs lāq.
 50 Wā, g'il'mēsē gwālexs laē lāxa āl!ēxa ts!edāqē, qa's lā p!ōx'wīd
 lāxa āwādzoxlowē k'!ē'!aōk!wa. Wā, lā k'!ēs q!ēxsē p!ōgwāne-
 masēxs g'āxaē gemxelaqēxs g'āxaē nā'nakwa. Wā, hēx'ida'mēsē
 āx'ēdex xelxwāla k'!āwayāsēs lā'wūnemē, qa's k'!axālēx t!ent!en-
 xedzā'yas. Wā, g'il'mēsē 'wīlāxs laē pex'ideq lāxa legwīlē, qa
 55 lēndēdēdzōx'wīdēs. Wā, g'il'mēsē gwālexs laē lā'wūnemas āx'ēd-

thin; and after she has done so, her husband takes | a short board 56
and makes a cover for the box. He | fits it so that it will not leak.
Then his wife | takes olachen-fat that is left after the oil has been
dried out of the olachen in | Knight Inlet. She puts it on a board,
takes a stone || and hammers it until it becomes a thick paste, which 60
is very sticky. | After she has done so, she takes her tongs and with
them picks the | stones out of the bottom of the box in which the
huckleberries with salmon-spawn have been cooked. | When all the
stones are out, she takes the pounded fat | and puts a little all around
the opening of the || box. Then she fits the cover on the box so that 65
it | lies on the olachen-fat and so that it is air-tight. | Then her hus-
band sits down on it, and the woman takes more olachen-fat and |
smears it all around between the box and the cover. She takes |
the heated skunk-cabbage leaves, cuts off a strip two finger-widths
wide, || and sticks it on to the olachen-fat | all around the box cover. 70
When this is done, she puts it down in a | cool corner of the house.
She leaves it there until the | season of the winter-ceremonial. |

I have forgotten this. She spreads the heated skunk-cabbage
leaves || over the boiled huckleberries mixed with salmon-spawn. | 75
She spreads them smoothly all around the corners; and after doing
so, she puts on | the cover. All this is done in the same way with

xa ts!äts!äx^usa^{mē}, qa^s yiküyāgrilēq qaēda lāwatsa. Wä, la^{mē} 56
babanaakwa qa k^lēsēs hatsälēda hasa^{yē} laq, yixs lāalēs genemē
äx^ēēdxa q!abōqwē yix semyak^{awa}yasa semk^āxa dza^xünē lāx
Dzāwadē, qa^s legēdzōdēs lāxa sa^xdzēsē. Wä, lä äx^ēēdxa t!ēsēmē,
qa^s lese^lgēndēs lāq, qa ālak^lälēs genx^ēida, qa ālak^lälēs klūta. 60
Wä, gril^{mēsē} gwālexs laē äx^ēēdxa k^liplālāa, qa^s k^lip^ēüstälēs lāxa
t!ēse^maxs laē xeq^lūxlälēs lāxa dzēg^{ikwē} malaqelaxa gēnē lē^{wa}
gwādemē. Wä, gril^{mēsē} wī^ēlostēda t!ēse^maxs laē äx^ēēdxa ledze-
kwē q!abōqwa, qa^s xal^lex^ēidē gels^ēits lāx āwē^{stās} āwaxsta^{yasa}
lāwatsa. Wä, lä äx^ēēdxa yiküya^{yē}, qa^s yiküyindēs lāq. Wä, 65
la^{mē} pāpax^ēenaxa q!abōqwē, qaxs aem^xaakwaē. Wä, lä klwā-
k^ēyindē lä^ēwūnemaseqēxs laēs genemē äx^ēēdxa q!abōqwē, qa^s
gēltsē^{stalis} lāx āwē^{stās} pāqalaēna^{yasa} yiküya^{yē}. Wä, lä äx^ēēd-
xa penkwē k^lek^l!aōk^lwa, qa^s bexālēxa māldēndzāyaakwē lāxens
q!wāq!wax^{ts}lāna^{yē}x. Wä, lä klūdeg^{ints} lāxa q!abōqwē lāx 70
āwē^{stās}a yiküya^{yē}. Wä, laem gwāl laxēq. Wä, lä hāng^{alifas}
lāxa wūdanēgwilasēs grōkwē. Wä, laem lālaal lāxa tsēts^{lēq}!en-
xaxa ts!āwūnxē hā^{nē}l lāq.

Wä, hēxōlēn l!elēwēsōxs lepeyindaasa penkwē k^lek^l!aōk^lwa
lāxa dzēg^{ikwē} malāqelaxa gēnē lē^{wa} gwādemē. Wä, laem aē- 75
k^laxs laē lepeyints lāq. Wä, gril^{mēsē} gwālexs lāwislaē yiküyints
yiküya^{yasa}. Wä, hēem nāmī^{lālōtē} gwāgilasaxa gwādemē lē^{wa}

78 huckleberries, | with large blueberries, small blueberries, and scarlet berries (?). All of these are treated in the same way, | the four kinds that I have just named, in the same way as the red huckleberries are
80 treated when they are || picked and eaten. The eating of the large blueberries, the eating of the small blueberries, | and the eating of the mountain scarlet berries (?) is the same. | Another name of the small blueberries is "mouldy blueberries." That is all about this. |

1 **Viburnum¹-Berries with Oil.**—Now I will talk about | the viburnum-berries mixed with oil, for there is only one way of cooking them, | as I have described. When they have been cooked, | they pour them
5 into the large swallowing-basket and the || medium-sized swallowing-basket, and also into the front-basket; and when | they are all full of steamed viburnum-berries, the woman takes a | high box, which is
10 two spans | wide and long, | and which is three spans high. || The cover is made to fit on (air-tight). This is put down by the | woman. Then she takes a large dish and puts it down next | to her seat, and she takes oil and pours it | into the large dish. When it is half full, she stops | pouring in the oil. She takes a small basket, goes down
15 to the beach, || and puts six stones into it. She carries them back in one hand, | coming up from the beach, and carries them into the house, and | she puts them down next to the fire. Then she puts

78 selemē lē^{wa} nōxwa lē^{wa} tseltselē; nāxwaem hē gwēg'ilase^{wa} mōx^{wa}widā^{laxen} lēlēqelase^{wē} lāx gwayi^lālāsaxa gwādemaxs laē
80 k'elāse^{wa} lōxs laē gwatgūtse^{wa}, lē^{wa} seselemg'āxa selemē, lē^{wa} nōx^unāxwaxa nōxwa, lē^{wa} tsettseltselēg'āxa tseltselē. Hēem nēm lēgemsa nōxwē qūxalas. Laem wī^{la} gwāla.

1 **Viburnum¹-Berries with Oil.**—Wā, la^{mēsen} ēdzaqwa^l gwāgwēx's'ālal laxa lāk^{wē} t'elsa yīxs nēmaalē gwēg'ilasaqēxs laē l'āl^lop^{la}se^{wa} lāxen g'alē wāldema. Wā, hē^{maaxs} laē gwāla l'āl^lop^{la}qēxs laē l'ōpa. Wā, ā^{misē} gūxts'lālayo lāxa nāg'a^{yē} lē^{wa} hēloma-
5 gemē lexa^{ya} lōxs le^{maēda} nanaagemē lexa^{ya}. Wā, g'il^{mēsē} nāxwa qōqūt^{laxa} q'ōlkwē t'elsaxs laēda ts'edāqē āx^{ēdxa} lāwa-tsaxa yīx^{semē}, yīxs ma^{lp}!enx^{sē}stālaē lāxens q'wāq^lwax^{ts}lāna^{yēx}, yīx wadzosgemasas. Wā, lāxaē hēem g'ildō^{latsē}. Wā, lā yūdu^{xp}!enk^ē wālasgemasas lāxens q'wāq^lwax^{ts}lāna^{yēx}.
10 Wā, lā bābanaakwē yikwa^{yas}. Wā, hēem g'āx hāng'alī^{lemsa} ts'edāqē. Wā, lā āx^{ēdxa} wālasē lōq^{lwa}, q'a^s g'āxē hāng'alilas lāxēs k'waēlasē. Wā, lāxaē āx^{ēdxe} l'ē^{na}, q'a^s lā gūxts'lōts lāxa wālasē lōq^{lwa}. Wā, g'il^{mēsē} negōyoxsdalaxs laē gwāl gūqas. Wā, lā āx^{ēdxa} lālaxamē, q'a^s lā lents^{les} lāxa l'ēma^{isē},
15 q'a^s xē^xts'lōdēsa q'el^lesgemē t'lēsem laqēxs g'āxaē k'ōxk^{lōte}laqēxs g'āxaē lōsdēsela, q'a^s lā k'ōgwēlelaq lāxēs g'ōkwē. Wā, lā k'ōgūnōlilas lāxēs legwīlē. Wā, hēx^{ida}mēsē xēx^{lentsa} t'lēsemē

¹ *Viburnum pauciflorum* Pylaine.

them | on the fire, and she takes the bucket of water and | puts it
down where she is going to work. She takes her tongs and || puts 20
them down. Then she takes a small dish and puts it down. | Then
she takes a bucket of water, and she pours the water | into the small
dish. Now she watches the stones which are on the | fire until they
are just hot enough to be a little red. | As soon as they have that
color, she takes her tongs, || picks up the stones, dips them into the 25
small dish with water | in it, so that the ashes on them come off, and
she | puts them into the oil. She does the same with the other |
stones; and when all the oil is melted, she takes a | bucket of water
and pours it on the melted || oil. After it has staid there a little while, 30
she picks the stones out | and throws them down by the side of the
fire. After she has taken them all out, she | takes a large ladle, dips
it into the oil and water, and moves it up and down. | When she has
done this a little while, the oil and water are mixed, and | they get
cold, and the mixture of oil || and water looks white. When they are 35
well mixed, she takes a basket of viburnum-berries | and pours the
berries into the high box. When | they are all emptied out, the box
is full. Then she takes the dish in which she has | the water mixed
with oil, and places it across the corner of the berry-box, and | pours
(the contents) very slowly over the || viburnum-berries. Then the 40

lāxēs legwīlē. Wā, lā āxēdxā nagatslē ēwābets!ālaxa ēwāpē, qa's 18
g'āxē hāng'alilas lāxēs ēaxelasē. Wā, lā āxēdxēs ts!ēslāla, qa
g'āxēs k'adēla. Wā, lā āxēdxā lālogūmē qa's g'āxēxat! k'āg'alī- 20
las. Wā, lā āxēdxā nagatslē ēwābets!ālilxa ēwāpē, qa's lā gūqā-
sas lāxa lālogūmē. Wā, lā dōqwalaxa t!ēsemē xex"lālālēs lāxa
legwīla, qa ā'mēs hēlālē ts!elqwalacna' yas qa halsela'mē x'ixsem-
x'īda. Wā, g'il'mēsē hē gwēgūsgemx'īdexs laē āxēdxēs ts!ēslāla,
qa's k'lip!idēs lāxa t!ēsemē, qa's lā hāpstents lāxa ēwābets!ālī- 25
laxa lālogūmē, qa ēwīlāwēsa gūna'yē k'wēk!ūtsemēq. Wā, lā
k'lip!eqas lāxa L!ē'na. Wā, lā hānal hē gwēgilaxa waōkwē
t!ēsema. Wā, g'il'mēsē ēwīla yāx'īdēda L!ē'nāxs laē āxēdxā
nagatslē ēwābets!ālilxa ēwāpē, qa's lā gūq!eqas lāxa yaxekwē
L!ē'na. Wā, g'il'mēsē gagālaxs laē k'lip'ūstalaxa t!ēsemē lāq, 30
qa's k'libenōlīselēs lāxēs legwīlē. Wā, g'il'mēsē ēwīlō'staxs laē
āxēdxā ēwālasē k'ats!ēnaqa, qa's tsēg'ostālēsa L!ē'na L!ē'wa ēwāpē.
Wā, g'il'mēsē gēgililēxs laē lēlgowēda L!ē'na L!ē'wa ēwāpaxs laē
wūda'stax'īda. Wā, la'mē ālak!āla lā ēmelstowa qelōkwē L!ē'na
L!ē'wa ēwāpē. Wā, g'il'mēsē lēlgōxs laē āxēdxā t!ēt!ēlts!āla 35
laēlxa'ya, qa's lā gūxts!ālas lāxa yix'semē lāwatsa. Wā, g'il-
mēsē ēwīlō'staxs laē elāq qōt!a. Wā, lā k'āg'ililaxa qelōx'uts!ālāxa
L!ē'na lōq!wa, qa's lā k'āg'āgents lāxa t!ēlsts!āla lāwatsa, qa's
k'lē'sē ēāltsilaxs laē qebe'nākūlasa qelōkwē L!ē'na lāx ōkūya' yasa
t!ēlsē. Wā, hē'mis la ts!axalts!ālatsa qelōkwē L!ē'na lāx awāga- 40

41 water and oil run down among the | berries. She keeps the dish with the mixed oil and berries turned over for a long time, | because the mixture does not run very fast. It runs in among the | viburnum-berries. When the mixed water and oil does not run in any more, she puts | the dish upright and places it on the floor of the house,
 45 for || the berries are now covered with water and oil. She takes the cover of the | box, and her husband takes a | drill and his straight knife and splits good | red-pine wood. He cuts it out and makes pegs out of it. When | he has done so, he drills through the cover
 50 and the edge of the || box, pulls out his drill, wets the pegs with his saliva, | and, when one is wet all over, he puts it into the | drill-hole and takes a stone and drives in the peg. | The drill-holes are three
 55 finger-widths apart. | He puts a peg into every hole. After || he has done so, he puts the box down in a cool corner of the house. That is all about this. |

1 **The First Dog-Salmon of the Season.**—Now I will talk | about the salmon obtained by those who fish [on the rivers] at the mouth of the | river, when they are going to eat (the salmon) quickly. When the dog-salmon are seen | jumping at the mouth of the river, the
 5 man at once || takes his fishing box and opens it, and he takes out | his two harpoon points, and he prepares them. And after | he

41 ^εyasa t!elsē. Wä, lä gaēl qōgūⁿākūlasa qelōgwats!äxa L!ēⁿa lōq!wa qaxs k!ēsaē ābalēda qelōkwē L!ēⁿäxs laē ts!äts!aqelaxa t!elsē. Wä, g'il^εmēsē gwāl ts!äxelēda qelōkwē L!ēⁿäxs laē t!ax^εid-xa qelōx^{ts}!äläxa L!ēⁿa lōq!wa. Wä, lä häng'alilaxa lōq!wa, qaxs
 45 le^{maē} t!e^{pey}älaxa qelōkwē L!ēⁿa. Wä, lä äx^εedex yikūya^εyasa L!ägwats!äxa t!elsē lāwatsa. Wä, lä äx^εedē lā^{wūn}emasēxēs selemē lē^{wa} nexx^äla k!āwayowa, qas xōx^εwidēxa ēgaqwa wūnāgūlā. Wä, lä k!ax^εwidēq, qas lapēlax^εidēq. Wä, g'il^εmēsē gwālexs laē selx^εidex yikūya^εyas hēx^sälā lāx ōgwāga^εyasa lā-
 50 watsa. Wä, lä lexūlelōdxēs selemaxs laē melx^εūntsēs k!ūnēl!e-xawa^εyē lāq. Wä, g'il^εmēsē la k!ūnxenālaxs laē lastōts lāxēs sela^εyē. Wä, lä äx^εēdxa t!ēsemē, qas dēx^{ub}etendēsa lābemē. Wä, lä yaēyūdux^udenē āwālagālaasāē sela^εyas lāxens q!wāq!wax-ts!āna^εyēx, yīxa la q!wālxostālaxa lābemē. Wä, g'il^εmēsē gwālexs
 55 laē häng'alilas lāxa wūdanēgwilasēs g'ōkwē. Wä, laem gwāla.

1 **The First Dog-Salmon of the Season.**¹—Wä, la^{mē}sen gwā'gwēx^sā-lal laqē^{xs} g'ā^{laē} lā'lōl!asōsa wīwamēts!ēnoxwē lāx ō^xsiwa^εyasa wā, qas hala^xwase^{wa}. Wä, hē^εmaaxs la^ē dō^gula gwa^εxnī^{sē} ek'a lāx ō^xsiwa^εyasa wā. Wä, hē^xida^εmēsēda begwā^{nemē}
 5 äx^εē^{dxēs} wī^{wak}ayewa^{ts}lē qas xō^xwidēq. Wä, la äx^εwūlts!ō^d-xēs ma^{ltse}^m mēmā^{sa} qas hashē^{naqēq}. Wä, g'il^εmēsē gwāl hashē^{naqaqēxs} la^ē äx^εē^{dxēs} t!ā^tlaq!wayowē qas hashē^{naxē}-

¹ Here follows a prayer to the salmon (see p 609, also p. 223).

has prepared them, he takes his harpoon shaft and prepares | it. 8
 putting on the prongs, so that they fit on firmly. | As soon as he has
 done so, he goes to the beach where his fishing canoe is. || Then he goes 10
 to spear the salmon, which swim in the | mouth of the slough. Then
 he begins to spear them. If there are many | dog-salmon, it does
 not take long until he has obtained many. | Then he goes home.¹ |

Then the woman herself² replies, "Yes," and goes up from the bank
 of the river, and || takes an old mat and spreads it out on the beach 15
 seaward from | the high-water mark. As soon as she has done this,
 she goes down to the beach | where the spearsman's canoe is, and
 she puts her fingers into the gills of two | dog-salmon, two in each
 hand. Then she carries the | four salmon up from the beach, and
 she puts them on the old mat which is spread out on the beach. ||
 After she has taken them all out, she takes her fish-knives and | sharp- 20
 ens them on a whetstone; and after she has sharpened | them, she
 takes a small mat and spreads it out on the beach by her side. Then
 she | puts the salmon on it. Then she can just reach the | salmon,
 when she takes it to cut it open. Then she does the same as she ||
 does when she is cutting open dog-salmon to be roasted, and she 25
 only | cuts the meat thin along its skin, and the | edges of the cut
 salmon are left on in this manner.³ | After she has cut it on her

dēx dzē'gūmas qa's be'nx'idēsa mē'māsē lāq qa e'l'alālēs. Wä, 8
 g'í'l'mēsē gwā'lexs la'ē la'ents'lēs lā'xēs t'lā'tlaq!waats!lāxs hā'nē'-
 saē. Wä, lae'm lāl t'lā'tlaq!walxa k'!ō'telāxs menā'laē lāx ō'x'si- 10
 wa'yas wā'yalasas. Wä, la'mē'sē t'ax'wī'da. Wä, g'í'l'mēsē q'lē'ne-
 mēda gwa'xnixas la'ē k'!ēs gē'x'idēxs la'ē q'leyō'la. Wä, g'āx
 nā'nakwa.¹ . . .

Wä, la q'lūlē'x's'em² wā'xēda ts!edā'qaxs la'ē lā'sdēs qa's lē
 āx'ē'dxēs k'!ā'k'!ōbanē qa's g'ā'xē lep!ā'lisāq lāx L!ā'sa'yasa 15
 yaā'xmōtē. Wä, g'í'l'mēsē gwā'lalisē āxā'yasēxs la'ē le'nts'lēs
 lāx hā'nē'dzasasa t'lā'tlaq!waats!ēx'dē. Wä, la gasx'ex'ī'dxa maē'-
 mal'ē gwa'xnix lāx wā'x'sōlts!ānās. Wä, la'mē'sē gasō'sdēslaxa
 mō'wē k'!ōtela qa's lē k'!ēgedzō'dalas lā'xa lēbē'sē k'!ā'k'!obana.
 Wä, g'í'l'mēsē 'wī'lōltāmasqēxs la'e āx'ē'dxēs xwā'xūlayowē qa's 20
 g'ē'xelalax'idēq lā'xa g'ē'xēsdemē. Wä, g'í'l'mēsē gwāl g'ē'xa-
 qēxs laē āx'ē'dxēs āmay'ē lē'wa'ya qa's lep!ā'lisēq lā'xa ō'gwāgē-
 līsas k'!ēg'ats!ā'sēxa k'!ō'tela. Wä, ā'mēsē hē'ts!āpelaxa k'!ō'te-
 lāxs la'ē dā'x'idēq qa's xwā'l'idēq. Hē'emxaa gwē'g'ilaqē gwē'-
 g'īlasasa xwālāxa L!ōbekwēlasēwa gwa'xnixē. Wä, lē'x'a'mēsēx 25
 pela'ē t!ē'lsa'yas yīx q!emelts!ā'yas L!ē'sas. Wä, hē'mēsēxs k'!ā'-
 k'!ewasēnxelaēda t!ēl'kwē; g'a gwā'lēg'a (fig.³).

Wä, g'í'l'mēsē gwāl t!ē'lsaq lāxēs t!ēl'ēdzowē xag'a gwā'lēg'a⁴ la'ē

¹ Here follows a prayer, p. 609.

² She answers her own prayer.

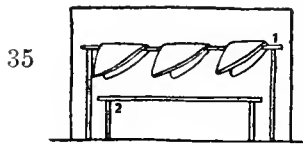
³ See first figure on p. 304.

⁴ On a slanting board supported by a log. See figure on p. 250.

cutting-board in this manner,¹ |
 30 and puts into it what she has
 rics it up on the beach and takes it
 she takes the | drying-poles, which
 places in the houses of the river
 hangs the cut salmon lengthwise on the drying-poles in this manner: |



she takes her basket
 cut. Then || she car-
 into her house. Then
 are always left in their
 people. | Then she



35

After she has done so, she takes short boards
 and | puts them under the place where she has
 hung up her cut salmon. She does || not
 allow the heat to strike what is now hanging
 lengthwise on the | drying-poles. Sometimes
 it hangs for one day; then the woman | looks

at it. As soon as it is half dry, the woman takes it down; and | she
 gathers together the drying-poles, and she puts the cut salmon up
 40 again; | but it is spread out. Now it is spread out when she || puts
 it up again; and it only differs from preserved skin of salmon | caught
 with a hook in the upper part of the river, in that (the salmon) is not
 fat | when it is found spawning | in the upper part of the river,
 while it is really fat when it is speared at the | mouth of the river.
 45 And as soon as they finish cutting up || the speared salmon, the
 woman at once gathers the slime and | everything that comes from
 the salmon, and puts it into the basket, and | she goes and pours it
 into the water at the mouth of the river.

āx^ēēdxēs lēxa^ēyē qa^ēs āxts!ōdalēsēs t!ēlsa^ēyē lāq. Wā, la k'!ōx^ē-
 30 ūsdēsēlaq qa^ēs lās laē'las lā'xēs g'ō'kwē. Wā, la^ēmēs āx^ēē'dxa
 gayōqaxs hē'mēnālā^ēmaē āx^ēa'la^ēlā lā'xa wī'wamēdzatslē g'ō'kwa.
 Wā, la^ēmē'sē aō'ts!aqālēda t!ēlē'kwē lā'xa gā'yowē; g'a g'wā'lēg'a
 (fīg.). Wā, g'ī'l'mēsē g'wā'lēxs la'ē āx^ēē'dxa ts!ā'ts!ēx^ēsemē qa^ēs
 hē'lēwabōdēs lā'xa la g'ilā'la^ēlāts t!ēlē'kwē. Wā, la^ēm
 35 k'!ēs hē'lq!alaq xa^ēmag'aalēlēda l!ē'sāla lā'xa la g'ilā'la^ēlā lā'xa
 gayō. Wā, la^ēnā'l'nēmp!ēna xa^ēmāla^ēlāxs la'ēda ts!ēdā'qē dō'x-
 ēwīdeq. Wā, g'ī'l'mēsē k'!ā'yax^ēwīdēxs la'ēda ts!ēdā'qē āxā'xōdeq
 qa^ēs q!ā'p!ēg'aalēlēdēda gēgā'yowē. Wā, la^ēmē'sē xwē'laqōstōd
 LEP!ā'LElōtsa t!ēlē'kwē lā'xa ē'k'!ē. Wā, la^ēm LEPā'lāxs la'ē
 40 ē't!ēd ē'k'!ēstēdeq. Wā, lē'x'aem ō'gūqālayōs lā'xa t!ē'lsa
 qa^ēs xāmsilāxs hā'ēla gā'lē ē'ne'ldzāsa wāxs la'ē ts!ē'nasēidēda
 gwa^ēxnī'saxs la'ē xwē'la^ēwa lā'xēs la q!ā'nem qa^ēs xwē'la^ēwaas
 lāx ē'ne'ldzāsa wī'wā, yīxs ā'laē tse'nxwēda seg'inē'tē lāx ōx^ē-
 siwa^ēyasa wī'wa. Wā, hē^ē'mēsēxs g'ī'l'māē g'wā l xwā'lasē^ēwa
 45 seg'inē'taxs l'aē hēx^ēida^ēma ts!ēdāqē q!ap!ēx^ēidxa k'!ēlē Lē^ēwa
 ē'na'xwa gayō't lā'xa k'!ōtēla qa^ēs lēxts!ō'dēs lā'xa lēxa^ēyē qa^ēs
 lā qēpste'nts lāxa ōx^ēsiwa^ēyasa ē'wā.

¹ On a slanting board supported by a log.

IV. RECIPES

Roasted Salmon.—This is when the man goes catching salmon | at 1 night. That is what is called by the river people “taking salmon | with hooks at night up the river,” when they are going to dry | the roasted dog-salmon for winter. Dog-salmon are speared || by the 5 river people at the mouth of the river when they are going to eat them at once, | while the dog-salmon are still phosphorescent. Then they will not | keep a long time without getting mouldy when they are roasted, for they are fat. |

Now I shall talk about the salmon speared at the mouth of the river | when it is still phosphorescent. When the man || who spears 10 the salmon gets one, he goes home as soon as he has | speared it. His wife at once takes an | old mat and spreads it over her back; then she takes her | belt and puts it on over the old mat on her back. | Then she takes along a large basket in which to carry the dog-salmon on her back. || She goes to the canoe of her husband and puts | four 15 dog-salmon into her carrying-basket. Then she goes up the beach to the place | where she is going to cut them. She puts them on an | old mat, which is spread on the ground outside of the house. As soon as | she has thrown them on the ground, she takes her fish-knife and sharpens it; || and after she has sharpened it, she cuts off the gills of 20

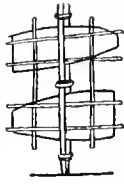
Roasted Salmon.—Wä, hē^εmaaxs la'ēda begwā'nemē yā'l'nekū- 1
jāxa gā'nulē; wä, hē'em gwe'yō'sa wīwayā'laēnoxwē nēgwī'saxa
gā'lāxa gwa'xni'saxa gā'nulē lā'xa 'ne'ldzāsa wä, yixs x'îl'ē'laxēs
l'ō'pasōlē gwa'xni's qāē'da ts'lāwū'nxē. Wä, hē'ēmis sek'a'sōsa
wīwayā'laēnoxwa gwa'xni'sē lāx ō'x'usiwa'yasa wäs, yixs hā'labālēlē 5
hā'mā'xs hē'ēmaē ā'lēs be'ukwēda gwa'xni'sē, qaxs k'leā'saē
gwē'x'idaas gā'la k'lēs x'îts'lex'î'dēda l'ō'bekwaxs tse'nxwāē.

Wä, hē'talēn gwa'gwēx'sēlasla seg'inē'tē lāx ō'x'usiwa'yasa wä,
yixs hē'ēmaē ā'lēs be'ukwēda gwa'xni'sē. Wä, hē'ēmaaxs la'ē
sek'ē'da yā'l'nek!wēnoxwaxa gwa'xni'sē. Wä, g'î'l'mēsē gwāl 10
sek'a'xs la'ē nā'ēnakwa. Wä, hē'x'ida'ēmēsē gene'mas la āx'ē'dxēs
k'lā'k'lobanē qā's lēbeg'îndēs lā'xēs āwī'g'a'yē. Wä, la āx'ē'dxēs
wūsē'granowē qā's qek'iyū'ndēs lā'xēs lē'bēg'a'yē k'lā'k'lobanē.
Wä, la'mēs ō'xlex'î'dxēs 'ēwā'lasē ō'xlaats'lāxa gwā'xni'sē. Wä,
la'mēs lāx yā'ēyats'lāsēs lā'wūnemē. Wä, lā'mēs k'lexts'lō'tsa 15
mō'wē gwa'xni's lā'xēs ō'xlaakwē lex'a'yā. Wä, la'mēs lā'sdēts
qā's lēs lā'xēs xwā'l'idaaslaq. Wä, la'mēs āxts'lō'ts lā'xa
k'lā'k'lobanē lep'esa' lāx l'ā'sanā'yasēs g'o'kwē. Wä, g'î'l'mēsē
qep'elsaqēxs laē āx'ēdxēs xwā'ayowē qā's t'lex'îdēq. Wä, g'îl-
'mēsē gwāl t'lek'a'qēxs la'ē t'lō's'idex q'lō'sna'yasa gwā'xni'sē. 20

- 21 the dog-salmon. | When the gills are off, she cuts around the | neck, but she does not cut off the head from the backbone. Then | she cuts from the back of the neck down to four finger-widths from the tail on the upper side. | Now a thin strip of flesh is left on the backbone. ||
- 25 As soon as the cut reaches down to the belly, she turns it around, | and she begins to cut from the tail upward to the back of the neck. | As soon as she takes off the backbone, she | takes her roasting-tongs and takes the slime and rubs it | over the roasting-tongs, so that they
- 30 may not get burned when they stand || by the fire of the house. Then she winds cedar-bark around the tongs one | span from the bottom of the roasting-tongs; | and when this is done, she takes one of the cut salmon and | puts it crosswise into the roasting-tongs. Then she takes cedar-bark and ties it | tight above the cut salmon;
- 35 and after she has || tied it, she takes another salmon and puts it | the other way, above the one that she put in first. | Then she again takes cedar-bark and ties it above the salmon. | After she finishes tying it, she splits cedar-wood,—| long and slender pieces. These are called “the
- 40 lock.” || Then she pushes one of these on each side, two finger-widths from | the edge of the salmon-meat, through between | the legs of the roasting-tongs, lengthwise of the salmon; | and after she has finished this, she pushes long ones across | the salmon and the “locks” which

- 21 Wä, gí'lmēsē lawā'masxa q!ō'sna'yaxs la'ē t!ō'tsē'ste'ndex ōxā'-wa'yas; la k'lēs qak'ō'dex hē'x't!a'yas lāx xek'lā'dzās. Wä, la xwā'l'idex ō'xlaatā'yas hā'xela lā'xa nō'denē lāx ē'k!a'yas ts!ā'sna'yas. Wä, lae'm pelē' q!emeldzā'yasa xā'k!adzowē. Wä,
- 25 gí'lmēsē lā'g'aa lāx tek'lāsēs xwā'lase'waxs la'ē xwē'l'idex. Wä, la gā'betend xwā'l'idex welxwā'xsda'yas ē'k!ōlela lāx ō'xlaatā'yasēs xwā'lase'wē. Wä, gí'lmēsē lawā'masex xā'k!adzāsēs la'ē āx'ē'dxēs l!ō'psayowē qa's āx'ē'dēxa k'lē'la qa's yilts!el'ē'ndēs lā'xa l!ō'psayowē qa k'lē'sēLES k!ūmelx'ī'del qō lāl laná'lēsl
- 30 lā'xa legwī'las. Wä, lā qex'ī'tsa denā'sē la'xa ē'ne'mp!enk'ē la'xens q!wā'q!wax'ts!āna'yē, gā'x'īd lāx ō'xla'yasa l!ō'psayowē. Wä, gí'lmēsē gwā'lēxs la'ē āx'ē'dxa xwā'lek'wē k!ō'tela qa's gē'ts!ōdēs lā'xa l!ō'psayowē. Wä, la āx'ē'dxa denā'sē qa's yil'ī'dē lek'lūdē'ts lāx ē'k!a'yasa xwā'lek'wē k!ō'tela. Wä, gí'lmēsē
- 35 gwāl yīla'qēxs la'ē ē't!ēd āx'ē'dxa ē'ne'mē k!ō'tela qa's xwē'la-lēmasēqēxs la'ē gē'ts!ōts lāx ē'k!ēlelāsa g'ī'x'dē āxts!ō'yōs. Wä, lā'xaa āx'ē'dxa denā'sē qa's yil'ī'dēs lāx ē'k!enxa'yas. Wä, gí'lmēsē gwā'lē yīlā'yasēs la'ē xō'x'wīdxa k!wa'xLā'ēwē, wī'swūltā, la g'ī'ls'gīltā. Wä, hē'em lē'gades k!ā'ademē. Wä,
- 40 la'mē'sē lā's'itsa ē'nā'l'nemts!aqē lā'xa mā'ldenē gā'x'īdē lāx ēwū'nxa'yasa q!ē'mladza'yasa k!ō'tela. Wä, la nā'qōdālx ē'wanuts!exsta'yasa l!ō'psayowē ao'ts!aqāla lē'wa k!ō'tela. Wä, gí'lmēsē gwā'l'xēq la'ē lā's'itsa g'ī'ls'gīltowē lāx nā'qawa'yasa

she first put on. Now there is || one on each side of the roasting- 45
 tongs in this manner: | other side. After this is
 tongs) up by the side of meat side towards the
 turns it around to the done, the || man requests
 vite his friends | to come and eat the roasted salmon while
 it is warm. | As soon as his wife tells him to go ahead and call
 them, | the man goes and invites them. Then his wife takes a
 mat, | which is to be the food-mat of the guests of her husband;
 then she || spreads a mat for the guests of her husband to sit on; 55
 and it does not | take long before her husband comes back fol-
 lowed by his guests, for | they try to come before the roasted
 salmon cools off. | Immediately they sit down on the mat that has
 been spread out; and when | they are all in, the woman takes the
 food-mat and || spreads it in front of her husband's guests. Then 60
 she goes back | and takes the two roasted salmon in the tongs; and
 she takes them out, | one for each two men. Then she lays them
 skin down, | on the food-mat. When there are four men, | there
 are two food-mats, and there is one || roasted salmon. There is no 65



k'lo'tela LE'wa gi'l'x'dē āx'ā'LElōyōs k'lā'adema. Wā, lae'm ēnāl-
 ēnēmts!aq lāx wā'x'sōt!ēnā'yasa L'lō'psayōwē; g'a gwā'lēg'a (*fig.*). 45
 Wā, laxa'ē hē'em gwā'lēda āpsā'dza'yas. Wā, gi'l'f'mēsē gwā'lēxs
 la'ēda ts!edā'qē lā'nolisas lā'xēs legwī'lē. Wā, lae'm gwā'sala
 lāxēs q!ē'mladza'yē lā'xa legwī'lē. Wā, gi'l'f'mēsē L'lō'pēxs la'ē
 lē'x'īdeq lā'xēs L'lē'sadza'yē. Wā, gi'l'f'mēsē L'lō'pēxs la'ēda
 begwā'nēmē hanā'k'axēs gēnē'mē, qa's Lē'lēlēxēs ēnē'nēmō'kwē 50
 qa g'ā'xēs hexhā'q'xa L'lō'bekwaxs hē'ēmaē ā'lēs ts!ē'lqwē. Wā,
 gi'l'f'mēsē wā'xē gēnē'mas qa Lē'lēlāg'is la'ē hē'x'īda'mēda
 begwā'nēmē la Lē'lēlā. Wā, lā'lā gēnē'mas āx'ē'dxa lē'ēwa'yē
 qa ha'mā'dzōLES Lē'lānēmlasēs lā'ēwūnēmē. Wā, lā'xaa lep'lā'-
 līlax k'wadzēwē'sōLAS Lē'lānēmlasēs lā'ēwūnēmē. Wā, k'lē'st!a 55
 gā'laxs g'ā'xaē lā'ēwūnēmas hōgwī'k'rlaxēs Lē'lānēme, qaxs
 ha'yā'lēm'k'laaqēxs k'lē'sēmaē wūdex'ī'dēda L'lō'bekwē. Wā,
 hē'x'īda'mēsē k'lūdzedzō'līlaxa Lēbē'lē lē'ēwa'ya. Wā, gi'l'f'mēsē
 ēwī'lga'līlēxs la'ēda ts!edā'qē āx'ē'dxa ha'mā'dzowē lē'ēwa'yē qa's
 lē Lēpdzamōlīlas lāx Lē'lānēmasēs lā'ēwūnēmē. Wā, g'āxē aēdaaqa 60
 qa's āx'ē'dēxa L'lō'pts!ā'la ma'l L'lēL'lō'bekwa qa's lē x'īk'!ex'ī'dxa
 ēnē'mē qaē'da ma'lō'kwē bē'begwānēma. Wā, la nēledzō'līlas
 lā'xa ha'mā'dzowē lē'ēwa'ya. Wā, gi'l'f'mēsē mō'kwa bē'begwānē-
 maxs la'ē ma'ēla ha'mā'dzowē lē'ēlwa'ya; wā, la ēnā'nēmēda L'lō'-
 bekwē. Wā, lae'm k'lēā's L'lē'na ts!ēpa's qaxs Lō'maē tse'n'xwēda 65

66 oil for dipping, for the | dog-salmon is very fat while it is still phosphorescent, when it is jumping in the mouth of the rivers. | Then the guests themselves break it and eat the salmon | speared at the mouth of the river. Early in the morning, | dog-salmon speared at the mouth
 70 of the river is not eaten, for it is fat; || it is only eaten in the afternoon and evening. | Whenever it is eaten in the morning, it makes those who eat it feel sleepy the whole day long, | for it is very fat. Therefore they are afraid | to eat it in the morning. As soon as the
 75 guests finish eating it, | the man takes what is left and eats it || with his wife, while his guests drink water freshly | drawn. After they finish drinking, the guests go out. | They only wash their hands in their houses; and | after the man has finished eating with his wife,
 80 he | gathers the bones and the skin left by his guests, || puts them on a mat, and throws them into the sea on the | beach. This is all about the salmon speared at the mouth of the river.

1 **Blistered Salmon.**—And we will also talk about the green | salmon almost dry. The woman takes the almost dried green | salmon from the place where it is hanging. | She takes her tongs and picks up the
 5 green salmon, and || blisters the meat-side of the green salmon by the fire. As soon as | the green salmon gets grey, she turns it and places the skin-side | towards the fire; and as soon as the skin is

66 gwāxni'saxs hē'ēmaē ā'lē's be'ṅkwēxa me'nā'la lāx ō'x^usiwa'yasa wī'wa. Wā, la q'lūlē'x'sem LE'ṅqwēda k'wē'laxs hexhā'qwaaxa seg'inē'tē lāx ō'x^usiwa'yasa wā. La k'lē's gaā'xstēxagaā'lēda hexhā'qwaaxa seg'inē'tē gwa'xne'sa lāx ō'x^usiwa'yasa wā qaxs tse'ṅxwāē.
 70 A'l'em ha'mx'ē'tsōxa la gwāl neqā'lēda ē'nā'la lē'wa dzā'qwa. G'í'l'emla hexhā'x'sōxa gaā'lāxs la'ē lōx'mē'qa se'ṅbēxa ē'nā'lāda ha'mā'paq qaxs xē'nlelāē tse'ṅxwa. Wā, hē'ēmēs lā'g'ilas k'ile'm ha'mā'xa gaā'la. Wā, g'í'l'mēsē gwāl hexhā'qwa lē'lanemāxs la'ē hē'x'ida'mēda begwānemē la āx'ē'dxa ha'mōtē qa's wā'waq!aayowē
 75 lē'wis gēne'māxs lā'alāl nax'ē'dēs lē'lanemāxa ā'la ēwāp tsā'nems. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsēda k'wē'ldē. Wā, lae'm ā'l'eml ts!ē'nts!enkwal lā'xēs g'ig'ō'kwē. Wā, g'í'l'mēsēda begwā'nemē gwāl wā'waq!aayō lē'wis gēne'māxs la'ē q!ap!ē'x'ēdxēs ha'mō'tē xāq lē'wa l'ē'sasēs k'wē'ladzemāxs la'ē
 80 āxdzō'ts lā'xa lē'wa'yē qa's lē k'la'stē'nts lā'xa de'msx'ē lā'xa l'ēma'isē. Wā, lae'm gwāl lā'xa seg'inē'tē lāx ō'x^usiwa'yasa wā.

1 **Blistered Salmon.**—Wā, hē'emlxaens gwā'gwēx'sē'alāla ā'l'xwasē k'!ō'lōxwa. Wā, g'í'l'em qā'tsē'stalēda hā'yalāxa ā'l'xwasē k'!ō'lōxwa la'ēda ts!ēda'qē āx'ē'dxa k'!ō'lōxwē lā'xē gē'xwafaa'sē. Wā, la āx'ē'dxēs ts!ē'slāla qa's k'lip!ē'dēs lā'xa k'!ō'lōxwē qa's
 5 pex'ā'lēs ē!sadza'yasa k'!ō'lōxwē lā'xa gū'la. Wā, g'í'l'mēsē qūxdzō'ē'nākūlēda k'!ō'lōxwāxs la'ē lēx'ēdeq qa's gwā'sīdēq l'ē'sas lā'xa gū'la. Wā, g'í'l'mēsē hamēlgedzō'dēda pe'nsa lāx l'ē'sasa

covered with blisters, | the woman knows that it is done. Then | 8
she puts it on the dish-mat. ||

She takes water and sprinkles it over it to make it soft; | and after 10
she has sprinkled it with cold water, she takes the | oil-dish and
pours oil into it; and after she has done so, she | takes the blistered
green salmon and puts it down flat, and places it before | those who
are going to eat it. Then she takes an oil-dish and puts it || outside 15
of the blistered green salmon.¹ . . . As soon as the woman | takes the
cup, the man breaks off a piece of the blistered | salmon and dips it
into the oil, and puts it into his mouth. | He himself breaks off bits
from what he is eating. |

Scorched Salmon.—Dried² salmon is the breakfast of the Kwakiutl.||
In the morning, as soon as they arise, the wife of the | chief takes 20
dried salmon and scorches it by the fire. As soon as | she finishes
scorching it, she pounds it on a mat spread out on the floor, to |
remove the scales loosened by the fire. As soon as she finishes
pounding it on the floor, | she rubs it to make it soft; and after she
has rubbed it, || she pounds it again on the floor of the house. Then 25
she folds up the scorched dried salmon | and puts it down on the
floor. Then she takes a dish and puts it down at | the place where

k'lo'loɣwaxs la'ē q'lā'lēda ts!edā'qaqēxs le'ma'ē L!ō'pa. Wā, la 8
āxdzō'ts lā'xa hē'laxstā'lilē lē'wa'ya.

Wā, la āx'ē'dxa 'wā'pē qa's xōseldzō'dēs lāq qa pē'qwēs. Wā, 10
g'í'f'mēs gwāl xō'sasa wūda'sta' 'wāp lā'qēxs la'ē āx'ē'dxa ts!e-
ba'ts!ē qa's k'lūnxts!ō'dēsa L!ē'na lāq. Wā, g'í'f'mēsē gwā'la la'ē
āx'ē'dxa la ne!dzā'ililatsu pe'nkwē k'lo'loɣwa qa's lē āxdzamō'ilas
lā'xa ha'ma'p!aq. Wā, la āx'ē'dxa ts!eba'ts!ē qa's lē k'ā'x'ē'ts
lāx L!ā'sa'ya pe'nkwē k'lo'loɣwa'. . . Wā, g'í'f'mēsēda ts!edā'qē 15
dā'x'ē'dxa k!wa'stā'xs la'ēda begwā'nemē k'lo'p!ēd lā'xa pe'nkwē
k'lo'loɣwa qa's ts!ep!ē'dēs lā'xa L!ē'na qa's ts!ō'qūsēs lā'xēq.
Wā, lae'm q'lūlē'x'sem k'lo'pk!opa lā'xēs ha'mā'ēyē.

Scorched Salmon.—Wā,² hē'em gaā'xstēsa K'wā'g'ula xa'mā'sē.
Wā, hē'maaxs g'ā'laē lā'x'wīdxa gaā'la, wā, la āx'ē'dē gene'masa 20
g'í'gāma'ya xa'mā'sē qa's ts!ex'ē'lēq lā'xa legwī'lē. Wā, g'í'l-
mēsē gwāl ts!ex'ā'q la'ē xūsxūdzi'lāq lā'xa Lēbī'lē lē'wa'ya qa
lā'wōsa ts!ex'mō'tasa gū'lta. Wā, g'í'f'mēsē gwāl xūsxūdzi'lāqēxs
la'ē q!wē'x'ēdeq qa pē'x'wīdēs. Wā, g'í'f'mēsē gwāl q!ō'yaqēxs
la'ē ē't!ēd xūsxūdzi'lāq. Wā, la k'lo'x'semdx ts!e'nkwē xa'mā'sa 25
qa's g'í'galilēq. Wā, la āx'ē'dxa lō'q!wē qa's āx'ā'lilēq lā'xēs
k!waē'lasē. Wā, la ē't!ēd āx'ē'dxa ts!e'nkwē xa'mā'sa qa's ts!a-

¹ Part of the description of the eating of the salmon has been omitted, it being a repetition of previous descriptions.

² Lines 19-22 repeated from Publ. Jes. Exp. Vol. V, 427-428.

27 she is sitting, and she takes up again the scorched dried salmon, |
opens it, and spreads it out; then she breaks out the belly-part | and
puts it down. Then she breaks the dried salmon to pieces and puts
30 it into the || dish. As soon as she has finished, the woman arises
again and | dips some oil out of the oil-box which stands in the
corner of the | house. Then she takes an oil-dish [dipping-receptacle],
and when it is full | she [comes] and puts it down on the floor at the
place where she is sitting.¹ . . . After (the man) | has taken a drink
35 he takes a piece of the dried salmon, folds it up, chews || it, and
then dips it into the oil.

1 **Preserved Brittle Salmon.**—Many men | like to eat preserved
brittle old salmon roasted. | When a man goes to visit one who has |
5 preserved roasted salmon, the one who has || roasted old salmon at
once requests the one who comes to visit him to go himself and |
invite his friends. Immediately the man goes | and invites his
friends who are sitting on the summer-seat. | As soon as the one who
invites them comes, | they all go out of (the summer-seat), and they
all go into the house with the one who goes to visit. Then a mat ||
10 is spread out, and the one who goes to visit shows the guests where
to sit. | Then the one who goes to visit does not sit among | his
friends. Immediately the woman goes and opens the | basket in
which the roasted salmon is kept, and her husband tends the fire. |

28 x'wī'dēq qa LEP'lē'dēs. Wä, lä'wisla k'lō'pōdex tek!eqa's qa's
g'ī'galilēs. Wä, la k'lō'k'lūpsälaxa xa'mā'sē qa äxts!ä'lēs lä'xa
30 lō'q!wē. Wä, g'ī'lēmēsē gwā'la, lē ē't!ēd lāxūlilēda ts!edā'qe qa's
lē tsā'x'īd lä'xa dē'ngwats!ē L'lē'naxs ha'nēlaē lä'xa onē'gwīlasa
g'ō'kwē. Wä, lae'm la dā'laxa ts!eba'ts!ē. Wä, qō't!a'mēsēxs
g'ā'xaē k'ā'g'alilaq lä'xēs k!waē'lasō.¹ . . . Wä, g'ī'lēmēs gwāl
nā'qaxs la'ē äx'ē'd lä'xa xa'mā'sē qa's k'lō'x'ūsemdeq. Wä,
35 la mā'lēx'ūbēndeq qa's ts!ep!ē'dēs lä'xa L'lē'na.

1 **Preserved Brittle Salmon.**—Wä, la q'lē'nema bē'bēgwānemē
äx'ē'xsd qa's ha'mā'pēxa la gē'masxa tsō'sa ts!elā'k' L'lō'bēkwa.
Wä, g'ī'lēm la qā'tsē'stālēda 'nemō'k' begwā'nem lä'xa äxnō'-
gwādāsa gē'masē L'lō'bēkwa; wä, la hē'x'ida'mēsā äxnō'gwādāsa
5 ts!elā'k'ē L'lō'bēk' äxk!ä'laxa qā'tsē'stāla qa lēs q!lūl'x'sēm
L'lē'lālxēs 'nē'nemō'kwē. Wä, hē'x'ida'mēsē la qā's'idēda begwā'-
nemē qa's lē L'lē'lālxēs 'nē'nemō'kwaxs awā'qwalāē lä'xa awā'-
qwa'yē. Wä, g'ī'lēmēsē lēda L'lē'lālāqēxs g'ā'xaē hōqūwēls qa's g'ā'xē
'wī'ēla hō'gwīl lä'xēs qā'tsē'stālasō. Wä, lae'm gwā'lēlēda lē'wa'yē
10 LEBegwilkwa. Wä, ä'mēsē hē'ma qā'tsē'stalax'dē q!ä'x'sidzēxs
L'lē'lānemē. Wä, la'mēsēda qā'tsē'stalax'dē k'lēs la k!wā'g'ī-
lilxēs 'nē'nemō'kwē. Wä, hē'x'ida'mēsā ts!edā'qē la x'ōx'wīdxēs
L'lō'bēgwats!ē L'lā'bata. Wä, lä'la lä'wunemas hē'laxēs legwī'lē.

¹ Part of the description of the eating of the salmon has been omitted.

Then the one who went to invite takes roasted salmon and puts it down flat || on the fire, with the skin of the roasted salmon down- 15 ward. | As soon as the skin is searched, he breaks it quickly to pieces and | puts it on the mats that have been spread out. The woman only | looks on. As soon as he has done so, he takes the dish and | puts the broken roasted salmon into it. Then he also takes || oil and 20 pours it into an oil-dish; and | after he has done so, he takes up the dish and the oil-dish which he puts into the dish | at the farther side, and he also takes water for them. | Then they rinse their mouths; and after they have rinsed their mouths, | they drink. After they have finished drinking, they eat. || Then the owner of the house just 25 watches the one who | came to visit him when he is attending to the oil; for the guests take much oil | for dipping. They sometimes drink oil | when they get choked; and the one who went to invite will pour in oil | whenever the oil-dish is empty [of oil]. When || they 30 nearly finish eating, the one who went to invite draws fresh water, | and he does not stay long before he comes back, and | he places the bucket with the water in it in front of his friends. | Then he takes away the dish, and puts it down at | the place where the woman is sitting, and the guests drink at once of the || water. After they have 35 finished drinking, they just | wait for the second course. That is the end. |

Wä, lē'da qā'tsē'stālax'dē āx'ē'dxa l'ō'bēkwē qa's pelx'LE'ndēs lā'xa lēgwilē. Wä, lae'm bēna'dza'yē l'ē'sasa l'ō'bēkwē. Wä, 15 g'ī'l'mēsē ts'EX'ī'dē l'ē'sasēxs la'e hā'labala LE'nLENXSENDēq qa's āxdzō'dēs lā'xa lē'wa'yē la LEBela'. Wä, ā'mēsēda ts!edā'qē x'ī'-ts!ax'ilaq. Wä, g'ī'l'mēsē gwā'lexs la'ē āx'ē'dxa lō'q!wē qa's k'lā'ts!ōdēsa LE'ngēkwē l'ō'bēk' lāq. Wä, hē'emxaā'wisē āx'ē'dxa l'ē'na qa's k'lūnxts!ō'dēs lā'xa ts!eba'tslē. Wä, g'ī'l'mēsē 20 gwā'la!ilexs la'ē k'ā'x'itsa lō'q!wa lē'wa ts!eba'tslē la k'anē'q lāx l'ā'sanēqwasa lō'q!wa. Wä, hē'emxaā'wisē la'sa ēwā'pē lāq. Wä, la'mē'se ts!EWē'L!EXōda. Wä, g'ī'l'mēsē gwāl ts!EWē'L!EXōdēxs la'ē nā'x'ida. Wä, g'ī'l'mēsē gwāl nā'qaxs la'ē hām'x'ī'da. Wä, la'mē'da āxnō'gwadāsa g'ōkwē ā'em x'ī'ts!ax'ilaxa qā'tsē- 25 'stālax'dāxs la'ē aa'xsilaxa l'ē'na, qaxs lē'ma'ē q!ē'q!EBalēda k!wē'laxa l'ē'nāxs ts!epaē. Wä, la nā'x'ēdē 'nā'xwa lā'xa l'ē'nāxs la'ē 'mek!EXā'. Wä, hē'ēmis la k'lūnxts!ō'daatsa qā'tsē'stālax'dāxs la'ē 'wī'lg'Elts!āwēda ts!eba'tslāxa l'ē'na. Wä, g'ī'l'mēsē elā'q gwā'la ha'mā'paxs la'ēda qā'tsē'stālax'dē tsāx a'ttā 'wā'pa. 30 Wä, k'lē'st!a gā'x'īdēxs gā'xaē aē'daaqa. Wä, ā'mēsē la hā'ux'dzamōlilasa nagats!ē' 'wā'bets!āla lā'xēs 'nē'nēmō'kwē. Wä, hē'x'ida'mēsē āx'ē'dxa lō'q!wē qa's lē hā'ng'alilas lāx k!wā-ē'lasasa ts!edā'qē. Wä, la hē'x'ida'em nā'x'īdēda k!wē'laxa 'wā'pē. Wä, g'ī'l'mēsē gwāl nā'qaxs la'ē ā'em la āwū'lgemgra'lil 35 qa's hē'lēg'īntse'wē. Wä, lae'm gwā'la.

- 1 **Cold Roasted Salmon.**—But now this is finished with two ways of doing with | roasted salmon-backs, the fresh roasted salmon-backs; | and we have talked about the old soaked roasted | salmon-backs.
- 5 Now we will go on and talk about the || roasted salmon-backs when they are fed to young men, even | when they are really dry, in winter. When they are | given to young men, they are broken into three pieces | and put on the food-mat. | They are just put down in
- 10 front of the guests, || and the oil-dish is also put down | in front of what is to be eaten. Then water is taken by the | man and given to his guests to | rinse their mouths, and they drink some of it after they have finished rinsing their mouths; | and after they have finished drinking, they eat the dry salmon, which is really brittle; ||
- 15 and only that is different from the soaked salmon, | that they do not take much oil when they dip it; but they take | much oil when the brittle salmon-back is dipped in, for | the food chokes them. There is also always a bucket | of water standing in front of those
- 20 who are eating the roasted salmon-back; || for, as soon as those who are eating it get choked, they | take some water and wash down what chokes them.¹ . . . | As² soon as the young men finish eating, they drink much | oil; namely, the oil that is left in the oil-dish; | and after

- 1 **Cold Roasted Salmon.**—Wä, la'e'mla gwa'la ma'le'dala gwē'g'ilasxa L'ō'bedzowē xā'k'ladzā. Wä, lā'xa ā'l'xwa'sē L'ō'bedzō xā'k'ladzā. Wä, lā'x'dens gwa'gwēx'sāla lā'xa gē'masē t'ēlk' L'ō'bedzō xā'k'ladzā. Wä, la'mē'sens wā'g'il gwa'gwēx'sālal lā'xa
- 5 L'ō'bedzō xā'k'ladzāxs hāmgi'layāē lā'xa ha'yā'l'ēa, wā'x'maē la ā'lak'lāla la le'mxwaxa ts'āwū'nxē. Wä, hē'maaxs la'ē hamgi'layō lā'xa hā'yā'l'ēa la ā'em yā'tyūdux'send k'ō'k'ex'sen-tse'wa qa's āxdzō'dayuwē lā'xa hē'lexstalilē ha'madzō' lē'wa'ya. Wä, ā'mis la āxalē'lem lāx L'lā'sex'dzamā'yasa Lē'la-
- 10 nemē. Wä, ā'emxaā'wisē la hā'ng'alēlema ts'ēba'ts'lē lāx L'lā'senxēliltsa ha'mē'Lē. Wä, la'e'mxaā'wisē hē'em g'il āx'ē'tsō'sa begwā'nema ēwā'pē qa's lē tsā'x'ēits lā'xēs Lē'lānemē qa ts'ewē'-L'EXōdēs. Wä, la nā'x'īd lā'qēxs la'ē gwāl ts'ewē'L'EXōda. Wä, g'il'mēsē gwāl nā'qaxs la'ē hām'x'ī'dxa lē ā'lak'lāla la tsō'sa
- 15 qaē'xs la'ē le'mxwa. Wä, lē'x'a'mēs'lal ō'gūqalayōs lā'xa t'lē'lkwaxs k'lē'saē q'lē'q'ēbelaxa L'lē'nāxs ts'ēpa'ē. Wä, lā'la q'lē'q'ēbalaxa L'lē'nāxs ts'ēpaā'sa tsō'sa L'ō'bedzō xā'k'ladzā, qaxs mekwaē laxō'x ha'ma'yēx. Wä, la hē'menil'ēmxat! ha'nēlēda nagats'lē lāx L'lā'sex'dzamā'liltsa ha'mā'pxa L'ō'bedzowē xā'k'ladzā, qa's g'il'maē 'mek'!EXō'wēda ha'mā'paqēxs la'ē hē'x'īdaem
- 20 tsā'x'īd lā'xa ēwā'pē qa 'mekwā'xēs 'mek'!EXā'wa'yas.¹ . . . Wä,² g'il'mēsē gwāl ha'mā'pa ha'yā'laxs la'ē q'lā'q'ēk'ēya nā'x'ēdxa L'lē'na, yīxēs ānē'x'sā'yē lā'xa L'lē'na g'il'ts'lāxa ts'ēba'ts'lē. Wä,

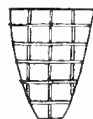
¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V., p. 428.

² Continued from ibid., p. 428.

they finish drinking the oil, they drink some more water; || and after 25 they finish drinking water, they wait for the | next course. That is all. |

Old Salmon, roasted.—Now I will talk about the | roasted old salmon when it is eaten before it is quite dry. | It is broken to pieces and put into a dish, || and the oil-dishes are filled with oil, for much 30 oil | is mixed with fresh salmon coming from the upper part of the rivers; for | people really choke with this food, and sometimes those who eat | the roasted old salmon have to drink oil when they get | choked. The host always pours oil into the || oil-dishes of his guests. 35 After the guests finish eating, | they drink much water. This is also the breakfast-food | of the Kwakiutl, and they also do the same: they rinse | their mouths with water before they eat. Now we have finished with this. |

Boiled Salmon.—Now I will talk about the cooking of salmon that is speared, | when it is not really dry. When | the speared salmon is half dry, the woman takes it down. | Then she takes a kettle and puts it on the || fire, and she pours water into it. Then she takes her | fish-knife and cuts (the salmon) to pieces in this way: and | after she has cut it, she puts it into the kettle before



5

g'í'f'mēsē gwāl nā'qaxa l'ē'nāxs la'ē ē'tl'ēd nā'x'ēd lā'xa 'wa'pē.
Wā, g'í'f'mēsē gwāl nā'qaxa 'wā'paxs la'ē āwū'lgang'alil qas 25
hē'lēgr'intsēwē. La'mē gwāl.

Old Salmon, roasted.—Hē'emlxaen gwā'gwēx'sālala ts!elā'k'ē
L'ō'bēkwa, yixs hām'g'í'layāxs k'lē'sēmaē le'mx'wēda ā'la'ma.
Wā, lae'm k'lō'k'lūpsālase'wa qas āxts!ō'yūwē lā'xa lō'q!wē. Wā,
la qō'qut!ēda ts!ēts!ēba'ts!āxa l'ē'na qaxs q!ē'q!ēbalayā'ēda 30
alxwa'sē ts!ē'nas g'ā'yōl lāx 'ne'ldzāsa wīwā', qaxs ā'lak!ā-
laē 'mekwa' lā'xōx ha'ma'yēx. Wā, la 'nā'l'nemp!ēna nax-
nā'qēda ha'mā'paxa ts!ē'lg'inētē L'ō'bēx'xa l'ē'nāxs la'ē 'me-
k!ēxā'. Wā, la hē'mēnala'ma k!wē'lasē gūqa'sa l'ē'na lāx ts!ē-
ts!ēba'ts!āsēs lē'ēlanēmē. Wā, g'í'f'mēsē gwāl ha'mā'pēda k!wē'- 35
laxs la'ē q!ā'q!ēk!ēya nā'x'ēdxa 'wā'pē. Wā, g'ae'mxaat! gaāx-
stōsa Kwā'gulaxa gaā'la. Wā, hē'emxaa gwē'g'ilaxs ts!ēwē'L!ē-
xōdaaxsa 'wā'paxs k'lē'sēmaē hām'x'ī'da. Wā, la'mēns gwāl lāq.

Boiled Salmon.—Wā, la'mē'sen gwā'gwēx'sālal lā'xa seg'inē'taxs 1
la'ē hā'mē'x'silase'wa, yixs k'lē'sēmaē ā'laem le'mx'wīda. Wā,
hē'maaxs la'ēda seg'inē'tē k!ā'ya'x'wīda, la'ēda ts!ēdā'qē āxā'-
xōdeq. La'mē's āx'ē'dxa hā'n'x'lanowē qas hā'n'x'lendēs lā'xa
legwī'lē. Wā, la gūxts!ō'tsa 'wā'pē lāq. Wā, la āx'ē'dxēs xwā'- 5
layowē qas t!ō't!ēts!ēndēq; g'a gwā'lēs t'ō'sa'yēg'a (*fig.*). Wā, g'í'l-
mēsē gwāl t!ō'saqēxs la'ē āx'stē'nts lā'xa hā'n'x'lanāxs k'lē'sēmaē

8 it | begins to boil. Then she takes a stone and puts it on top
 of it | to keep it under the water; and after she has done so, she
 10 takes || a dish and a kelp bottle with oil in it, and puts them | at the
 place where she is sitting; and she does not leave (the salmon) long on
 the fire, | before it is done. Then she takes it off, and at once she |
 takes her tongs and lifts it out and puts it into the dish. | After it is
 15 all out, then she smoothes it in the dish, so || that it is level. Then she
 takes her kelp with oil in it, and she | pours it over the quarter-dried
 salmon in the dish. | After she has done so, she gives water to those |
 whom she is going to give to eat. As soon as they have rinsed their
 mouths, they drink; | and after they finish drinking water, she puts the
 20 dish || before those whom she is going to give to eat. When this is
 done, they go to draw | fresh water for them to drink after they have
 eaten; and it is not | long before he who went to draw water comes
 back; and after those | to whom she has given to eat have eaten, the
 woman takes soft | white cedar-bark and gives it to those to whom
 25 she has given to eat, to wipe their hands with, || and to take the oil
 off of the hands of those to whom she has given to eat, for there is
 really much | oil on their hands, and they are always covered with
 oil when they are eating quarter-dried | speared salmon with oil for
 their food. After they have | wiped their hands, the woman takes |

8 mede'lx'wida. Wä, la äx'ë'dxa tl'ë'semë qa's 'mekwayi'ndës läq
 qa wä'nsalayös. Wä, g'i'l'mësë gwäl aa'xsilaqëxs la'ë äx'ë'dxa
 10 lö'q'wa l'p'wës 'wä'wadë l'ë'nats!äla qa's g'ä'xë äx'ä'lilas lä'xës
 k'waë'lasë. Wä, k'ë'st!a g'ë'x'älëda hä'n'lendäs lä'xa legw'i'laxs
 la'ë l'ö'pa. Wä, la'më'së hä'n'x'sendeq. Wä, h'ë'x'ida'mësë
 äx'ë'dxës ts'ë'släla qa's lex'üstë'ndëq qa's äxts!ä'lës lä'xa lö'q'wë.
 Wä, g'i'l'mësë 'wä'el'ö'staxs la'ë gwë'lalts!öts lä'xa lö'q'wë qa
 15 'nemä'k'iyës. Wä, la äx'ë'dxës 'wä'wadë l'ë'nats!äla qa's k'lün-
 geleyi'ndës lä'xa la g'its!ä'xa lö'q'wëda k'lüngegekwë ts!ëts!ële-
 mälä. Wä, g'i'l'mësë gwäl'alilexs la'ë tsä'x'itsa 'wä'pë lä'xës
 hä'mg'i'lasölë. Wä, g'i'l'mësë gwäl ts!ewë'l'exödëxs la'ë nä'x'ida.
 Wä, g'i'l'mësë gwäl nä'qaxa 'wä'paxs la'ë k'ä'g'imlilasa lö'q'wë
 20 lä'xës hä'mg'i'lasölë. Wä, g'i'l'mësë gwa'l'alilexs la'ë tsä'x'itse-
 'wëda ä'ta 'wäp qa nä'g'ëg'iles qö gwäl ha'mä'plö. Wä, k'ë'st!a
 gä'laxs g'ä'xaë äë'daaqëda tsä'xa 'wä'pë. Wä, g'i'l'mësë gwäl
 ha'mä'pa hä'mg'i'lase'waxs la'ëda ts!edä'që äx'ë'dxa q!ö'yaakwë
 k'ä'dzekwa qa's lë ts!äs lä'xës hä'mg'i'lase'wë qa dëdë'n'x'widës
 25 qa lawä's q!ë'lq!elts!äna'yasës hä'mg'i'lase'wë qaxs ä'laë q!ë'nemë
 q!ë'lq!elts!äna'yas qaxs h'ë'menälä'maë t!ebegeli'sa k'lün'qafyasa
 seg'in'ë'të ts!ë'ts!elemälaxa l'ë'näxs ha'mä'ë'yaë. Wä, g'i'l'mësë
 gwäl dëdë'nk'wëda hä'mg'i'lase'waxs la'ëda ts!edä'që äx'ë'dxa
 ö'g'ë'la'më lö'q'wa qa's qepts!ö'dësa 'wä'pë läq. Wä, la ë't!ëd

another dish and pours water into it, and she || puts it before those 30
to whom she has given to eat, and they wash their hands. | After
they have done so, the woman gives them water | to drink. After
they have finished drinking, they wait for | the next course. That
is the end. |

Old Dried Salmon.—Now we will again talk about dried salmon. | 1
That is the way of cooking fresh dried salmon, what I said first;¹ | and
this is the way of cooking old dried salmon, what I am going | to say.
This is when it is the middle of winter, when || all the women put 5
down the soaking-boxes in the corner of their houses. | Then (the
woman) puts into the water much dried salmon. Now she soaks
it | to make it soft. In the morning, as soon as day comes, the
woman | takes some of the soaked dried salmon and folds it up; then
she puts it | into a kettle and places it over the fire of her house. ||
Next she pours not much water on it. Then it begins to boil; | and 10
the kettle is not over the fire long, when | she takes it off. Then the
woman takes a dish and | puts it down, and she takes (the salmon)
out with her tongs and | puts it into the dish. Then she waits until
it gets cool; || and as soon as it is cool, she takes it and breaks it 15
into | small pieces. Then she puts it into the dish; then | she takes
the oil-dish and pours oil into it; and then | she puts it before him to
whom she is going to give to eat. Others pour the | oil on the

qax'dzamō'lilas lā'xēs hā'mg'i'lase'we. Wā, lae'm ts!e'nts!en- 30
x'wida. Wā, g'i'l'mēsē gwā'lexs la'ēda ts!edā'qē tsā'x'itsa 'wā'pē
lāq qa nā'x'idēs. Wā, g'i'l'mēsē gwāl nā'qaxs la'ē āwū'lgemgalil
qa's hē'lēg'intse'wē. Wā, lae'm gwā'la.

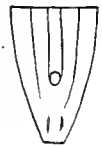
Old Dried Salmon.—Hē'em!xaens gwā'gwēx's'ālasla xa'mā'sē. 1
Wā, hē'em hamē'x'silaēnē'xa ā'l'xwasē xā'mā'sen g'i'l'x.dē wā'l-
dema. Wā, hē'ē'mis hamē'x'silaēnē'xa gē'masē xa'mā'sg'in lā'LEK'
āl wā'ldema.¹ Wā, hē'ē'maaxs la'ē negeltse'mēg'i ts!āwū'uxa la'ē
'nā'xwa'mēda ts!ē'daqē āx'ā'lilxa t!ē'lats!ē lāx ō'nēgwilasēs g'ō'kwē. 5
Wā, la mō'staliltsa q!ē'nemē xa'mā's lāq. Wā, lae'm t!ē'laq qa
te'l'x'widēs. Wā, g'i'l'mēsē 'nā'x'idxa gaā'lāxs la'ēda ts!edā'qē
āx'ēdxa lā'xa t!ēlkwē xa'mā'sa qa's k!ō'x'semēdēq qa's āxts!ō'dēs
lā'xa hā'n'x'lanō qa's hā'n'x'lendēs lā'xa lēgwilasēs g'ō'kwē. Wā,
la ā'l'ē'm gū'q!eqasa k!ō'sē q!ē'nem 'wap lāq. Wā, lē medelx- 10
'wida. Wā, k!ē's'emxaā'wisē gē'x'lāla hā'n'x'lāla lā'xa lēgwilāxs
lā'ē hā'n'x'sentse'wa. Wā, la āx'ē'dēda ts!edā'qaxa lō'qwē qa's
hā'ng'alilēs. Wā, la āx'ē'dxēs ts!ē'slala qa k!ūpūste'ndēq qa
k!ūpts!ō'dēs lā'xa lō'q!wē. Wā, la k'ā'k'ewaqa qa wūdex'ī'dēs.
Wā, g'i'l'mēsē wūdex'ī'dēxs la'ē āx'ē'dēq qa's k!ō'k!ūpse'ndē 15
qa ām'ēmā'yastowēs la'ē āxts!ōdalas lā'xa lō'q!wē. Wā, la
āx'ē'dxa ts!ēba'ts!ē qa's klūnxts!ō'dēsa l!ē'ēna laq. Wā, lae'm
k'ā'gēmlilas lā'xēs hā'mg'i'lase'Lē. Wā, lē'da waō'kwē k!ū'nq!eqasa

¹ See p. 310.

20 soaked salmon when they break it into the dish; and || the Koskimo drink the liquid of the soaked salmon as they eat it, for | they have no oil. |

Fresh Dried Salmon. The food of those who catch salmon | is fresh dried salmon. Before the (dried) salmon is dry, | it is taken by the
25 woman and put down on a mat. Then || she takes her fish-knife and cuts the quarter-dried salmon; | and she puts it into a kettle, and she puts the kettle over the | fire of the house. Then she pours water into it; | and it does not stay there long boiling, when she takes the kettle off the fire. | Then she puts it down on the floor, and takes a dish,
30 and oil from a || kelp bottle in which the oil is kept. Then she puts (the salmon) down at the place where she is sitting. | Then she takes her largest spoon and scoops out | the quarter-dried salmon and puts it into the dish. As soon as she has | spread out the quarter-dried salmon evenly in the dish, she takes the kelp bottle | in which the oil is, and pours (the oil) over the food to be served. ||

1 **Green Salmon.**—This is another breakfast-food of the | Kwakiutl, when they live at the river catching salmon. It is the "green salmon" | cut straight along the back. This is the way it is cut:—
At this time it is not | really dry, and therefore it is called
5 "half-dry || green salmon." The woman just takes it down from where it is hanging; | then she puts it on a food-mat, |



1'ē'na lā'xa t'lē'lkwaxs la'ē k'lō'ptē!ewak' lā'xa lō'q!wē. Wā,
20 lē'da Ġō'sg'imoxwē nā'xnaqax ēwā'palāsa t'lē'lkwaxs t'lē't!alāē qaxs k'lē'asē 1'ē'na.

Fresh Dried Salmon.—Wā, hē'em la'mā'sa wīwā'misēda dzē'-
dzelmāla t'lē'k'. Wā, hē'maaxs hē'maē ā'lēs dzē'lēda xa'mā'sē
la'as āxā'xayāsa ts!ēdā'qē qa's āxadzō'dēs lā'xa lē'wa'yē. Wā, la
25 āxē'dxēs xwa'layowē qa's t'lō't!ēts!ēndēxa dzē'dzelmāla xa'mā'sa.
Wā, la āxts!ō'ts lā'xa hā'nx'lanowē. Wā, la hā'nx'lēnts lā'xa
lēgwilasēs gō'kwē. Wā, lawī's!a gū'q!eqasa ēwā'pē lāq. Wā,
k'lē'st!a gō'g!lts!ila mae'mdēlqūlaxs la'ē hā'nx'sēndxēs hā'nx'lēndē.
Wā, la hā'ng'alilasēxs la'ē āxē'dxa lō'q!wē 1'ē'wīs 1'ē'na, lā'xa
30 ēwā'wadēts!lāx'dē 1'ē'na. Wā, la āxē'ā'lilas lā'xēs k!waē'lasē. Wā,
la āxē'dxa ēwā'lēga'yasēs k'ā'k'ēts!ēnaqē, qa's xelō'stēndēs lā'xa
dzē'dzelmāla qa's āxts!ō'dēs lā'xa lō'q!wē. Wā, g'ī'lēmēsē wī'laxs
la'ē ēnema'g'aalts!ōdxa dzē'dzelmālāxs la'ē āxē'dxa ēwā'wadē
g'ī'tsēwatsa 1'ē'na qa's k'lū'nq!eqēs lā'xēs hā'mg'ī'layulē.

1 **Green Salmon.**—Wā, gae'mxat! ēnemx'idāla gaā'xstēsa Kwā'-
gulaxs la'ē gō'kūla lā'xēs wīwamē'dzasēda k'lō'loxwēxa negē'-
ga'yas xwā'la'yē. Ā'em'ga gwālē xwā'la'yasē'ga (fig.). Wā, la k'lēs
ā'laem lē'mxwa. Wā, hē'mis lā'g'ilas la 1'ē'gades k'lā'yaxwa
5 k'lō'loxwa. Wā, lae'mxaa ā'mēda ts!ēda'qē āxā'xōdqēs gē'xwa-
lālēlāē. Wā, lae'm āxdzō'ts lā'xa hā'mē'x'siladze'wē lē'wa'ya.

and she takes her fish-knife and cuts up the green salmon. | 7
 Then what she is cutting is in small pieces. When she finishes this
 work, | she takes the kettle and puts it over the fire, and she || pours 10
 water into it. As soon as it boils, she takes | the half-dry green
 salmon and puts it into the | boiling water on the fire. However, it
 is not on the fire really long, when she takes it off. | Then she puts it
 down and takes a dish, which she puts down; | then she takes oil from
 the kelp bottle and puts that down; then she || takes an oil-dish and 15
 puts it down; and as soon as | all these things named have been
 brought, she takes the tongs and takes out | the cut pieces of green
 salmon and puts them into the dish. She | takes them up with the
 tongs because they are [not] quarter dry, and they are not | dry. This
 is called "half-dry green salmon." As soon as the dish is || full, she 20
 levels it out so that it is level. Then she | takes an oil-dish and
 pours the oil into it.¹ | . . . (The² man who eats it) takes what he is
 going to eat and folds it up. He chews | one end of it; and as soon
 as what he has chewed is soft, he dips it | into the oil and puts it
 into his mouth; and he continues doing this while || eating. | 25

As soon as he finishes eating, the woman rises from her | place and
 takes the dish and the oil-dish. Then she | puts them down near

Wä, la äx'ē'dxēs xwā'layowē qa's t!ō't!ets!ē'ndē lā'xa k'!ō'loxwē. 7
 Wä, lae'm äm'amā'yastowē t!ō'sa'yas. Wä, la g'wā'lē äxā'ē'yasēxs
 la'ē äx'ē'dxa hā'n'x'lanowē qa's hā'n'x'lendēs lā'xa legwī'lē. Wä,
 la g'uxts!ō'tsa 'wā'pē lāq. Wä, g'f'f'mēsē medelx'wī'dexsla'ē äx'ē'd- 10
 xa la k'!ā'yaḡwa k'!ō'lox' qa's äxstē'ndēs lā'xa la hā'n'x'lala
 ma'e'mdelqūla. Wä, k'!ē'st!a ā'laem gē'x'lālaxs la'ē hā'n'x'sen-
 deq. Wä, la hā'ng'alilaqēxs la'ē äx'ē'dxa lō'q!wē qa's hā'ng'alilēs.
 Wä, la äx'ē'dxēs L!ē'na 'wā'wadēts!āla qa's äx'ā'lilēs. Wä, la ē't!ēd
 äx'ē'dxa ts!ēba'ts!ē qa's hā'ng'alilēs. Wä, g'f'f'mēsē 'wī'la g'āx 15
 äxē'len lē'leqelase'waxs la'ē äx'ē'dxa ts!ēslāla qa's k'!ipüstā'lēxa
 t!ō't!ets!aa'kwē k'!ō'loxwa qa's k'!ipts!ā'lēs lā'xa lō'q!wē. Hē'em
 lā'g'ilas k'!ipüstālaqēxs k'!ē'saē dzē'dzelnāla. Wä, la k'!ēs
 le'mḡwa. Hē'em lē'gades k'!ā'yaḡwa k'!ōloḡwa. Wä, g'f'f'mēsē
 qō't!ēda lō'q!wāxs la'ē 'nemā'g'aalts!ōdeq qa 'nemā'k'iyēs. Wä, 20
 la äx'ē'dxa ts!ēba'ts!ē qa's k!ūnxts!ō'dēsa L!ē'na lāq.¹ . . Wä,² la
 dā'x'ēid lā'xēs ha'mā'lē qa's k'!ō'x'semdēq. Wä, la malē'ḡben-
 deq. Wä, g'f'f'mēsē la te'l'x'wīdē malē'kwa'ēyasēxs la'ē ts!ēp!ē'ts
 lā'xa L!ē'na qa's ts!ō'q!ūsēs. Wä, hē'x'sā'mēs la g'wē'g'ilaxs
 ha'mā'paē. 25

Wä, g'f'f'mēsē g'wāl ha'mā'pexs la'ēda ts!ēdā'qē lā'xūlil lā'xēs
 k'!waē'lasē qa's lē äx'ē'dxa lō'q!wē lē'wa ts!ēba'ts!ē qa's g'ā'xē

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 429.

² Continued from *ibid.*, p. 429.

28 the place where she is sitting. Then she pours | the green salmon
that is left over back into the kettle in which it was boiled.¹ . . . Then²
30 the man sits down || and waits for her to give him the second course.
I shall | talk about this later on, for I am talking now about | the
breakfast. |

1 **Soaked Green Salmon (1).**—Now I will talk again | about soaked
green salmon,—the food of those who do not go to catch | salmon in
green salmon that have been dry for a long time. | They are always
5 winter,—soaking in a soaking-box, which stands in the || corner of the
house, full of water. Dried green salmon are always kept | in it. After
they have been soaking for two days, | they get soft; then the soaked
green salmon are taken | and folded up. The kettle is taken, | and
the soaked green salmon are put into it. Then (the kettle) is put ||
10 over the fire of the house. As soon as it is well over the fire, |
water is poured into it; but now it is a longer time over the fire |
boiling before the cook takes it off. Then she takes | a dish and she
puts it down, and she again takes an oil-dish | and oil and puts it on
15 the floor where she is sitting. Then she || takes her tongs and takes
up the soaked green salmon | out of the kettle and puts them into
the dish. Then she | waits for them (to cool off). Then she takes a
food-mat and spreads it | before the one to whom she is going to give

28 k'ā'g'alītas lā'xēs k'!waē'lasē. Wā, la qapste'ntsa hē'maxlā'yē
k'!ō'lox' lā'xa hā'nx'lēndaats!ēx'dāq.¹ . . . Wā,² la k'!wā'g'alilēda
30 begwānem, qa's āwū'lgemg'ālilē qa's hō'lēg'intse'wē. Wā, ā'lēmlwī-
sen gwa'gwēx'sālāl lāq qae'n lē'xa'ēnēmē gwa'gwēx'sālāsa
hāmā'yaxa gāā'la.

1 **Soaked Green Salmon (1).**—Wā, hē'men lāl ē't lēdel gwa'gwēx'sā-
lasla t!ē'lkwē k'!ō'loxwa. Wā, hē'em hāmā'yasa k'!ē'sē wī'ewa-
mēts!ēnoxwaxa ts!āwūnxa la gā'las lēmō'kwa k'!ō'loxwa. Wā,
la hē'menalaem t!ē'lasō lā'xa t!ē'lats!āxs hā'nē'laē lax onē'-
5 gwilasa g'ō'kwe qō't!axa ēwā'pē. Wā, la hē'menālaem āx'stā'-
ēlayōwēda lēmō'kwē k'!ō'lox' lāq. Wā, hē't!a la malp!ē'n'stelsa
t!ē'lase'wē k'!ō'lox' lā'qēxs la'ē pē'x'wida. Wā, la āx'ē'tse'wēda
t!ē'lkwē k'!ō'loxwa qa's k'!ō'x'semtse'wē. Wā, la āx'ē'tse'wēda
hānx'lanowē qa's āxts!ō'yowēda t!ē'lkwē k'!ō'lox' lāq. Wā, la
10 hā'nx'lanō lā'xa legwī'lasa g'ō'kwē. Wā, g'ī'lēmēsē ē'lg'aaelaxs
la'ē gū'q!eqasōsa ēwā'pē. Wā, laēmēs'la gē'gēx'lālaem mae'm-
delqūlaxs laēda hāmēx'silelg'isē hānx'sendeq. Wā, laēmēs āx'ē'dxa
lō'q!wē qa's āx'ā'lilēs. Wā, laemxaā'wisē āx'ē'dxa ts!ēba'ts!ē
lē'wa l!ē'na qa's āx'ā'lilēs lā'xēs k'!waē'lasē. Wā, la ē't!ēd
15 āx'ē'dxēs ts!ē'slāla qa's k'!ipū'ste'ndēxa t!ē'lkwē k'!ō'loxwa
lā'xa hānx'lanowē qa's k'!ipts!ōdēs lā'xa lō'q!wē. Wā, la
k'ā'k'ewaq. Wā, la āx'ē'dxa hāmādzō lē'ēwa'ya qa's lē'lepemli'-

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

² Continued from *ibid.*, p. 430.

breakfast; and as soon as the soaked (salmon) are lukewarm, | she
breaks them in pieces small enough for one || bite.¹ . . . 20

As soon as she has finished breaking the soaked green salmon,
she spreads them out | so as to make them level in the dish.
Then she takes the oil-dish | and pours the oil into it. As soon
as she has done so, she takes | the dish and the oil-dish and
puts them || in front of the one to whom she is going to give to 25
eat. She puts down the oil-dish just | outside of the dish; and after
doing so, she draws water and | gives it to him who is going to eat.
Then the man who is going to eat takes | a mouthful of water and
rinses the mouth; and after | rinsing the mouth, he drinks. After
drinking, he takes || a piece of the soaked salmon and dips it in the 30
oil and puts it into his mouth. | He never chews it, because it is
soft. Then he keeps on | doing this while he is eating; and when it
is nearly all gone, he stops | eating². . . |

After he finishes drinking, he waits for the second course. || That is 35
the end of this.

Soaked Green Salmon (2).—When a man wishes to | invite his tribe 1
the following day, he | asks permission of his wife to give a feast (to
his friends) on the following day. | The woman at once makes her
husband go and fetch || water and pour it into the soaking-box. 5

las la'xēs gaā'xstalā'matsewē. Wā, gril'mēsē k'o'x'widēda t'lē' 18
kwaxs la'ē k'lō'k'lūpsendeq qa hāyā'astowēs lāx 'ne'impl'en-
q!ets!a'yē.¹ . . . 20

Wā, gril'mēsē gwāl k'lōpaxa t'lēkwē k'lōloxūxs laē goli'lālaq
qa 'nemag'aalts!owēs lāxa lōq!wē. Wā, lā āx'ēdxa ts!ēbats!ē,
qa's k'lūnxts!ōdēq yīsa L!ē'na. Wā, gril'mēsē gwālexs laē āx'ē-
dēda ts!ēdāqaxa lōq!wē Lē'wa ts!ēbats!ē qa's lā k'ax'dzamōtsa
lōq!wē lāxēs hām'g'ilasewē. Wā, lā k'ax'itsa ts!ēbats!ē lāx L!ā- 25
sa'yasa lōq!wē. Wā, gril'mēsē gwālexs laē tsēx'ēdxa 'wāpē qa's
lā ts!ās lāxa ha'māplē. Wā, lā dāx'ēdēda ha'māplaxa 'wāpē,
qa's hām'g'emdilaq qa's ts!ewē!exōdē. Wā, gril'mēsē gwāl ts!e-
wē!exōdēxs laē nāx'ida. Wā, gril'mēsē gwāl nāqaxs laē dāxa
lāxa t'lēkwē k'lōlox^u qa's ts!ep!ēdēs lāxa L!ē'na qa's ts!oq!ūsēs. 30
Wā, lae'm hēwā'xa mā'lēx'lbendeq qaxs te'lqwaē. Wā, ā'x'sā'mēs
hē gwē'g'ilaxs ha'mā'paē. Wā, gril'mēsē elā'q 'wī'elaxs la'ē gwāl
ha'mā'pā.² . . .

Wā, gril'mēsē gwāl nā'qaxs la'ē āwe'lgemg'alil qa's hē'leg'in-
tsewē. Wā, lae'mxaa gwā'la. 35

Soaked Green Salmon (2).— Wā, hē'ēmaaxs la'ē nē'k'ēda begwā'nemē 1
qa's Lē'lalilxēs g'ō'lg'ūkulōtaxa lā'La ē't!ēdel 'nā'x'ēidel. Wā, la-
'mēsē hanā'k'axēs genē'mē qa's k'lwē'lasēlqēxa lā'La 'nā'x'ēidel.
Wā, hē'x'ida'mēsa ts!ēdā'qē āxk'lā'laxēs lā'ēwūnemē qa lēs tsāx
'wā'pa qa's qepts!ō'yōxa t'lē'lats!ē. Wā, hē'x'ida'mēsē la tsā'yē 5

¹ Here follows p. 750, lines 1-3.

² The description of the eating of the salmon has been omitted.

- 6 Her husband goes at once | and pours water into the soaking-box, that
stands in the | corner of the house; and when it is half full of water,
the | woman takes roasted salmon and puts it into it; and | when it is
10 done, the man goes to get fire-wood and || takes it into his house.
Now it is evening. As soon as | night comes, they lie down; and
therefore in the morning, when daylight comes, | the man arises and
builds a fire in his house; and as soon as the | fire in the house blazes
up, he sends one of his house-fellows to go and | call all the men; and
15 it is not long before the messenger || comes back. Immediately they
clear the house; | and after they finish clearing it, they take the
kettle and | put it down in front of the fire; and the woman takes |
her dishes and places them at the place where she is sitting, and also |
20 the oil-dishes and oil. As soon as this is all ready in the house, || the
man goes to call the guests again. He stays a long time outside
calling them, but | the men come in one by one into the house. At
last they are | all inside. Then a drum is taken and is | put down
on the right-hand side of the guests. Immediately the | song-
25 leader begins to sing the new songs. Now they || sing a feast-song,
and the host takes the soaked | salmon out of the water and puts it
into the large kettle. | When it is full, it is put over the fire, and |
then water is poured into it. It does not boil long | before the kettle

- 6 lā'wūnemas qa's qepts'lā'lēs lāxa t'ē'lats'lāxs ha'nē'laē lā'xa
ō'nēgwilasēs g'ō'kwē. Wā, g'il'mēsē negō'yōxa 'wā'paxs la'ēda
ts!edā'qē āx'ē'dxa L'lō'bekwē qa's lē axste'nts lāq. Wā, g'il-
'mēsē gwā'lexs lā'asēda begwānemē ānē'x'ēdxa lēqwa' qa's g'ā'xē
10 āx'ā'lilas lā'xēs g'ō'kwē. Wā, lae'm dzū'qwa. Wā, g'il'mēsē gā'-
nūl'idexs la'ē kū'l'x'ida. Wā, g'il'g'il'mas 'nā'x'īdxa gā'lāxs la'-
ēda begwā'nemē lā'x'wīd qa's legwī'lēxēs g'ō'kwē. Wā, g'il'mēsē
x'ī'qōstāwē legwī'la'yasēxs la'ē 'yā'laqasēs 'nema'ēlwūtē qa lēs
lē'lālaxa 'nā'xwa bē'begwānema. Wā, k'lē'st!a gā'laxs g'ā'xaē
15 aē'daaqēda Lē'lalel'isē, wā, hē'x'ida'mēsē ē'x'wīdxa g'ō'kwē.
Wā, g'il'mēsē gwā'l ē'kwaqēxs la'ē āx'ē'dxēs hā'n'x'lanowē qa
g'ā'xēs ha'nī'l lā'xa ōstā'lilasēs legwī'lē. Wā, lē'da ts!edā'qē āx'ē'd-
xēs lō'elq!wē qa g'ā'xēs mexē'l lā'xēs k!wā'lasē. Wā, hē'misa
ts!ē'ts!ebats!ē lē'wa L'ē'na. Wā, g'il'mēsē 'wī'la la gwa'lila, laasa
20 ē'tsē'sta. Wā, lae'm gē'g'īlsa ē'tsē'sta. Wā, lae'm!a 'nāl'nemō'-
k!ūmkēda begwā'nemaxs g'ā'xaē hōgwī'lēla. Wā, ladzā'la'mē
'wī'laēla. Wā, hē'x'ida'mēsē āx'ē'tse'wēda mena'ts!ē qa's lē āxā-
lēlem lāx hē'k'lōdenūlemalilasa k!wē'lē. Wā, hē'x'ida'mēsē
nā'q!a!a'ayas dā'qālasa ā'tsemē q!e'mdema. Wā, la'x'ida'x'ū'mē
25 k!wē'lāla de'n'xela. Wā, lā'lēda k!wē'lasē āx'ūste'ndxa t'ē'l-
kwē L'lō'bek' qa's g'ā'xē āxts!ō'ts lā'xa 'wā'lasē hā'n'x'lanowa.
Wā, g'il'mēsē qō't!axs la'ē hā'n'x'lents lā'xa legwī'lē. Wā, a'l-
'mēsē gūq!eqa'sa 'wā'pē lāq. Wā, k'lē'st!a gē'g'ilil mae'mdelqū-

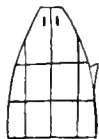
is taken off. It is only on the fire waiting || for the guests to finish 30
singing. As soon as they finish singing, | the man takes a mat and
spreads it out, and he takes | his long tongs and takes the roasted
boiled salmon out with them. | Immediately the woman takes one
roasted salmon and | puts it into each dish; and when || one roasted 35
salmon has been put into each, the woman breaks it into small pieces |
just the right size for our mouths; and | after she has broken it in
pieces, she pours oil into the | oil-dish. After she has done so, the
man | takes the drum and puts it down by the door of the house;
and || he puts down the dishes and gives one dish to each two men, | 40
when really all the tribes are guests in the house; | and as soon as all
the dishes have been put down, he takes a bucket and | places it
before the guests highest in rank, and they rinse | their mouths; and
after they have rinsed their mouths, they || drink. After they have 45
finished drinking, they begin to eat; and | when they begin to eat,
the man goes to draw fresh water, for | they drink after they finish
eating. After they have eaten, | the man takes away the dishes and
takes them to the place where his | wife is sitting. After he has
taken them away, he puts the bucket || with water before the guest 50
highest in rank; then he dips | the cup into it and gives it to him;

laxs la'ē hā'nx'sanā. Wā, ā'mēsī'la hā'nē'la ē'sela qa gwā'-
lē's de'nxelēda lē'lanēmē. Wā, g'í'l'mēsē gwāl de'nxelaxs la'ē 30
āx'ē'dēda begwā'nemaxa lē'wa'yē qa's lēp'lā'lilēq. Wā, la āx'ē'd-
xēs g'í't!a ts!ē'slāla qa's lēxūstā'lēxa hā'nx'Laakwē L'lō'bekwa.
Wā, hē'x'ida'mēsēda ts!edā'qē āx'ē'dxa ē'nā'ne'mē L'lō'bekwa qa's
āxts!ō'dalēs lā'xa ē'nā'ne'mē'xla lō'elq!wa. Wā, g'í'l'mēsē q!wā'-
lōts!ewax'sa L'lō'bekwaxs la'ēda ts!edā'qē k'lō'k'lūpsalaq qa ām'ā'- 35
mayastowēs qa ā'mēs hā'yā'fats!ek'ila lā'xens se'msēx. Wā, g'í'l-
mēsē gwāl k'lō'k'lūpsalaqēxs la'ēda ts!edā'qē k'lūnxts!ōdalaxa ts!ē'-
ts!ēba'ts!āsa L'lē'ēna. Wā, g'í'l'mēsē gwā'lalilēxs la'ēda begwā'ne-
mē āx'ē'dxa mena'ts!ē qa's lēs lā'xa t!ēx'í'lāsēs g'ō'kwē. Wā, lā
k'ā'x'itsa lō'elq!wē. Wā, lae'm maēma'lō'kwa begwā'ne'mē lā'xa 40
ē'ne'mē'xla lō'q!wāxs ā'laē ē'wī'ēlaēlēla k!wē'la lē'lqwālaLa'yē. Wā,
g'í'l'mēsē ē'wī'ēlg'alilēda lō'elq!wāxs la'ē k'lō'kūhila nā'gats!ē qa's
lēs lāx nexdzamā'lilasa nēnā'xsālāsa k!wē'lē. Wā, la'x'da'xwē ts!ē-
wē'L!ēxōda. Wā, g'í'l'mēsē gwāl ts!ēwē'L!ēxōdēxs, lā'x'da'xwāē
nā'x'ida. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē hām'x'ē'ida. Wā, 45
g'í'l'mēsē hām'x'ē'idēxs la'ē tsā'yēda begwā'nemax ā'ttā ē'wā'pa qa
nā'gēg'ilt's qō gwāl ha'mā'plō. Wā, g'í'l'mēsē gwāl ha'mā'pēxs
la'ēda begwā'ne'mē k'ā'g'ililxa lō'elq!wē qa's lēs lax k!wāē'lasasēs
gēnē'mē. Wā, g'í'l'mēsē ē'wī'ēlamaseq la'ē hāngēmli'lasa ē'wā'be-
ts!āla nā'gats!ē lā'xa nā'xsālaga'yasa k!wē'lē. Wā, la tsā'x'ē'itsa 50
k!wa'sta' lāq qa's ts!ēwē's lāq. Wā, lā'x'da'xwē ē'wī'ēla nā'x'ida.

52 then they all drink; | and after they finish drinking, the woman washes | four dishes and pours water into them, and the | man puts
55 them before the guests. Then || they all wash their hands; and after they have washed their hands, | they wait for the next course. That is the end of this. |

Salmon Preserved in Cellars.—(It has been described before [p. 237], how salmon is kept in cellars for winter use.)

1 When there are no more | salmon in the rivers, the cellar is dug up. The salmon are washed in water | until all the clay and sand come off. As soon as all | the dirt is off, they are soaked in the river
5 and are left there over || night. As soon as day comes, the woman takes | out of the river what has been soaking. Now the quarter-dried | green salmon are thick; they are just like fresh salmon. | The woman just takes her fish-knife, and they are cut this way |
10 into twelve pieces. Then she puts them into a || kettle; then she puts it on the fire and pours water over | it. Then it is boiled a long time before it is taken off. | She stirs (the meat). As soon as it is all to pieces, she | puts
15 the kettle back over the fire. Then it is left over the fire a very long time. | When it is done, it becomes a mush; and she pours || oil into it while it is still over the fire, and it is stirred again. | Then the kettle is taken off and put down. Then | spoons are given to the



52 Wā, g'í'f'mēsē gwāl nā'qaxs la'ēda ts!edā'qē ts!ō'xūg'indxa mo-
wē'xla lō'elq'wa qa's gūxts!ō'dēsa 'wā'pē lāq. Wā, lē'da be-
gwā'nēmē hāng'alilas lāx nexdzamā'lilasa k!wē'lē. Wā, la'mēsē

55 'nā'xwa ts!ē'nts!enx'wida. Wā, g'í'f'mēsē gwāl ts!ē'nts!enkwxas
la'ē āwū'lgemg'alil qa's hē'lēg'intse'wē. Wā, la'e'm gwāl lā'xēq.

1 **Salmon Preserved in Cellars.**—Wā, g'í'f'mēsē la k!ēō's k!ō'k!ū-
telēda wī'wāxs la'ē 'lā'p!eqoya qa's lē ts!ō'x'witsō' lā'xa 'wā'pē
qa 'wī'elēs lawā'ēda l!ē'q!a lē'wa ē'g'isē. Wā, g'í'f'mēsē 'wī'elā-
wēda ts!eqwā'xs la'ē t!ē'lēdeq lā'xa wa. Wā, la xā'mastalisxa

5 gā'mūlē. Wā, g'í'f'mēsē 'nā'x'ēdexs la'ēda ts!edā'qē āxwūste'nd-
xēs t!ē'lase'wē lā'xa wā. Wā, la'e'm la wā'kwēda dzē'lēlakwē
k!ō'lox'. Yū'em la gwē'x'sa alō'masē k!ō'tela. Wā, ā'mēsa
ts!edā'qē āx'ē'dxēs xwā'layowē qa's t!ōt!ets!ē'ndēq; g'a gwā'lag'a
(fig.) mālēg'eyō'wēxs la'ē t!ō't!ets!akwa. Wā, la āxts!ō'ts lā'xa

10 hā'nx'lānowē. Wā, la'mēsē hā'nx'lentsēxs la'ē qep!eqa'sa 'wā'pē
lāq. Wā, la'mēs la gē'g'iltse la'e'm mae'mdelqūlaxs la'ē hā'nx'se'n-
deq. Wā, la xwē't!ēdeq. Wā, g'í'f'mēsē q!wē'q!ūlts!exs la'ē
xwē'lāqa hā'nx'lēdeq. Wā la'mēsē la ā'la la gē'x'lala hā'nx'-
lala; wā, g'í'f'mēsē la l!ō'pexs la'ē xa's'ida. Wā, la gū'q!eqasō'sa

15 l!ē'nāxs hē'māē ā'lēs hā'nx'lalē. Wā, lā ē't!ēd xwēt!ētsē'wa.
Wā, lawī'sla hā'nx'sentse'wa qa's hā'ng'alilēs. Wā, la'e'm ts!ā'yēda
k!ā'k!āts!ēnaqē lā'xa k!wē'lē. Wā, la āx'ē'dēda ts!edā'qaxa lēlō'q!wē

guests, and the woman takes the dishes | and she pours into them the 18 quarter-dried salmon that is to be eaten with spoons. Then the dishes are nearly | full,¹ . . . They are not given a second course. Sometimes || green salmon are just put into a kettle and boiled for a 20 short time, | when they are taken off and cut to pieces. They are put | into the dish without water. Then oil is poured over them. | The man only takes them from the dish with his hands | and eats them.¹ . . . Then (the guests) just lie down on their seats and || wait for the next course until it is done. Another | course is not 25 given when they have eaten with spoons the quarter-dried green salmon. This is | the way of the Denax'da^xu in Knight Inlet.

Middle Part of Salmon, cold or boiled.—The description of a feast continues with the following notes on the preparation of middle parts of the salmon²:

(1) Then the woman | takes a dish and puts it down at the place 1 where she is sitting; then she goes | and opens the basket in which the middle part of the salmon is, | and she breaks off the cedar-bark with which the middle parts of the salmon are twined together. When there are four || men, the woman takes eight middle parts | of 5 salmon and breaks them up into two dishes, | four pieces into each dish. As soon | as she has broken them, she takes her oil-dish and pours | oil into it.³ . . . They⁴ take up what they are going to eat and || fold it over, and chew it to make it soft, and then they dip it | 10

qa's ts!ets!á'lēsa yewi'kwē dzē'lēlak^u lāq. Wā, g'í'lēmēsc elāq 18 qō't!axs¹. . . Wā, lae'm k'ēs hē'lēg'intse^{wa}. Wā, lē ēnāl'ne'm-p!ēna á'em āxts!o'yo lā'xa hā'nxlanowē qa's yā'was'īdē mede'lx- 20 ēwidēxs la'ē hā'nx'sentse^{wa}xs la'ē t!ō't!ets!aak^u. Wā, á'ēmēsc āxts!o'yo lā'xa lō'q!wē k'leō's ēwā'paga^{ya}. Wā, la k'lūng!eqasōsa L!ē'na. Wā, lē'da begwā'nemē á'em dāltā'laq lā'xa lō'q!wāxs la'ē ha'mā'peq.¹ . . . Wā, lā'la á'em t!ē'k'ingā'hila. Wā, lae'm ē'sa'lil qa's hē'leg'intse^{wē}. Wā, lae'm gwā'la. Wā, lā'la k'ēs 25 hē'leg'indg'ilēxs yō'sase^{wa}ēda dzē'lēlakwē k'lō'loxwa. Wā, g'ae'm gwē'gilatsa Dena'x'da^xwē lāx Dzā'wadē.

Middle Part of Salmon, cold or boiled.—¹Wā, ²lē'da ts!edā'qē 1 āx'ē'dxa lō'q!wē qa's k'ā'g'alilēs lā'xēs k!waē'lasē. Wā, la qā's'īd qa's lē x'ō'x'ēwidxa L!ā'batē, yix g'ē'ts!ē'wasasēs q!ā'q!aga^{ya}. Wā, lā ā'l'ēdxa dena'sē ya'pōlayōsa q!aq!agayē. Wā, g'í'lēm mō'kwa bē'begwānemāxs laē'da tsedā'qē āx'ē'dxa mā'gūna'lexsē q!ā'q!a- 5 ga^{ya}, qa's p!ōxts!á'lēs lā'xa mā'lexlē' lōelq!wa. Wā, lāe'm māe'moxsē p!ō'xts!ōyōs lā'xa ēnā'l'ēmē'xla lō'q!wa. Wā, g'í'l-ēmēsc gwāl p!ō'qwa^xs la'ē āx'ē'dxēs ts!ēba'ts!ē qa's k'lū'nxts!ōdēsa L!ē'na lāq.³ . . . Wā, ⁴lae'm āx'ē'd lā'xēs ha'mā'lē qa's k'lō'x^u-semdeqēxs la'ē malē'x^ubendeq qa te'lx'widēsēxs la'ē ts!ep!ts 10

¹ Here follows a description of the eating of the food, which has been omitted.

² Continued from Jesup Expedition, etc., Vol. V, p. 436, line 24.

³ Continued from ibid, p. 431, line 7.

⁴ Continued on ibid, p. 430, line 25.

11 into the oil; and then they put it into their mouths and they begin to eat,¹ . . . and (the men) wait for the second course. | That is the end. |

(2) When the middle parts of the salmon are really dry, they are 15 soaked || in the soaking-box, which stands in the corner of the house. | It is always filled with water; and the woman | always puts the middle parts of the salmon into it, so that it is full; and when | she goes to take the middle parts of the salmon to cook them, she | puts in again some more dried middle parts of the salmon, and changes || 20 them for those that have been taken out.² . . . When her husband comes, | the woman takes the soaking middle parts of the salmon and | counts two pieces of the middle parts of the salmon for each | man; and so she takes twelve pieces. She | puts them into the 25 kettle; and her husband puts the kettle || on the fire, and he also pours water into it. | Then the woman takes two dishes and also | two oil-dishes, and puts them down where she sits. | The kettle is not very long over the fire, when it is taken off; | and the man also 30 takes the tongs || and takes out the soaked middle parts of the salmon and puts them also into | a large dish which stands on the floor of the house, | made for this kind of cooking.³ . . . |

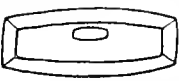

11 lā'xa l!ē'na. Wā, la'wis!a ts!ō'q!ūsas, wā, lae'm ha'mx'f!dex'-
da'xwa.¹ . . . Wā, lae'm āwū'lgemg'alil qa's hē'lēg'intsēwē.
Wā, lae'm gwā'la.

(2) Wā, g'il'mēsē la ā'la la le'mx'wēda q!ā'q!aga'yaxsla'ē t!ē'lasō
15 lā'xa t!ē'lats!āxs hā'nē'laē lā'xa ōnēgwīlasa g'ō'kwē. Wā, lae'm
hē'menalaem la q!ō'ts!āsōsa 'wā'pē. Wā, la'mē'sa ts!edā'qē hē'-
menalaemxat! āxstā'lasa q!ā'q!aga'yē lāq qa qō't!ēs. Wā, hē'maaxs
la'ē āx'wūste'ndxa q!ā'q!aga'yē qa's ha'mē'x'silase'wē. Wā, la
ā'em xwē'laqa āx'ē'dxa le'mxwa q!ā'q!agē qa's l!ā'yo'ste'ndēs
20 lā'xēs la āxstā'nā.² . . . (Wā, g'il'mēsē g'āxē lā'wunemasēxs)
la'ēda ts!edā'qē āx'ē'd lā'xēs t!ē'lase'wē q!ā'q!aga'ya. Wā, lae'm
hō'semtsa maē'ma'lexsa q!ā'q!agē lā'xa 'nā't'nemōkwē bēgwā'-
nema. Wā, lae'm āx'ē'dxa ma'lexsā'g'eyowē. Wā, hē'mis la
āxts!ō'yosēxa hā'nx'lanowē. Wā, la'mē'sē hā'nx'lanōs lā'wūne-
25 mas lā'xa legwī'lē. Wā, hē'emxaā'wisē la gū'q!eqasa 'wā'pē lāq.
Wā, la āx'ē'dēda ts!edā'qaxa ma'lexla' lēlō'q!wa. Wā, hē'misa
ma'lexla'maxat! ts!ēts!ēba'ts!ā qa's lē k'ā'g'alēlas lā'xēs k!waē'-
lasē. Wā, lā k'lēs ā'laem gē'x'lalēda hā'nx'lanāx, la'ē hā'nx'sanā
lā'xa legwī'l. Wā, hē'em'xaā'wisēda begwā'nemē āx'ē'dxa ts!ē's-
30 lāla qa's k!līpwūstā'lēxa t!ē'lkwē q!ā'q!agē qa's k!līpts!ā'lēs lā'xa
ō'gū'la'maxat! 'wā'las lō'q!wa g'āx hā'nē'la; hēkwē'lēem qaē'da
hē gwā'las ha'mē'x'silase'wē.³ . . .

¹ Continued in Jesup Expedition, etc., Vol. V., p. 431, lines 1-14.

² Continued in ibid., p. 431, lines 15-39.

³ Continued in ibid., p. 431, line 40, to p. 432, line 4.

Her husband breaks to pieces the soaked middle parts of salmon, 33
and | he measures what he is breaking so that they will be the right
size for our mouths; || and his wife pours oil into the oil-dishes; | and 35
after the man has finished breaking what he is working at, | the guests
finish singing.¹ . . . Then (the man) takes up two|
oil-dishes and puts  them | in the farside of the dish, |
in this manner:² . . . As soon as (the guests)
finish, they wait || for  the next course. 40

Split-Backs.—(The split-backs are eaten without being boiled or 1
blistered. The man takes the "split-down" and folds it up and dips
it into the oil and puts it into his mouth.) He does not chew it
before he | dips it into the oil, for it is really soft.³ . . . After |
the men have finished drinking, they wait for the second course. |
That is the end of this. For they never soak this split-down, || be-
cause it does not get hard, although it may be old. Even if it is two | 5
years old, it never gets hard, for it is really worked thoroughly. There-
fore | it keeps always soft. That is the end. |

Soaked Backbones, boiled or blistered (1).—(The woman) takes | the
soaked backbones out of the water in the soaking-box, and puts them ||
on a mat that is spread at the place where she is sitting. Then the 10
man | breaks them into three pieces and puts them into the kettle. |

Wä,¹ lē lā'wūnemas p'lō'x'wīdxa t'lē'lkwē q'lā'q'aga'ya. Wä, 33
lae'm ā'em ēme'nsasēs p'lō'qwa'yē qa hēlts!eqelēs lā'xens se'msēx.
Wä, lā'la gene'mas k'lū'nxts!ōtsa l'lē'na lā'xa ts!ēts!ēba'ts!ē. 35
Wä, g'il'mēsē gwāl p'lō'qwēda begwā'nemaxēs āxse'wa'xs laē
gwāl denxelēda k!wēlē.¹ . . . Wä, lā'xaa k'ā'g'ililxa ma'lexla'
ts!ēts!ēba'ts!ā qa's lē k'anē'qwas lāx L'āsanēqwasa lō'q!wē; ga
gwā'lēg'a (fīg.).² . . . Wä, g'il'mēsē gwā'lexs la'ē āwū'lgemg'alil
qa's hē'lēg'intse'wē. 40

Split-Backs.—Wä, lae'm k'lēs malōx'be'ndqōxs k'lē's'maē ts!ē- 1
p'lī'ts lā'xa l'lē'na qaxs ā'laē tē'lqwa.³ . . . Wä,⁴ g'il'mēsē
gwāl nā'qaxs la'ē āwū'lgemg'alilēda begwā'nemē qa's hē'lēg'intse-
'wē. Wä, lae'm gwāl lā'xēq qa k'lē'ts!ēna'yas t'lē'lasewa lē'qwaxa,
qaxs hēwā'xaē plē's'idēx wā'x'maē la gā'la, wā'x'maē la ma'le'nxē 5
ts!āwū'naxs la hēwā'xaem plē's'id qaxs ā'laē aē'k'laakwa; lā'g'ilas
hē'menālaem tē'lqwa. Wä, lae'm gwā'la.

Soaked Backbones, boiled or blistered (1).— Wä, la'mēs āx'ūs-
te'ndxa t'lē'lkwē xā'k'ladzā lā'xa t'lē'lats!ē qa's gā'xē āxdzō'ts
lā'xa lē'wa'yē lēbē'la lāx k!waē'lasa. Wä, la'mēsēda begwā'nemē 10
yā'l'yūdux'sāla k'ō'k'oxsālaq qa's hā'nts!ālēs lā'xa hā'nx'lanowē.

¹ Continued in Jesup Expedition, etc., Vol. V, p. 432, lines 4-21.

² Continued in *ibid.*, p. 432, line 21, to p. 434, line 40.

³ Continued in *ibid.*, p. 434, line 40, to p. 435, line 8.

⁴ Continued from *ibid.*, p. 435, line 8.

12 After he has done so, he puts the kettle on the fire; and | as soon as it
stands there firmly, the man pours water into it; | and it does not
15 take long before it begins to boil. Then the kettle is taken off; || and
the woman takes five dishes and | puts them down, and also five
oil-dishes. As soon as | it is all on the floor, the man takes his tongs,
and | takes the soaked backbone out of the water and puts it into the
20 dishes.¹ | . . . When they finish (eating) they wait for a second || course. |

(2).—Sometimes the soaked backbone is blistered by the | fire of the
house to heat it, when there are not many who have been | invited,—
for instance, two men,—or when the owner of the house | is given this,
25 to eat by his wife. She just goes and takes some || soaking backbone,
and blisters it by the fire. When | it is done, she puts it on a food-
mat; | and an oil-dish is taken and oil poured into it. | When it is
put on the food-mat outside | of the blistered soaked backbone, it
30 is eaten by the one || man and his wife and his children, in this man-
ner. | Sometimes old people desire to eat it blistered in this | way,
for it has a different taste from boiled | soaked backbone, and there-
35 fore some men like it. | They never sing when their food || is going
to be soaked backbone; for this is going to be their food when few

12 Wä, gí'l'mēsē gwā'lēxs la'ē hā'nx'lēnts lā'xa legwī'lē. Wä,
gí'l'mēsē e'lxlāxax la'ēda begwā'nēmē gū'q'leqasa 'wā'pē lāq.
Wä, la'mē'sē gē'gíltasilaem la ma'e'mde'lqūlaxax la'ē hā'nx'sanā.
15 Wä, lē'da ts'edā'qē āx'ē'dxa sek'le'xla lō'elq'wa qa's gā'xē
mex'ā'lilas lē'wa sek'le'xla'maxaēda ts'lēts!ēba'ts!ē. Wä, gí'l-
'mēsē 'wī'galilēxs la'ēda begwā'nēmē āx'ē'dxēs ts'le'slāla qa's
k'lipwestalēxa t'lē'lkwē xā'k'ladzō qa's k'lipst!ā'lēs lā'xa lō'elq'wē.¹
. . . (Wä, gí'l'mēsē gwāla) la'ē āwū'lgemgalil qa's hē'lēg'in-
20 tse'wē.

(2).—Wä, la 'nā'l'nēmp!ēna penē'sase'wa t'lē'lkwē xā'k'ladzō lā'xa
legwī'lāsa gō'kwē, qa ts'le'lx'wīdēs, yīxs k'le'saē q'lē'nema lē'lā-
nēmē, yīxa ma'lō'kwē bē'begwā'nema lōxs hē'maēda gō'gwā'lāsa
gō'kwē hā'ng'ī'lāsō'sēs gēne'mē. Wä, ā'mēs la āx'ē'd lā'xēs
25 t'lē'lase'wē xā'k'ladzā qa's penmōlī'sēq lā'xa legwī'lē. Wä, gí'l-
'mēsē lō'pex, la'ē ā'em āxō'dzoyō lā'xa ha'mā'dzowē lē'wa'ya.
Wä, la āx'ē'tse'wa ts!ēba'ts!ē qa's k'lū'nxts!ōtse'wēsa l'lē'sna.
Wä, ā'mēs la k'ā'dzōdayō lā'xa ha'mā'dzowē le'wa'ya lax l'lā'sa-
lilasa pe'nkwē t'lēlk' xā'k'ladzō. Wä, la'e'm hē'mēsa 'nemō'kwē
30 begwā'nēm lē'wī's gēne'mē lō'mē's sā'semēda hē gwā'lē. Wä, la
'nā'l'nēmp!ēna'ma q'lū'lsq'lū'yakwē bēbegwā'nēm ha'maē'xsdxa hē
gwē'kwēxa penmōlē'dzekwē qaxs ō'gūxp!amaē lā'xa hā'nx'laakwē
t'lēlk' xā'k'ladzā. Wä, hē'mis lā'g'ilas āx'ē'xstsō'sa 'nā'l'nēmō'-
kwē lā'xa begwā'nēmē. Wä, la k'lēs de'nxelag'ilēxs ha'mā'yē'-
35 lēda t'lē'lkwē xā'k'ladzā, yīx ha'maē'lē qaxs hō'lafaēda ha'mā'paq

¹Continued in Jesup Expedition, etc., Vol. V, p. 436, line 12, to p. 437, line 22.

are eating, | for there are never many who eat this kind of cooking; | 36
and the only time they eat this is in the morning. That is | all
about this. |

Fins and Tails (1).—Now I will talk about the cooking | of the pec- 1
toral fins and anal fins and the tails of the | dog-salmon. These three
kinds are [never not] always eaten at | noon and in the evening.
When they are going to eat pectoral fins || and anal fins and tails, a 5
soaking-box is taken, | and water is poured into it. Then (several
handfuls of) | pectoral fins are picked up and put into it. For four
days they are soaking in it. | Then they are taken out and put into
a kettle; and | water is poured on them before they are put on the
fire. || When they are covered with water, they are put on the | fire. 10
Sometimes they are kept boiling until it is nearly noon, | for they try
to boil the bones soft. When the bones are boiled to pieces, | the
kettle is taken off the fire. Then the | woman takes a dish and puts
it alongside the kettle. || Then she takes a large spoon, | and ladles 15
out the pectoral fins, and she pours them into the | dish. When they
are all in it, she places it before the one who is to eat it; | and next
water is given to drink to him who is going to eat it. As soon | as (the
guests) finish drinking, they eat. No oil is || dipped with it when 20

qaxs k'lē'saē q'lē'nemēnoxwa ha'mā'paxa hē gwā'las ha'mē'x'si- 36
laēnē. Wā, lē'x'aemxaa ha'mā'pdemqēda gaā'la. Wā, lae'm
gwā'la.

Fins and Tails (1).—Wā, la'mē'sen gwā'gwēxs'ālal lā'qēxs la'ē ha- 1
mē'x'silase'wēda PEL!EXā'wa'yē LE'wa PELā'ga'yē LE'wa ts'lā'sna-
'yasa gwa'xni'sē. Wā, k'leyā's k'lē's ha'maenx'g'ada yū'duxwīdāla-
k'xa neqā'la LE'wa dzā'qwa. Wā, g'ī'lēm ha'mā'LA PEL!EXā'wa'yē
LE'wa PELā'ga'yē LE'wa ts'lā'sna'yaxs la'ē geyō'l āx'ē'tse'wa t'lē'la- 5
ts'lē qa's gūxts!ō'yāēda 'wā'pē lāq. Wā, la'mē'sē k'lā'stanowēda
PEL!EXā'wa'yē lāq. Wā, hē'tla'la mō'p!enxwa'stali'l lā'qēxs la'ē
āx'wustā'nā qa's āxts!ōyuwē lā'xa hā'nx'lanowē. Wā, lā'xaa ge-
yō'l gūq!eqa'sōsa 'wā'paxs k'lē'sēmaē hā'nx'lanā lā'xa legwī'lē.
Wā, g'ī'lēmēse la q'lō'gūlilxa 'wā'paxs la'ē hā'nx'LEndayō lā'xa le- 10
gwī'lē. Wā, la'mē'sē 'nāl'nemp!ena elā'q'ēm k'lē's 'neqā'lag'ila
mae'mdeleqūla, qaxs xā'xayase'waēs xā'qē. Wā, g'ī'lēmēsē xā's'i-
dēda xā'qaxs la'ē hā'nx'sanōwēda hā'nx'lanowē. Wā, la'mē'sēda
ts!edā'qē āx'ē'dxa lō'q'lwē qa's k'a'galilēs lāx ō'nā'yasa hā'nx'LA-
nowē. Wā, la'mē'sēda ts!edā'qē āx'ē'dxa 'wā'lasē k'ā'ts!enāqa 15
qa's xā'lōstendēs lā'xa PEL!EXā'wa'yē. Wā, la xē'ts!ālas lā'xa
lō'q'lwē. Wā, g'ī'lēmēsē 'wī'ls!āxs la'ē k'ā'gemlilas lāx ha'mā'plaq.
Wā, la'mē'sa 'wā'pē mā'k'ilāq qa nā'x'itsōsa ha'mā'plē. Wā, g'ī'l-
ēmēsē gwāl nā'qaxs la'ē hamx'ī'da. Wā, lae'm k'leā's L'lē'na ts!e-
pā'sōs lāqēxs ha'mapaaxg'ada PEL!EXā'wa'yē LE'wa PELā'ga'yē LE'wa 20

21 they eat these pectoral fins and anal fins and | tails. After they have eaten, the woman takes | the dish out of which those have eaten to whom she has given to eat, | and she takes water and pours it into it. Then she puts it back before those to whom she has given
25 to eat, | and they wash their hands in it. After || they have done so they are given water to drink. | Often they are not given a second course after eating | pectoral fins and anal fins and also tails. | The guests just go out of the house. The | old people always eat that,
30 about which I am talking. || Only poor people have, for their food, these three kinds | about which I am talking. That is all. |

(2).—When there are many roasted salmon-tails, | the owner invites his friends early in the morning to come | and eat breakfast in his house.
35 As soon as the guests are all in, || the man who invited them takes a food-mat and spreads it on the floor | in front of his guests. Then he takes the roasted salmon-tails | and puts them down lengthwise on the food-mat. Then he takes | water and gives it to them; and after they finish drinking, | they begin to eat. As soon as the guests
40 begin to eat, || the man takes his bucket and goes to draw fresh water for | drinking afterwards. As soon as he comes back, he puts down on the floor the | bucket with water in it; and after they have finished eating the salmon-tails, | the man puts the bucket with

21 ts!ā'sna^əyē. Wā, g'í'l^əmēsē gwāl ha'māpexs la'ē āx^əē'dēda ts!edā'-qaxa lō'q!wē, yix ha'maats!ō'x'dāsa ha'mg'í'lase^əwas, qa's āx^əē'dēxa 'wā'pē qa's gūxts!ō'dēs lāq. Wā, la xwē'laqa k'ā'gemlilas lā'xēs ha'm-g'í'lase^əwē. Wā, la'mē'se ts!ē'nts!ēnx'wīdex'da^əxu lāq. Wā, g'í'l-
25 'mēsē gwā'l^əexs la'ē tsā'x'ētsōsa 'wā'pē. Wā, lae'm nā'x'idex-da^əxu lāq. Wā, la q!ūnā'la k'lēs hē'lēg'intse^əwēda ha'mā'paxa pe-l!exāwa^əyē lē'wa pelāga^əyē. Wā, hēmislēda ts!āsna^əyē. Wā, laem āem ho'qūwelsēda lē'lanemx'dē. Wā, lae'mxā'wisēda q!ūls-q!ū'lyakwē hē'menāla ha'mā'pex gwē'x'sdemasg'in gwā'gwēx'sā-
30 lasek; lē'x'a^əmēda wī'wōselāga hēmawālanū'xsg'ada yū'dux'wī-dālag'in gwā'gwēx'sālasa. Wā, lae'm gwāla. . .

(2).—Wā, g'í'l^əmēsē q!ō'nema L!ō'bekwē ts!ā'sna^əya, la'ē hē'x'ī-da^əma āxnō'gwadās lē'elalaxēs 'nē'nemō'kwaxa gaā'la qa g'ā'xēs gaā'xstāla lāx g'ō'kwas. Wā, la g'í'l^əem 'wī'elaelēda lē'lanemaxs
35 la'ēda lē'elālāq āx^əē'dxa ha'mādzowē lē'wa^əya qa's lep!ālilēs lāx L!ā'sex'dzamā'yasēs lē'lanemē. Wā, la āx^əē'dxa L!ō'bekwē ts!ā's-na^əya qa's lē k'adedzō'ts lā'xa ha'mā'dzowē lē'wa^əya. Wā, lā āx^əē'dxa 'wā'pē qa's lē tsā'x'ēts lāq. Wā, g'í'l^əmēsē gwāl nā'qaxs la'ē ha'mx'ī'dex'da^əxwa. Wā, g'í'l^əmēsē ha'mx'ī'dēda lē'lanemaxs la-
40 ēda begwā'nemē āx^əē'dxēs nā'gatslē qa's lē tsāx a'ttā 'wā'pa qa nagē'g'īles. Wā, g'í'l^əmēsē g'āx a'ō'daaqaxs la'ē k'!ō'x'walilxa nā'gatslē 'wā'betslāla. Wā, g'í'l^əmēsē gwāl ha'mā'pa ts!ētslā'snēg'āxs la'ēda begwā'nemē hā'ng'indiltsa 'wā'betslālē nā'gatslē lāq. Wā,

water in it before them, and | immediately they drink of it. After they finish drinking, || they go out. There is no oil to dip with it, 45 and | there is no dish, and they do not rinse their mouths; for | the first people said that the silver-salmon would disappear | if these three kinds of things were done. | Therefore they take for them a new food-mat; and || they do not wipe their hands when they eat 50 roasted salmon-tails | and roasted backbones of silver-salmon; for often the guests just rub | their hands, after they finish eating, to dry off | the fat of their food. The owner of the | salmon-tails eats some of what has been left over by those who have eaten, || when he 55 gets hungry, and he does the same way with roasted | backbones. That is all. |

Salmon-Cheeks.—As soon as winter comes, (the woman) takes | her 1 soaking-box and puts it down in the corner of the house; | then she draws water (and pours it) into the soaking-box until it is half full of water. | Then she takes the basket in which she keeps the “plucked cheeks” and pours them into the || soaking-box. She soaks them 5 four days in the house. After | they have been soaking four days, the woman requests her husband, | even if it is noon, to go and invite the old chiefs | to come and eat the “plucked cheeks,” for only the chiefs | eat this kind (of food). The man at once goes and ||

hē'x'ida^εmēsē na'x'idex^εda'x'u lāq. Wā, g'í'l'mēsē g'wāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm k'leō's L'ē'na ts'epa's. Wā, hē'- 45 ^εmesēxs k'leō'saē lō'q'wa. Wā' hē'εmisēxs k'leō'saē ts'ewē'L'exōd qaxs ^εnē'kaēda g'ā'lē begwā'nemqēxs hē'x'ida^εmaē k'leyō'x'εwidēda dza^εwū'naqēxs āx'ē'tse'waēg'ada yū'dux'εwidalag'a. Wā, hē'εmis lā'g'ilas āx'ē'dg'ilxa aldzewē' ha^εma^εdzō' lē'wa^εya. Wā, hē'εmis lā'g'ilas k'lēsxat! dōde'nk'wēda ha^εmā'paxa L'ō'bekwē ts'lā'sna^εya 50 L'ō'ma L'ō'bekwē xā'k'ladzōša dza^εwū'nē, q'lūnā'laē ā'em dzā'k'ō-dēda L'ē'lānema^εxēs c'eyasowaxs la'ē g'wāl ha^εmā'pa qa le'mxwa-lelēsa tse'n'xwa^εyēsēs ha^εma^εyē. Wā, ā'εmēs lēda āxnō'gwadāsa ts'lā'sna^εyē, yix k'lē'ts!a^εyaway^εasēx lē'x'dē ha^εmā'p la hā'mx'hēmka lā'qēxs la'ē pō'sq!ex^εida. Wā, la hē'Emxat! g'wē'g'ilaxa L'ō'be- 55 kwē xā'k'ladzā. Wā, lae'm g'wā'la.

Salmon-Cheeks.—Wā, g'í'l'mēsē ts'lā'εwū'n'x'idexs la'ē āx'ē'd- 1 xēs t'lē'lats!ē qa's lē hā'ng'alilaq lā'xa ō'nēg'wīlases g'ō'kwē. Wā, la tsā'ts!ōtsa ^εwā'pē lāq, qa negoyā'lēsa t'lē'lats!āxa ^εwā'pē. Wā, la āx'ē'dxēs p!elodzats!ē lexā'^εya qa's gūxstē'ndēs lā'xa t'lē'lats!ē. Wā, la^εmēsē mō'p!enxwa's t'lē'lalila. Wā, g'í'l'mēsē 5 mō'p!enxwa's tā'lila, la'ēda ts!edā'qē āxk'lālxēs lā'εwūnemaxa wā'x'εem la neqā'la qa lēs L'ē'lālaxa q'lūlsq'lū'lyak^u g'ī'g'igēma^εya qa g'āxēs p!ep!elō'sg'axa p!elōsē, qaxs lē'x'a^εmaēda g'ī'g'igāma^εyē ha^εmā'paxa hē g'wē'x'sē. Wā, hē'x'ida^εmēsa begwā'nemē la lā'lil-

- 10 selects the chiefs whom he intends to invite in. It is not long before they all come into | his house. [I have forgotten that his wife | at once spreads out mats for the guests to sit down on the floor. | Those who have been invited go right in and sit down on | the spread mats.]
- 15 As soon as they are all in, the || man takes a kettle and pours water into it, | and he puts it on the fire in his house; but his wife goes on with her work. | She takes a basket, and takes the "plucked cheeks" out of the water and puts them into the | basket, and pours them into the kettle which | is boiling over the fire in the house. Then the
- 20 woman takes dishes and || puts them down where she is sitting, and she also takes tongs; | and when she thinks that (the "plucked cheeks") are done, her husband takes | the kettle from the fire. Immediately the woman takes her tongs | and takes out the "plucked cheeks" and puts them into the dishes; | and when they are all in
- 25 the dishes, she places || one dish in front of each four men. As soon | as this is done, she takes a bucket with water in it and places | it in front of the guests; then they drink; | and when they finish drinking, they begin to eat; | and when they begin to eat, the woman takes
- 30 another || dish and pours the liquid of the "plucked cheeks" into it. Then she counts one | spoon for each guest, and she goes and gives them each one. She | takes up the dish with the liquid in it and

- 10 qe^waxa gⁱ'gigāma^εyē. Wā, kⁱ'lē'st!a gā'laxs g^a'xaē ^εwi^ε'la hō'gwī-
lela lāx g^o'kwās. Wā, hē'xōlēn l!elē'wēse^{wē} gene'masēxs hē'-
x^ε'ida^{maē} lep!^ālilelaxa lē'elwa^εyē qa kⁱūdzedzā'lēlasLESa kⁱwē'le-
la; wā, lā'gīlas hē'nā'kūla^{ma} lē'lanemē qa^s lē kⁱūdzedzā'lī-
laxa lEBegwī'lkwē lē'el'wa^εya. Wā, gⁱ'l'mēsē ^εwi^ε'laēLEXs lā'ēda
- 15 begwā'nemē āx^ε'dxa hā'n^x'lanowē qa^s gūxts!ō'dēsa ^εwā'pē lāq.
Wā, la hā'n^x'lents lā'xēs legwī'lē. Wā, lā'la ā'x^usīlē gene'mas,
āx^ε'dxa lexa^ε'yē qa^s lē kⁱ'ō'stendxa p!elō'sē qa^s kⁱ'lats!ō'dēs lā'xa
lexa^ε'yē qa^s lā gūxts!ō'ts lā'xa hā'n^x'lāla hā'n^x'lanā. Wā, la^{mē}sē
maē'mdelqūla gē'gīlila, la'asa ts!edā'qē āx^ε'dxa lō'elq^{hwē} qa^s
- 20 g^a'xē āx^ε'lilas lā'xēs kⁱwaē'lasē; wā, hē'^{mīsē} ts!ē'slāla. Wā,
gⁱ'l'mēsē k^o'taq lae'm l!ō'pa la'e lā'^{wūnemas} hā'n^x'sendxa
hā'n^x'lanowē. Wā, hē'x^ε'ida^{mēsēda} ts!edā'qē āx^ε'dxēs ts!ē'slāla
qa kⁱlipwūsta'lēxa p!elō'sē qa^s kⁱlpts!^ālēs lā'xa lō'elq^{lwē}. Wā,
gⁱ'l'mēsē ^εwi^ε'lts!^ā lā'xa lō'elq^{lwāxs} la'ē k^ax'dzamō'lilas lā'xa
- 25 maē'mokwē bē'begwānema lā'xa ^εnā'l'nemēXla lō'q!wa. Wā, gⁱ'l-
^{mēsē} ^εwi^εlaxs la'ē āx^ε'dxa ^εwā'bets!^āla nā'gats!^ā qa^s lē hā'n^x-
dzamōlilas lā'xēs kⁱwē'lēkwē. Wā, hē'x^ε'ida^{mēsē} nā'x^ε'idEX-da-
^εxwa. Wā, gⁱ'l'mēsē gwāl nā'qaxs lā'x^{da}εxwāē hā'mx^ε'i'da. Wā,
gⁱ'l'mēsē hāmx^ε'i'dEXs lā'ēda ts!edāqē āx^ε'dxa o'gū^εla^{maxat!} lō'-
- 30 q!wa qa^s gūxts!ō'dēs ^εwā'palāsa p!elō'sē lāq. Wā, lā'xaa hō'semtsa
k^a'k^{ets!}enaqē lā'xa kⁱwē'lē qa^s lē ts!^{ās} lāq. Wā, lā'xaa k^a'-
gīlilxa ^εwā'bets!^āla lō'q!wa qa^s lē k^ax'dzamō'lilas lāq qa yo'-

places it in front of them, to | eat it with spoons while they are 33
 eating the "plucked cheeks." They eat (the liquid) with spoons |
 while they are eating (the heads). After they have eaten, || the 35
 woman takes up the dish and pours out what was in it. | Then she
 pours some good water into it, and she | places it in front of her
 guests again. Then they wash their hands; | and after they have
 done so, the bucket with water in it is put before them, | and they
 drink out of it. After || they finish drinking, they go out; for no 40
 second course is served after | eating the "plucked cheeks," and also
 no oil is dipped with it. | Therefore only liquid of the "plucked
 cheeks" is drunk while they are | eaten. That is the end. |

Fresh Salmon-Heads.—Sometimes they eat (the salmon-heads) at 1
 once when they are soft, for often | the old people come to the owner
 of this kind (of food to ask to be invited). | Then it is just put down
 on a food-mat and placed in front of those || who ask to be invited. 5
 They do not eat it in the morning, only | at noon and in the evening;
 and those who eat it do not rinse their mouths, | for that is only done
 in the morning. They only drink water | before they eat the roasted
 heads, and they also drink water | after they finish eating; and then
 they take a mouthful of water || and squirt it over their hands to 10
 wash them, for | their hands are greasy from the fat of their food,

ts!ēk'elēsēqēxs ha'mā'paaxa p!elō'sē. Wä, la'x'da'xwē yō'- 33
 ts!ēk'ilaqēxs la'ē ha'mā'pa. Wä, g'í'l'mēsē gwāl ha'mā'pexs
 la'ēda ts!edā'qē k'ā'g'ilixā lō'elq!wē qa's lē gūx'í'dex g'í'ts!ā- 35
 x'dāq. Wä, la'mē'sē gūxts!ō'tsa ē'k'ē 'wāp lāq. Wä, la'emxaā'wi-
 sē k'ax'dzamō'hilas lā'xa k!wē'ldē. Wä, lax'da'xwē ts!ēnts!enx-
 'wīda. Wä, g'í'l'mēsē gwālexs la'ē hā'ngemlilema 'wābets!āla
 nāgats!ā'. Wä, hē'x'ida'mēsē nā'x'īdex'da'x'u lāq. Wä, g'í'l-
 'mēsē gwāl nā'qaxs la'ē hō'qūwels qaxs k!ē'saē hē'lēg'intse'wa 40
 ha'mā'paxa p!elō'sē. Wä, lae'mxaa k!eā's l!ē'ēna tsepa'sōs.
 Wä, hē'em lā'g'ilas ā'em nā'qase'wē 'wā'palāsa p!elō'saxs ha-
 'ma'yaē. Wä, lae'm gwā'la.

Fresh Salmon-Heads (Xō'xūsde).—Wä, la 'nā'f'nemp!ena hē'- 1
 x'ida'em hā'mx'ē'dqēxs hē'maē ā'lēs ts!ē'lqwē, yixs q!ūna'laē
 qā'tsē'stalēda q!ūlsq'ūlyakwē lāxa āxnō'gwadāsa hē gwē'x'sē. Wä,
 lae'm ā'em āxdzō'yō lā'xā hā'madzowē' lē'wa'ya qa's lē āxdzamō'-
 h!ēlem lā'xa qā'tsē'stāla. Wä, la k!ēs ha'mā'xa gāā'la, lē'x'a'ma 5
 neqā'la lē'wa dzā'qwa. Wä, la k!ēs ts!ewē'l!EXōdēda ha'mā'-
 paq qaxs la'mō'x'dē gāā'xstāla. Wä, lāla nā'x'ī laemxa 'wā'paxs
 k!ē's'maē hā'mx'ē'dxa x'ō'xūsde. Wä, lā'xaa nā'x'īda'emxs laē
 gwāl ha'mā'pa. Wä, hē'mis laxat! hā'msgemdaats lā'xa 'wā'pē
 qa's hā'mx'ts!ane'ndēsēxs la'ē ts!ēnts!enx'wēda, qaxs q!ē'lq!ēl- 10
 ts!ānaē lāx tsē'nxwa'yasēs ha'ma'ēyē qaxs ā'ēmaē dā'x'īdxa sē'se-

12 for they just take | the whole roasted salmon-heads and hold them
when they eat them, therefore | their hands are very greasy. As
soon as they finish, | they go out of the house, for no second course is
15 served after fresh || roasted salmon-heads. That is all about this. |

Preserved Salmon-Heads.—Now we will talk about the | roasted
salmon-heads when they cook them in winter. When | it is winter,
the common people are invited to come | to the house of the owner
20 of the roasted salmon-heads. Then || they do again the same thing
that I told of before,¹ when they spread out | mats behind the fire-
place of the house for the guests to sit down on | when they come in.
As soon as they are in, | they are led by the woman to their seats on
25 the spread | mats. When they are all in, the || woman at once takes
the basket in which she keeps the salmon-heads, and she puts it
down | at the place where she is sitting; and her husband takes a
large | kettle and puts it down also, next to the place where his wife
is sitting. | At once the woman opens the top of the basket, | and
she takes out the roasted salmon-heads and puts them into the
30 kettle. || Then she places them in it so that all stand on the part
where | the head has been cut off, and so that the faces of the roasted
heads are upward; and she only | stops when the kettle is full. Her

12 nāla x'ō'xūsdā qa's dēda'la'ilēqēxs la'ē ha'mā'peq. Wā, hē'mis
lā'g'ilas xē'nlela q'ē'lq'ēlts'anē. Wā, g'ī'l'mēsē gwā'lēxs la'ē
ā'em hō'qūwēls qaxs k'ē'saē hē'lēg'intse'wa ha'mā'paxa ā'lywasē
15 x'ō'xūsdā. Wā, la'e'm gwāl lā'xēq.

Preserved Salmon-Heads.¹—Wā, la'mē'sens gwā'gwēx's'alal lā'xa
x'ō'xūsdāxs la'ē ha'mē'x'silaqēxs la'ē ts'lā'wū'nxa. Wā, hē'maaxs
la'ē ts'lā'wū'nxa la'ē lē'lālasēwēda bē'bēgwānemq'lālaem qa g'ā'xēs
lāx g'ō'kwasa āxnō'gwadasa x'ō'xūsdē. Wā, hē'emxaā'wis gwē'-
20 x'ēidē gwī'g'ilasasa g'ig'ī'lēyūn wā'ldema la'e'm lep'lā'lelema lē'-
'wa'yē lāx ō'gwiwalilasa legwī'lasa g'ō'kwē, qa k'lūdzedzō'lilasōsa
lē'lānemō qō g'āxl hō'gwīlō. Wā, g'ī'l'mēsē g'āx hō'gwīlēxs
la'ē q'lā'x'sīdzēsōsa ts'edā'qē qa lās k'lūdzedzō'lilela lā'xa lēbel-
kwē' lē'wa'ya. Wā, g'ī'l'mēsē 'wī'ēlāēlēxs la'ē hē'x'ēida'ma
25 ts'edā'qē āx'ē'dxa x'ō'xūsdāatslē lā'bata qa's g'ā'xē hā'ng'alilas
lā'xēs k'waē'lasē. Wā, lā'la lā'wūnemas āx'ē'dxēs 'wā'lasē
hā'nx'lanā qa's g'ā'xē hā'ng'alilas lā'xaaxa k'waē'lasasēs gēne'mē.
Wā, hē'x'ēida'mēsēda ts'edā'qē x'ō'x'wīdēx t'emā'g'imasa lā'batē.
Wā, la āx'wūlts'lā'laxa x'ō'xūsdē qa's lē āxtslā'las lā'xa hā'nx'-
30 lanowē. La'e'm aē'k'la k'lūts'lā'las qa 'nā'xwā'mē hē k'wā'layōsēs
qa'k'a'yē. Wā, la'e'm ē'k'lēgēmlts'lawēda x'ō'xūsdē. Wā, ā'l'mēsē
gwā'lēxs la'ē qō'tlēda hā'nx'lanowē. Wā, lā'la lā'wūnemas

¹ See p. 330.

husband | at once takes up two buckets and goes to draw water | 33
 for the liquid of what is being cooked. As soon as he comes back, ||
 he pours (the water) into (the kettle). When it is half full of water, | 35
 his wife takes an old mat and covers it over, so | that the steam may
 not come through when it boils. As soon as | this has been done,
 she puts the kettle on the fire. Immediately | the guests begin to
 sing the songs of their ancestors. || Four songs are sung. Then the | 40
 host takes the dishes and puts them down at the place where his |
 wife is sitting; and when that is done, she dips up some water, so
 that | everything stands ready on the floor of the house. After it
 has been boiling for a long time, the | kettle is taken off: and it just
 stands on the floor of the house, || for she wants (what is being 45
 cooked) to swell up. After the guests finish singing, | and when the
 hostess thinks that what is being cooked is (thoroughly) soaked, | then
 she takes the tongs and takes off the covering. | Then she takes a large
 long-handled ladle and takes out | what has been cooked and puts
 it into the dishes; || and she only stops when they are all full of what 50
 has been cooked. | Then (the host's) wife takes an old [bad] food-
 mat and | spreads it out in front of the guests. After she has done
 so, | her husband takes up the dishes and places them before his |
 guests. There are four men to each dish. || After this has been done, 55

hē'x'idaem k'ō'qūlilxa ma'ltse'mē nēnā'gats!ä qa's lē tsāx 'wā'pa 33
 qa 'wā'palasēs ha'mē'x'silase'wē. Wä, g'í'lmēsē g'āx aē'daaqaxs
 la'ē güq!eqa's lāq. Wä, ā'ēmēsē t!epeya'x'īdxa 'wā'paxs la'ē 35
 āx'ē'dē gene'masēxa k'lā'k'lōbanē qa's nasey'īndēs lāq qa
 k'lē'sēs k'ūx'ūsā'lēda k'lā'lēla qō mede'lx'wīdlō. Wä, g'í'lmēsē
 gwā'lexs la'ē hā'nx'lents lā'xa legwī'lē. Wä hē'x'idaēmēsē
 de'nx'ēdēda k'wē'lasa g'í'lt's!yalayō q!e'mdema. Wä, lae'm
 mō'sgemēda de'nx'ēdayōs q!e'mq!emdema. Wä, la'mē'slā'lēda 40
 k'wē'lasē āx'ē'dxēs lō'elq!wē qa g'ā'xēsē mex'ā'lil lāx k'waē'lasasēs
 gene'mē. Wä, la gwā'lexs lā'ē tsā'x'īdxa 'wā'pē qa g'ā'xēsē
 hā'nē'l gwā'lila. Wä, la'mē'sē gē'g'ilil'em la maē'mde'lqūlēda
 hā'nx'lā'āxs la'ē hā'nx'sendeq. Wä, ā'emxaā'wisē la hā'nē'la,
 qaxs 'nē'k'āē qa pō's'īdē. Wä, lae'mlā gwāl de'nxelēda k'wē'lē. 45
 Wä, g'í'lmēsē k'ō't!ēdēda k'wē'lasaq lae'm pō's'īdēs ha'mē'x'silāxs
 la'ē āx'ē'dxa ts!ē'slāla qa's k'lip!l'ī'dēs lā'xa nāy'ī'mē qa's āxō'dēq.
 Wä, la āx'ē'dxa 'wā'lasē g'í'lt!exlāla k'ā'ts!ēnāqa qa's xelō'lt's!ālēs
 lā'xēs ha'mē'x'silase'wē qa's lē xelts!ā'las lāxa lō'elq!wē. Wä,
 ā'lmēsē gwā'lexs la'ē 'wī'ēlōlt's!āmasxēs ha'mē'x'silase'wē. Wä, 50
 la'mē'sē gene'mas āx'ē'dxa 'yā'x'se'mē ha'madzō' lē'wa'ya, qa's
 lē lepdzamō'lilas lā'xēs lē'lānemē. Wä, g'í'lmēsē gwā'lexs la'ē
 lā'wūnemas k'ā'g'ililxa lō'elq!wē qa's lē k'ax'dzamō'lilēlas lā'xēs
 lē'lānemē. Wä, lae'm maē'mālasē'wa 'nā'!s'ēmēxla lō'q!wa. Wä,
 g'í'lmēsē gwā'lexs la'ē tsā'x'ītsa 'wā'pē lāq qa nā'x'īdēs lāq. Wä, 55

- 56 she dips up some water, and they drink it; | and after they have finished drinking, they begin to eat. They just take up | one salmon-head and hold it in their hands when they are eating, | and they throw the bones on the food- | mat; therefore an old [bad] food-mat is used, || for the fat of the salmon-heads sticks | to the mat. And after they have eaten, the woman | takes up the eating-dishes and pours out into the kettle | the food that was left. Then she washes them out; | and after she has done so, she pours some water into them, and she puts them again || before those to whom she has given to eat; and at once they all | wash their hands; and after the | men have washed their hands, the host draws some water, and they | all drink; and after they have finished drinking, | the oldest one among the guests speaks, praising the host: || and when he stops speaking, the host thanks them for their | words; and when he stops speaking, they wait for the | second course. That is all of this. |
- 1 **Steamed Salmon-Heads.**—Now I will | talk about the salmon-heads steamed (on hot stones), | —the heads of all kinds of salmon. When | the woman cuts the salmon, as soon as she finishes, her || husband cuts fire-wood; and after he has done so, he | digs a hole on the beach. Then he puts the split fire-wood lengthwise | into it.

- 56 gí'l'mēsē gwāl nā'qaxs la'ē hā'mx'ēida. Wā, lae'm ā'em dā'x'ēid-xa nā'l'emsgemē hē'x't!a'ya qas dā'lalilēqēxs la'ē ha'mā'peq. Wā, la'mē'sē ts!egēdzō'dalaxa xā'qesawa'yē lā'xēs ha'madzō'wē lē'wa'ya. Hē'em lā'gīlas hē āx'ē'tsōsa 'yā'x'sa'mē ha'madzō' 60 lē'wēxs, yīxs xē'nlelaē k'lūtēda tse'nxwa'yasa hē'x't!a'yasa k'lō'tela lā'xa lē'wa'yē. Wā, gí'l'mēsē gwāl ha'mā'pexs la'ēda ts!edā'qē āx'ē'dxa ha'maatslēx'dē lō'elq!wa qas lē gūxts!ō'tsa k'lēts!a'yawayasa ha'mā'x'dē lā'xa hā'nx'lanowē. Wā, la ts!ōxūg'indeq. Wā, gí'l'mēsē gwā'lexs la'ē gūxts!ō'tsa 'wā'pē lāq, qas lā'xat! ē't!ēd 65 k'axdzamō'lilas lā'xēs ha'mgī'lasōx'dē. Wā, hē'x'ida'mēsē 'wī'la ts!ē'nts!enx'wīda. Wā, gí'l'mēsē gwāl ts!ē'nts!enkwxas la'ēda begwā'nemē, yīxa lē'lānemaq tsā'x'ēitsa 'wā'pē lāq. Wā, lā'x'da'xwē 'wī'la nā'x'ida. Wā, gí'l'mēsē gwāl nā'qaxs la'ē yā'q'leg'a'lē q'lū'lyak!ūga'yasa k!wēl. Wā, lae'm ts!ē'lwaqaxa lē'lanemāq. 70 Wā, gí'l'mēsē q!wē'lēdexs la'ē mō'melk!lā'ēda k!wē'lasas wā'lēmas. Wā, gí'l'mēsē q!wē'lēdexs la'ē āwū'lgemg'a'hl qas hē'lēg'ntse'wē. Wā, lae'm gwāl la'xēq.
- 1 **Steamed Salmon-Heads** (K!wē'yaa'k'u hē'x't!ē).—Wā, la'mē'sen ē'dzaqwał gwā'gwēx'sālal lā'xa hē'x't!a'yaxs la'ē nek'ā'sē'wa, yīx hē'x't!a'yasa nā'xwa k'lō'k!ūtela. Wā, hē'maaxs la'ē xwā'lēda ts!edā'qaxa k'lō'tela. Wā, gí'l'mēsē gwā'lexs la'ē lā'wū- 5 nemas lē'mlēm'x'sendxa lēqwa'. Wā, gí'l'mēsē gwā'lexs la'ē lā'p!alīsa lā'xa l'ēma'sisē. Wā, la lō'xts!ālasa lē'mg'ekwē lēqwa'

After he has done so, he piles stones into it; | and when the fire-wood 8
 is covered with stones, | he puts fire under the pile of wood and
 stones; and when the pile of wood and stones blazes up, || he goes 10
 back into the woods and gets | skunk-cabbage leaves; and when he
 gets many of them, he brings them and puts them down | near the
 pile of wood and stones; and he takes his tongs | and he brings his
 bucket. His wife takes off | the gills from the salmon-heads, and
 her husband takes || eel-grass, drifted ashore; and after this has been 15
 done on the beach, | and when the stones are hot enough the man takes
 his tongs | and takes up a fire-brand and puts it down on the beach,
 far away from | the place where the heads are to be steamed; and
 when all the fire has been taken out, | he levels the stones; and when
 they are all level, || he takes the eel-grass and puts it around the 20
 stones; | and when this has been done, he takes the skunk-cabbage
 leaves and spreads them | over the stones; and he only stops when
 there are four layers | of skunk-cabbage leaves spread out. As soon
 as this is done, he takes the | salmon-heads and places them, nose
 upward, on the skunk-cabbage leaves. || As soon as they are all on 25
 the stones, he takes several skunk-cabbage leaves and | spreads them
 over the salmon-heads; and when these are spread also four layers
 thick, | he takes his bucket, dips up sea-water | on the beach, and
 brings it up to the steaming-hole. | Then he takes mats and places

lāq. Wā, g'í'l'mēsē gwā'lexs la'ē xeqūyindālasa t'lē'semē lāq. 7
 Wā, g'í'l'mēsē hamelqayí'ndēda t'lē'semē lā'xa leqwa'xs la'ē
 menā'botsa gū'ltā la'xēs t'lē'qwapa'yē. Wā, g'í'l'mēsē x'í'qōstowē
 t'lē'qwapa'yasēxs la'ē ā'lē'sta lā'xa ā'lē qa's lē āx'ē'd lā'xa 10
 k'lek'laō'k'!wa. Wā, g'í'l'mēsē q'eyō'leqōxs g'ā'xaē g'e'mxalēsaq
 lā'xa nēxwā'la lā'xēs t'lē'qwapa'yē. Wā, lā'xaa ax'ē'dxēs k'lip'lā'la
 qa g'ā'xēs k'ādē'sē lē'wis nā'gats'lē. Wā, lā'la gēnē'mas āxā'lax
 q'lō'sna'yasa hē'x't!a'yē. Wā, lā'xaē lā'wūnemas āx'ē'd lā'xa
 qulē'mē ts!ā'ts!ay!ma. Wā, g'í'l'mēsē wī'la g'āx gwā'lisaxs la'ē 15
 mēmēntse'mx'īdē. Wā, lē'da begwā'nemē āx'ē'dxa k'lip'lā'la
 qa's k'lipsā'lēxa gū'ltā qa's āx'ā'liselēs lā'xa qwā'qwēsālaem lā'xa
 nēg'ā'slaxa hē'x't!a'yē. Wā, g'í'l'mēsē wī'lx'sēda gū'ltāxs nēma'--
 k'eyindxa t'lē'semē. Wā, g'í'l'mēsē wī'la nēma'k'ē'yaxs la'ē
 āx'ē'dxa ts!ā'ts!esmōtē qa's lē āxsē'stā'las lax āwē'stāsa t'lē'semē. 20
 Wā, g'í'l'mēsē gwā'laxs la'ē āx'ē'dxa k'laō'k'!wē qa's lep'lā'lōdalēs
 lā'xa t'lē'semē. Wā, ā'l'mēsē gwā'lexs la'ē mō'x'udzek!wēda
 lep'laa'kwē k'laō'k'!wa. Wā, g'í'l'mēsē gwā'lexs la'ē āx'ē'dxa
 hē'x't!a'yē qa's lē k'ūdzedzō'dālas lā'xa k'lek'laō'k'!wa. Wā,
 g'í'l'mēsē wī'la g'aālaxs la'ē āx'ē'dxa wāō'kwē k'lek'laō'k'!wa qa's 25
 lepeyí'ndalēs lā'xa hē'x't!a'yē. Wā, g'í'l'mēsē laxat! mō'x'udze-
 kwūlaxs la'ē āx'ē'dxēs nā'gats'lē qa's lē tsā'x'its lā'xa de'msx'ē
 lā'xa l'lēma'isē. Wā, g'ā'xē hā'nō'lisas lā'xēs nē'k'asōlē. Wā,
 la āx'ē'dxa lē'elwa'yē qa's āxuō'lisēs lāq. Wā, la āx'ē'dxa

30 them by the side of it, and he takes a || pointed cedar-stick and pokes holes through the covering of skunk-cabbage leaves, for the water to go through when he pours it on. When | all this is done, he takes the bucket of water and pours it over the | skunk-cabbage leaves; then he takes the mats and covers them over the leaves, | so that the steam can not come through. After he has covered (the
35 steaming-hole) || he calls his friends to come and sit down on the beach at the place where he is steaming | salmon-heads. After they have been sitting there some time, the man uncovers | what he is steaming; and the guests at once | sit around the steamed salmon-heads, and they at once eat by picking the heads | with their hands
40 while they are still hot; || and after they have eaten, water is drawn and | is drunk afterwards, and the hands are washed. After they finish drinking | water and washing their hands, they go home. | That is the way in which the Indians cook the heads of the dog-salmon | when they are first caught, and of the humpback-salmon
45 and of silver-salmon caught by trolling, and || of all the other kinds of salmon. |

1 **Boiled Salmon-Heads.**—Now I will | talk about boiled salmon-heads. | When the woman finishes cutting the | dog-salmon and
5 silver-salmon, when they are first caught, || her husband at once takes a kettle and pours water into it, | and his wife takes off the gills from

30 ē'x'ba k'lwaxlā'ēwa qa's LĒ'nqemx'sâlēs lā'xa nayi'mē k'Ēk'laō'-
k'wa qa g'ayí'mx'sâlatsa 'wā'pē qō tsā'sīdlō. Wā, g'í'f'mēsē
gwā'lexs la'ē āx'ē'dxa 'wā'bets'lāla nagats'lā' qa's tsa'ts!ELEYi'n-
dēs lā'xa k'Ēk'laō'k'wa. Wā, la āx'ē'dxa lē'El'wa'yē qa's nā'sīdēs
lāq qa k'Ē'sēs k'ix'sā'lēda k'lāhela. Wā, g'í'f'mēsē gwāl nā'saqēxs
35 la'ē lē'lāxēs 'nē'nemō'kwē qa lēs k'lūsā'lis lax āxā's neg'a'sa-
sēxa hē'x't!a'yē. Wā, g'í'f'mēsē gagā'la klūdžē'sexs la'ē lō't!ēdēda
begwā'nemāxēs nek'a'. Wā, hē'x'ida'mēsa lē'da Lē'lānemē qa's
lē klūtsō'sta'laxa neg'ekwē' hē'x't!a'yē. Wā, hē'x'ida'mēsē xamax-
ts'lā'na hā'mx'ī'dxa hē'x't!a'yē, yīxs hē'ēmaē ā'lēs ts!E'lwē.
40 Wā, g'í'f'mēsē gwāl hā'mā'pexs la'ē tsāx'itšē'wēda 'wā'pē qa
nā'gēg'ēs, lō qa ts!E'nts!egwayōs. Wā, g'í'f'mēsē gwāl nā'qaxa
'wā'paxs la'ē ts!E'nts!enx'wīda. Wā, lā'x'da'xwē nā'ēnakwa. Wā,
hē'em hā'mē'x'sīlāēnē'sa bā'k'lumaxa hē'x't!a'yasa gwā'xnīsaxs
g'a'lōlānemaē Lē'wa hā'nō'nē Lē'wa dō'gwinētē dzā'wu'na, lō'ēma
45 'nā'xwa k'lō'k'lūtēla.

1 **Boiled Salmon-Heads** (Hā'nx'Laak^u hēx't!ē^s).—Wā, la'mē'-
sen gwāgwēx'sālā lā'xaa hē'x't!a'yaxs hā'nx'Laakwāē. Wā,
hē'ēmaaxs g'ā'laē gwāl xwā'lēda ts!Edā'qaxa g'ā'lōlānemē
k'lō'telaxa gwā'xni'sē lō'fma dzā'wū'nē. Wā, hē'x'ida'mēsē lā'-
5 'wūnemas āx'ēdxa hā'nx'lanowē qa's gūxts!ō'dēsa 'wā'pē lāq.
Wā, lā'la gēnē'mas āxā'lax q'lō'sua'yasa hē'x't!a'ye. Wā, g'í'l-

the heads. | After this has been done, she puts the salmon-heads into 7
the kettle; | and when it is full, she takes an old mat and | covers the
salmon-heads which are in the kettle. || After she has covered them, 10
she puts them over the fire. | Then they invite whom they like to
invite among their tribe; | and when the guests come in, the woman
takes | her dishes and her spoons, and takes them to the place where
she is sitting. | The kettle has not been boiling a long time, || before 15
it is taken off the fire. Then the cover is taken off. | The woman takes
a long-handled ladle made for the purpose, | and dips out the
salmon-heads one by one, and | puts them down into a dish. Then
she counts the salmon-heads, so that | there are two for each man. ||
There are eight salmon-heads in each dish for | four men. After she 20
has done this, a | food-mat is spread on the floor of the house in
front of the guests, and | an empty dish is taken and put down out-
side | of the food-mat spread on the floor. Then || the dish with the 25
heads in it is picked up and placed before the guests, | inside of the
empty dish and nearest to the guests; | and (the woman) also takes
the spoons and distributes them among the guests. | The guests at
once pick off the skin of the salmon-heads | and eat it; and after all
the skin has been eaten, || they pick off the bones and suck them. 30

‘mēsē gwā’lexs la’ē äxts!ä’lasa hē’xt!a’yē lā’xa hä’nX’Lanowē. 7
Wä, g’i’l’mēsē qō’t!axs la’ē äx’ē’d lā’xa k!ä’k!öbanē qa’s nā’sē-
yindēs lā’xa hē’xt!a’yaxs la’ē g’ē’ts!ä lā’xa hä’nX’Lanowē. Wä,
g’i’l’mēsē gwāl nā’saqēxs la’ē hä’nX’Lents lā’xa legwī’lē. Wä, 10
la Lē’lälaxēs gwē’yowē qa’s Lē’lälāsō lā’xēs g’ō’külotē. Wä,
g’i’l’mēsē g’āx ‘wī’lälēda Lē’lānemaxs la’ē gene’mas äx’ē’d-
xēs lō’elq!wē lē’wis k!ä’k!ets!Enaqē qa g’ā’xēs äx’ē’l lāx k!wāē’-
lasas. Wä, k!ē’s!ä ä’laem gē’g’ilil mae’mdelqülēda hä’nX’La-
nāxs la’ē hä’nX’sanā. Wä, hē’x’ida’mēsē äxō’yuwē nā’sēya- 15
‘yas. Wä, lē’da ts!edā’qē äx’ē’dxa hēkwila’yē g’i’lt!exlāla k!ä’-
ts!Enaqä qa’s ‘na’l’nemsgememk!ē xelō’lts!älaxa hē’xt!a’yē qa’s
lē xē’lts!älax lā’xa lō’q!wē. Wä, lae’m hō’saxa hē’xt!a’yē qa
maē’mā’ltsemk!ēsēsa ‘nāl’nemō’kwē begwā’nema. Wä, lae’m
ma’lgünā’ltsema hē’xt!a’yē lā’xa ‘nemē’xla lō’q!wa qaē’da mō’- 20
kwē bē’begwānema. Wä, g’i’l’mēsē gwā’lexs la’ē lep!ä’lilema
ha’madzowē’ lē’wa’ya lāx ‘nēxdzamöliltsa k!wē’lē. Wä, lā’xaa
äx’ē’tsēwēda lō’pts!āwē lō’q!wa qa’s lē k!ä’dzōdayō lāx L!ä’senxa-
‘yasa la LEBē’l ha’madzō’ lē’wa’ya. Wä, lawē’s!ä k!ä’g’ililxa
hē’xts!älā lō’q!wa qa’s lē k!ä’xdzamölilas lā’xa k!wē’lē. Wä, 25
lae’m ä’Lēsa lō’pts!ä lō’q!wa qa’s lē mā’k!ala lā’xa k!wē’lē. Wä,
ä’xaa äx’ē’dxa k!ä’k!ets!Enaqē qa’s lē ts!ewanaēsas lā’xa k!wē’lē.
Wä, hē’x’ida’mēsēda k!wē’lē xelwä’lax L!ē’tsema’yasa hē’xt!a’yē
qa’s hämx’i’dēq. Wä, g’i’l’mēsē ‘wī’la hämx’i’dxa L!ē’tsema-
‘yasēxs la’ē xē’lx’idex xā’qas qa’s k!ix’wē’dēq. Wä, g’i’l’mēsē 30

- 31 Then, | after all the good meat has been sucked off, they throw the bones which they have been sucking | into the empty dish which has been put down for the | bones that have been sucked off, to be thrown into it. After all the | bones have been taken out of the head, they
 35 pick up out of the dish with their hands || the edible part of the salmon-head and eat it; and after | they have finished eating it, the man takes away the dish with the bones in it, | and pours them into the kettle, and he washes | the dishes out, and he pours water into the dishes and places them in front | of those who have eaten the
 40 salmon-heads, and they wash their hands. || After they have finished washing their hands, the man | draws some water for them, and they drink it; and after they have finished drinking, | they go out. That is all about this. |

1 **Mush of Boiled Salmon-Heads.**—Heads of all | kinds of salmon, eaten with spoons,—that is what I am going to talk about. This is the same as | I have told before; and the only difference is that they are not | covered with an old mat, and that they are left to boil a
 5 long time on the fire, so that they || fall to pieces. The reason why the salmon-heads are boiled to pieces is because they are always | stirred, so that the salmon-heads are broken. Then the kettle | is taken off from the fire, and the salmon-heads are dipped out into a dish, and | it is put in front of those who are going to eat it; and |

- 31 ^εwi'la k'li'x'ō'dex ē'g'εmasēxs la'ē ts!exts!ā'lasēs k'la'x'mōtē xāq lā'xa lō'pts!ā lō'q!wa qaxs hē'εmaē lā'g'ilas hā'ng'alilemē qaēda k'la'x'mōtē xā'qa qa ts!exts!ā'lasēq. Wā, g'il'mēsē ^εwi'εlāmasxa xā'xsema'εyasa hē'x't!a'εyaxs la'ē xā'max'ts!āna dā'g'ilts!ōdxa
 35 hāmts!āwasa hē'x't!a'εyē qas hā'mx'εidēq. Wā, g'il'mēsē g'wāl hā'mā'paxs la'ē hē'x'ida'εma begwā'nemē āx'ē'dxa xā'xts!āla lō'q!wa qas lē qepts!ō'dēs lā'xa hā'nx'lanowē. Wā, la ts!o'xū-g'indeq. Wā, la qepts!ō'tsa ^εwa'pē lāq qas lē hānx'dzamō'lilas lā'xa hēx'ha'x'daxa hē'x't!a'εyē. Wā, lā'x'da'xwē ts!ε'nts!enx-
 40 ^εwēda. Wā, g'il'mēsē g'wāl ts!ε'nts!enkwaxs la'ēda begwā'nemē tsā'x'itsa ^εwā'pē lāq qa nā'x'idēs. Wā, g'il'mēsē g'wāl nā'qaxs la'ē hō'qūwēsa. Wā, laε'm g'wāl lā'xēq.

1 **Mush of Boiled Salmon-Heads.**—Yuc'k^u hē'x't!ēsa ^εnā'xwa k'!ō'-k!ūtēlag'in ē'dzagūmlek'. Wā, hē'εmxa g'wālēda g'il'lx'den g'wā'g'wēx's'ūlasa. Wā, lē'x'a'ēmēs ō'g'ū'qalayōsēxs k'leō'saē nā'yem k'!ā'k'!ōbanā. Wā, hē'εmisēxs gē'x'la'laē mae'mde!qūla qa
 5 xā's'idēs. Hē'εm lā'g'ilas xā'xts!ēda hē'x't!a'εya qaxs hē'menē!maē xwē'tase'wa qa lē'lx'sēsa hē'x't!a'εyē. Wā, la hā'nx'sanawēda hā'nx'lanō lā'xa legwī'lē. Wā, la tsāts!ō'dayō lā'xa lō'q!wē qas lē k'a'x'dzamō'lilas lā'xa yū'salaq. Wā, la ts!εwanaēdzema k'ā'-k'ets!ēnaqē lā'xa lē!lānemē. Wā, la hē'x'ida'em yo's'ēdeq.

spoons are given to the guests. Then they at once eat it. || There are 10 hardly any bones to blow out, for it is really boiled to pieces. | After they have eaten it, water is drawn, and they drink it; | and after they have finished drinking it, they go out. | No oil is taken with this, as with what I have been talking about before.

Milky Salmon-Spawn.—When (the salmon-spawn) has been in the house for some time, || it is cooked, and then it is called “milky.” | 15 This is put into a kettle, and some water is poured over it; | then it is stirred, and they just stop | stirring when it is quite milky. Then the kettle is put | on the fire, and the man watches it; and when || it gets warm, the man takes a large | stirring-ladle with a long 20 handle, made for this purpose, and stirs it with it, | and he continues stirring it while it is boiling. It is not | left to boil a very long time, and is taken off from the fire when | it is done. The milky spawn || with its liquid is dipped out into a dish, and oil is poured into it. 25 Then | it is placed before those who are to eat it, and they eat it with spoons. | After they finish eating with spoons, they drink fresh water, | and they drink water before they begin to eat it. | This is eaten by the Indians at noon and in the evening. || They do not eat 30 the milky spawn in the morning, for it makes them sleepy, | on

Wā, lae'm hā'lseleem pō'x'ōlax xā'qas qaxs ā'laē xā'sa. Wā, 10 gī'l'mēsē gwāl yō'saxs la'ē tsā'x'ētsōsa ēwā'pē. Wā, la nā'x'ē-deq. Wā, gī'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm-xaa k'leā's L'ē'na lāq lē'wa gī'l'x'den wā'ldema.

Milky Salmon-Spawn.— . . .¹ la'ē gā'gaēlela lā'xa g'ō'kwē qa's ha'mē'x'silase'wē. Wā, hē'em lē'gades dzemō'kwē. Wā, hē'- 15 ēmaaxs la'ē tsē'ts'ō'yō lā'xa hā'nx'lanowē, wā, la'mē'sē gūq'eqa-sōsa ēwā'pē. Wā, la'mē'sē xwē't'lētsē'wa. Wā, ā'l'mēsē gwāl xwē'tasōxs la'ē ā'lak'lāla la dze'mx'ustā. Wā, lawi'sla hā'nx'lanā lā'xa legwī'lē. Wā, la'mē'sēda begwā'nemē dō'qwalaq. Wā, gī'l'-mēsē dzes'ē'dexs la'ēda begwā'nemē āx'ē'dxa hēkwē'la'yē ēwā'las 20 xwē'dayō k'ā'ts'ēnaqa gī'lt!exlāla qa's xwē't'lēdēs lāq. Wā, la-ē'mēs hē'menālaem xwē'taqēxs la'ē mede'lx'wīda. Wā, k'le'st!a ā'laem gē'g'ilil mae'mde'lqūlaxs la'ē hā'nx'sanā. Wā, lae'm L'ō'pa. Wā, la'mē'sē tsē'ts'ō'yō lāxa lō'q'wēda dzemō'kwē gē'ēnē lē'wis ēwā'pala. Wā, la k'lū'nuq!eqasōsa L'ē'na. Wā, lawi'sla 25 k'ā'x'ēidayō la'xa ha'mā'plaq. Wā, lae'm yō'sasa k'ā'ts'ēnaqē lāq. Wā, gī'l'mēsē gwā'la yō'sāxs la'ē nā'gēk'ilaxa ā'ltā ēwā'-pa, yixs nā'naqal'giwala'mēx'dāxa ēwā'paxs k'lē's'mēx'dē yō'sīda. Wā, yū'em ha'mā'sa bā'k'lumaxa neqū'la lē'wa dzā'qwa. Wā, la k'lē's yō'saxa dzemō'kwē gē'ēnēxa gaū'la, qaxs kwālat's!emaē 30 qaē's tse'nxwa'yē. Wā, la la'mē'sen gwā'gwēx's'ālal lā'xaaxa

¹ Continued from p. 235, line 14.

32 account of its fat. Now I will talk also about the | milky salmon
when it lasts until the winter. | Then it is called "clayey." When
the | old men are invited at noon or in the evening by the one who
35 owns it,—for this also is not || eaten in the morning,—when all | the
guests are in, the owner who invited them takes a kettle and |
washes it out well, so that it is quite clean. He takes it up, | and puts
it down by the side of the box in which the milky spawn was | before
40 it began to rot. Then he takes || a large clam-shell and dips out the
really | rotten-smelling spawn, and dips it out into the kettle; and
when | the kettle is half full of salmon-spawn, the man stops dipping
it out. | Then he takes up the kettle and puts it down | by the side
45 of the fire, and pours water into it; and he only || stops pouring into
it when the kettle is half full of water. He does not | stir it. As
soon as it is done, he takes another | kettle and washes it out well
with water; and when it is | clean, he puts it down on the floor of
the house; and then he takes from the floor of the house | the
50 kettle in which the salmon-spawn is, and puts it over the fire; || and
when it is on the fire, he takes his long-handled stirring- | ladle and
dips up the salmon-spawn and its liquid, and pours it back | into the
kettle; and he continues doing this until it | boils over. He never
stirs it: he only | dips it up. He does not dip it up for a long time,

32 ăx'ē'daasaxa dzemō'kwē gē'nēxs la'ē lā'g'aa lā'xa la ts'ăwū'nxa.
Wă, lae'm lē'gades lē'gēkwē lā'xēq. Wă, hē'maaxs la'ēda
q'ūlsq'ū'lyakwē lē'lānemxa neqā'la lō'ma dzā'qwa, yixs k'lē'sma-
35 axat! gaā'xstēxa gaā'la, yisa āxnō'gwadās. Wă, g'ī'lēmēsē 'wi'-
'ēlālēda lē'lānemaxs la'ēda lē'lāla ăx'ē'dxa hă'nx'lanowē qa's
aē'k'lē ts'lō'xūg'indeq qa ā'lak'lālēsē la ē'g'ig'a. Wă, la k'lē'qū-
laq qa's lē hā'nō'lilas lā'xa lē'gēgwats!ē lā'watsa, yixs dzemo'-
gwats!aalexs k'lē'smēx'dē q'āl'ē'dēda gē'nē. Wă, la'mēsē ăx'ē'd-
40 xa xā'laēsasa met!ā'na'yē qa's xelō'īts!ōdē lā'xa ā'lak'lāla la
q'alp!ā'la gē'nā qa's lē xelts!ā'las lā'xa hānx'lanowē. Wă, g'ī'l-
'ēmēsē negō'yoxsdalēda hă'nx'lanōxa gē'nāxs la'ē gwāl xelts!ā'lēda
begwā'nemaq. Wă, la k'lē'qwalilxa hă'nx'lanowē qa's lē hānō'-
lilas lā'xa legwilē. Wă, la gūq!eqa'sa 'wā'pē lāq. Wă, ā'lēmēsē
45 gwāl gū'qaxs la'ē negō'yālēda hă'nx'lanāxa 'wā'pē. Lae'm k'lē's
xwē't!ēdeq. Wă, g'ī'lēmēsē gwā'la, la ăx'ē'dxa ō'gū'la'maxat!
hă'nx'lanā qa's aē'k'lē ts'lō'xūg'intsā 'wā'pē lāq. Wă, g'ī'lēmēsē
ēg'eg'a'xs la'ē hă'ng'alilaq. Wă, lawī'sīa k'lē'qwalilxa hă'nx'-
lanō, yix la ăxtsē'wa'tsa gē'nē qa's hă'nx'lendēs lā'xa legwī'lē.
50 Wă, g'ī'lēmēsē lā'x'lālaxs la'ē ăx'ē'dxēs g'ī'lt!exlāla xwē'dayō k ā'-
ts!ēnaqa qas tsē'g'ōstālīs lā'xa gē'nē lē'wis 'wā'pē qa's xwē'laqa-
'mēxat! gūxste'nts lāq. Wă, lae'm hēx'sā'em gwē'gilaq lā'laa lāx
te'nx'īdex'demlas. Wă, lae'm hewā'xaem xwē't!ēdeq. Ā'x'sāem
tsē'g'ōstālaq. Wă, la k'lē's gēg'ilil tsē'g'ōstālaqēxs la'ē yā'was'īd

before it || boils a little; and as soon as it boils over, it is taken off 55
the fire | and poured into the cold kettle. Then it | is done. The
reason why it is quickly poured into the | cold kettle is, that, if it is
allowed to boil for a long time, then the | water gets clear, and the
spawn separates from the liquid. || When it is poured into the cold 60
kettle | as soon as it begins to boil over, then it is just like boiled
flour, and it is mushy. | Immediately the man takes the dishes and |
puts them down close to the place where the kettle is standing | in
which the clayey spawn is. Then he takes a long-handled || ladle 65
and dips up the clayey salmon, and puts it | into the dishes; and
when the dishes are full of the | clayey spawn, he takes oil and pours
it into it,— | really much oil. The reason why they take much | oil is
that it chokes those who eat it. After (the man) finish || putting oil into 70
it, he puts it before the guests, | and his wife takes her spoon-basket
and distributes the spoons | among the guests. They do not drink
water before | they eat it. They just eat it right away. As soon
as | they begin to eat, the man draws fresh water for his guests to
drink || after they have eaten. As soon as the one who went to 75
get water comes back, | he puts down the water that he has drawn,
and waits for his guests to finish | eating; and after they finish eating,

mede/lx'wīda. Wā, g'í'l'mēsē tē'nx'ēidēxs la'ē hā'nx'sendayō 55
qa's lē gūqā'dzem lā'xa wūdesge'mē hā'nx'lanō. Wā, lae'm
L!ōp lā'xēq. Wā, hē'em lā'g'ilas hā'labala gūqā'dzem lā'xa
wūdesge'mē hā'nx'lanā, yixs g'í'l'maē gē'g'ilil tē'ntenk'ilaxs la'ē la
q!ō'tsē'sta. Wā, lae'm gwē'l'idēda gē'nē lē'wis 'wā'pala. Wā,
g'í'l'mēsē hē'x'idaem gūqā'dzem lā'xa wūdesge'mē hā'nx'lanāxs 60
g'ā'laē tē'nx'ēida; wā, la yū gwē'x'sa hā'nx'laakwēx qūxa' la gē'n-
k'a. Wā, hē'x'ida'mēsēda begwā'nemē āx'ē'dxa lō'elq!wā qa's
g'ā'xē mex'ālilēlaq lā'xa mā'k'alamē lāx ha'nē'ēlasasa hā'nx'La-
nowē, yix la g'í'ts'lē'watsa L!ē'gēkwē gē'nā; wā, la āx'ē'dxa g'í't!ex-
la k'ā'ts!ēnaqa qa's tsē'x'īdēs lā'xa L!ē'gēkwē gē'nā qa's tsē- 65
ts!ū'lēs lā'xa lō'elq!wē. Wā, g'í'l'mēsē qō'qūt!ēda lō'elq!wāxa
L!ē'gēkwē gē'nēxs la'ē āx'ē'dxa L!ē'nē qa's k!ūq!eqē's lāq, yīsa
ā'lak!āla la q!ē'nema L!ē'na. Wā, hē'em lā'g'ilas q!ē'nema
L!ē'na lā'qēxs mekwa'ē lā'xōx ha'ma'ēyēx. Wā, g'í'l'mēsē gwāl
k!ū'nqasa L!ē'na lā'qēxs la'ē k'ax'dzamō'lilas lā'xēs Lē'lānemē. 70
Wā, lā'la gene'mas āx'ē'dxēs k'ā'yats!ē qa's lē ts!ewanaē'sas
lā'xa k!wē'lē. Wā, lae'm k!ēs nā'naqalgiwāla'x 'wā'paxs k!ē's-
'maē yō's'ida. Wā, lae'm ā'em hē'x'idaem yō'sa. Wā, g'í'l-
'mēsē yō's'īdēxs la'ēda begwā'nemē tsāx ā'ttā 'wā'pa qa nā'gē-
gēsēs Lē'lānemē qō gwā'l yō'salō. Wā, g'í'l'mēsē g'āx aē'daa- 75
qēda lāx'dē tsāxs la'ē hā'ng'alilxēs tsā'nemē qa's ē'selē qa gwā'lēs
yō'sēs Lē'lānemē. Wā, g'í'l'mēsē gwāl yō'saxs la'ē āx'ē'dxa lō'el-

78 he takes the dishes | and puts them down at the place where his wife
is sitting. | Then he takes the water and places it before his guests, ||
80 and they drink; and after they have finished drinking, they | go out.
They never eat anything before they eat salmon-spawn, | and those
who eat it never eat a second course with it. |

1 **Salmon-Spawn with Salmon-Berry Sprouts.**—When | salmon-berry
sprouts are eaten, the dried salmon-spawn is taken and eaten with
it, | for it is not dipped in oil, for dried salmon-spawn and oil do not
5 agree: | therefore they do not dip it into it. It is also eaten || with
fern-root, when it is eaten by the old women and | men. It is eaten
with salmon-berry sprouts | and fern-roots, because it makes one
feel sick when it is eaten alone, | when it is not eaten with these two.
It does not make one feel sick, | when the salmon-spawn is eaten
10 with salmon-berry sprouts and fern-root. When || the winter
dancers are brought back, and the singing-masters continue to sing, |
the whole length of the night in the winter, and | when the speaker
of the house has to speak every time (a dancer) goes out of the
house, | when they lose their voices, they take dried salmon-spawn |
and pass it to those who have lost their voices, that they may eat
15 it. || They chew it for a long time, and they swallow the juice | that
is in their mouths, for what comes from it is just like what comes from
gum. Then | they have no longer lost their voices; and also the

78 q!wē qa's gā'xē mex'ā'lilas lā'xēs k!waē'lasē ɬe'wis gene'mē.
Wā, la āx'ē'dxa 'wā'pē qa's lē hānx'dzamō'lilas lā'xa k!wē'lē.
80 Wā, lā'x'da'x' nā'x'ida. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē hō'qū-
welsa. Wā, hēwā'xaem ha'mālg'iwālēda hā'mā'paxa gē'ēnē. Wā,
lā'xaa k'lēs hē'līg'íntse'wēda ha'mā'paq.

1 **Salmon-Spawn with Salmon-Berry Sprouts.**—Wā, g'í'l'mēsē ha'mā'ēya
q!wā'lemē, la'ē āx'ē'tse'wēda lā'llēm'wē'dzekwē qa's mā'yemē lāq,
yíxs k'lē'saē ts!ēpa'se'wēda lē'ēna, qaxs aō'ts!agāēda lā'llēm'wēdze-
kwē ɬe'wa l!ē'ēna; lā'g'ilas k'lēs ts!ē'pela lāq. Wā, lāxaa mā'yem
5 lā'xa sāgūmē, yíxs ha'ēmayaā'sa q!ūlsq!ū'lyakwē ts!ē'daqa ɬō'ma
bē'begwānemē. Wā, hē'em lā'g'ilas mā'yem lā'xa q!wā'lemē
ɬe'wa sāgūmē, yíxs ts!ē'x'semts!ē'maaxs lē'x'a'maē ha'mā'ēya,
yíxs k'lē'saē mā'yema mā'ē'dēdā'la. Wā, la k'lēs ts!ē'x'semselē'da
mā'sāsa lāllem'wē'dzekwē lā'xa q!wā'lemē ɬe'wa sāgūmē. Wā,
10 hē'ēmesēxs g'í'l'maēda nēnā'gadē hē'menālaem de'nxelaxs k'ik'í'l-
nelaēda ts!ē'ts!eqāx 'wā'sgemasasa gā'nulaxa la ts!āwū'nxa ɬō'ma
yā'yaq!entēmēlasēxs hēmenk'lāla'maē yāq!ent!āla lā'na'xwaas lā-
welsa yaēxa. Wā, g'í'l'mēsē l!ēm!ē'dēdexs laē āx'ē'tse'wēdā lā'llēm-
'wē'dzekwē qa's lē ts!ēwā'naē'dzem lā'xa la l!ēl!ē'mla qa hāmx'-
15 i'dēsēq. Wā, la gē'g'ilil mā'lēkwaq qa's neqwē'xēs 'wā'paēl!xa-
wa'yaxs la'ē hē'gwē'x's gwa'lē'k'ēda gā'yōlē lāq. Wā hē'x'ida'mēsē
gwāl l!ē'mla. Wā, hē'ē'misa k'lā'k'!et!ēnoxwē, g'í'l'maē k'lā'taxa

painter, when he paints | the front of a house, takes rubbed cedar- 18
bark and | puts it into his mouth, and he takes dried salmon-spawn
and || he bites a piece off from it, and he chews it with the cedar- 20
bark; | and as soon as his mouth is full of that which is just like gum
and milk, | he spits it into his paint-dish, and he does not stop until
the paint-dish is nearly | full. Then he takes out of his mouth what
has been chewed | and puts it into his brush-box; then he takes a ||
piece of coal and rubs it in the liquid that he spit out; | and he 25
only stops when his paint is really black. | That is all about this. |

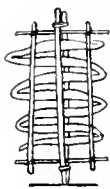
Sticky Salmon-Spawn.—As soon as spring comes, then | the bladder
with salmon-spawn is taken down from where it hangs, and it is broken
open at the side. || Then a piece of sticky spawn is taken out when | 30
the salmon-sprouts are brought into the house. They peel them,
and eat the sticky spawn with the | salmon-berry sprouts when they
eat, and when they do not want to eat the sprouts | dipped into oil,
for oil and sticky spawn do not agree; | and some men, when they
have no sticky spawn, dip salmon-berry sprouts into || oil, and also 35
fern-roots, when they are eaten | by the old women and men.
When | the women go to dig fern-root, they | come home when they
get a great many. Immediately they sit down by the fire and | roast
the fern-roots under the fire in the house. As soon as || the bark is 40
blackened all over, it is done. Then she takes a piece of fire-wood

tsā'k'ema'yasa g'ō'kwē la'ē āx'ē'dxa q!ō'yaakwē k'ā'dzekwa qa's 18
āx'ē'lēs lā'xēs se'msē. Wā, la āx'ē'dxa lā'llem'wēdzekwē qa's
q!EX'ī'dē lāq. Wā, la mā'melēk'oq Lē'wa k'ā'dzekwē. Wā, 20
g'í'l'mēsē qō't!aēL!xōxa hē g'wēx's gwa'lē'k'a dze'mx'stō, la'ē
hāmts!ā'las lā'xēs k'ā't!aasē. Wā, ā'l'mēsē g'wā'lēxs la'ē elā'q
qō't!ēs k'ā't!aasē, wā, hē'x'ida'mēsē āxō'dxēs malē'kwasōx'dē
qa's g'ē'ts!ōdēs lā'xēs habā'yoats!ē g'ā'g'ildayema. Wā, la āx'ē'dxa
ts!Egū'tē qa's g'ēxelt!ā'lēs lāx la q!ō'ts!ēwa'tsēs hāmts!ā'layox'dē. 25
Wā, ā'l'mēsē g'wā'lēxs la'ē ā'lak!āla la ts!ō'tox'widē k'ā'telālas.
Wā, laE'm'xaa g'wā'la.

Sticky Salmon-Spawn.—Wā, g'í'l'mēsē q!wā'xENXEXS la'ē āxā'xo-
yowa q!E'ngwats!ē lā'xēs tē'kwālaasē qa's qwabēnō'tsawē. Wā,
lā'naḡwa xā'L!ax'īd āx'ē'tsē'wēda q!E'nkwē, yīxs g'ā'xāē g'ē'mxēla 30
q!wā'lēmē. Wā, la sē'x'ītsō qas mayemaēda q!E'nkwē lā'xa
q!wā'lēmaxs la'ē ha'mā'ya, yīxs q!E'msaē ts!Epē'dēda sē'x'axa
q!wā'lēmaxa L!ē'na, qaxs aō'ts!agāēda L!ē'na Lē'wa q!E'nkwē.
Wā, g'í'l'mēsē k'!ēā's q!E'nkwa wāō'kwē begwā'nema la'ē ts!Epa'xa
L!ē'nāxs sē'x'aaxa q!wā'lēmē. Wā, hē'mēsa sā'gūmaxs sā'x'se- 35
kwaēda q!ūlsq!ū'lyakwē L!ō'ma lē'elk!wana'yē. Wā, g'í'l'mēsē la
sa'kwēda ts!Edāqaxa sā'gūmē; wā, g'í'l'mēsē q!Eyo'!qēxs la'ē
nā'nakwa. Wā, hē'x'ida'mēsē k!wanō'lisxēs legwī'lē qa's L!ē'x'-
idēxa sā'gūmē lāx āwā'bolisasēs legwī'lē. Wā, g'í'l'mēsē k!wē-
k!ūmelk!ENX'idEXS la'ē L!ō'pa. Wā, la āx'ē'dxa lēqwa' qa's 40

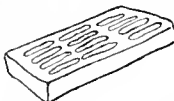
41 and | puts it down on the floor of the house; and she takes her shortest wedge, | and she takes the roasted fern-root, and, holding it in the left hand, | she puts one end of it on the fire-wood; then she begins to beat | it with the wedge, and she only stops beating it
45 when it is flattened out. || After she has beaten it soft, she measures off lengths of | four finger-widths and breaks them off; | and after this has been done, she puts them on a food-mat. | Then she takes some of the sticky spawn to eat with the roasted | fern-root, and they eat the fern-root. When there is no sticky spawn to eat with the
50 fern-root, || they dip it into oil. |

1 **Roasted Salmon-Spawn.**—Now I will talk again about the spawn. | When various kinds of salmon are first caught by the fishermen who go trolling, | the woman takes the whole salmon-spawn, and she takes the roasting-tongs | and she puts the salmon-roe into them
5 doubled up in this way: || After this has been done, she puts it up by the side of the fire; and when it is | white all over, she takes it off. Then it is done. | It is eaten at once, while it is still hot; for | it is not eaten afterwards when it is cold; and it is not dipped into | oil, but they
10 drink much water after having eaten || the roasted salmon-roe. Then a flat stone is put on the fire; | and when it is



41 k'ā't!a^hlilēq. Wā, laxaa āx^hē'dxa ts!Ek!wā'ga^hyasēs LE'mg'ayō. Wā, la āx^hē'dxa L'E'nkwe sā'gūm qa's dā'lēsēs ge'mxōlts!āna lā'qēxs la'ē k'ā't!ēts ō'ba^hyas lā'xa lēqwa'. Wā, hē'ēmis la t!E'l^hxwīdaa-tsēq, yīsa LE'mg'ayō. Wā, ā'lēmēsē gwāl t!E'l^hxwaqēxs la'ē pēpē-
45 xēnx^hīda. Wā, g'ī'lēmēsē gwāl t!E'l^hxwaqēxs la'ē 'mē'ns'īdeq qa mō'dēnēs āwā'sgemas lā'xēns q!wā'q!wax'ts!āna'yē, la'ē aelts!ā'laq. Wā, g'ī'lēmēsē gwā'lēxs la'ē āxdzō'ts lā'xa ha'madzō'wē lē'ēwa'yē. Wā, la āx^hē'd lā'xa q!E'nkwe qa's mā'sēsēxs lā'xa L'E'nk^u sā'gūmxs la'ē L'EX'L!ax'a. Wā, g'ī'lēmēsē k'lē's q!E'nkwa L'EX'L!ā'-
50 x'axs la'ē ts!Epa'xa L'lē'ēna.

1 **Roasted Salmon-Spawn.**—Wā, la'mē'sen ē'dzaqwaltsa gē'ēnē. Wā, hē'ēmaaxs g'ā'laē lā'lanema k'!ō'k!ūtēlasa dō'dek!wēnoxwē; wā, la āx^hē'dēda ts!Edā'qaxa senē'ts!a'yē gē'ēnā qa's āx^hē'dēxa L'ō'psayō qa's gwā'naxēndālēsa gē'ēnē lāq, g'a gwā'lēg'a (fg.). Wā, g'ī'lēmēsē
5 gwā'lēxs la'ē lā'nōlisaq lā'xa lēgwi'lē. Wā, g'ī'lēmēsē 'nā'xwa 'mē'lēmēsgēmx^hēīdexs la'ē ā'xsanā. Wā, lae'm L'ōpa laxē'q. Wā, hē'x'īda'mēsē hāmx'ē'tsē'wa, yīxs hē'ēmaē ā'lēs ts!E'lqwē, qaxs k'lē'saē ha'ma'xs la'ē wūdex'ēī'da. Wā, k'lē'sēmxaa ts!Epe'lā' lā'xa L'lē'ēna. Wā, la q!ēk'!ēts!a'ya 'wā'paxs la'ē nā'x'īdēda ha'mā'pdāxa
10 L'ō'bēkwē gē'ēnā. Wā, lā'xaa lāx'lanowēda pē'xsemē t!ē'sema. Wā, g'ī'lēmēsē ts!E'l^hxsemx^hēīdaxs la'ē k'īpsanā'wēda t!ē'semē lā'xa

hot, the stone is taken off from the | fire and laid by the side of the 12
fire. Then the | whole salmon-spawn is taken and is laid down
lengthwise on the hot stone | in this manner:
named "stuck-on-the-stone." As soon || as it
the stone, it is put up edgewise by the fire,  This is
the spawn is heated. As soon as it all turns white, | is all on 15
it is done. Then it is taken off from the fire and scraped off; | so that |
and it is eaten at once, while it is still hot; it is also | not dipped
into oil by those who eat it, only much water || is drunk after it has 20
been eaten; also it is not used for inviting people of | another house;
only the owner of this kind of | spawn eats what is stuck on the
stone. |

Boiled Spawn of Silver-Salmon.—The | spawn of the silver-salmon,
when it is first caught by trolling, is also boiled. || After the woman 25
has cut open the salmon, she takes | a kettle and puts spawn into it.
Then she pours | water into it, until it covers the spawn. | Then she
puts it on the fire. It is not left to boil long, before it becomes white. |
Then it is taken off the fire. The woman just takes the spoons || and 30
gives them to her children and to her husband, | and the woman just
puts the kettle with the spawn in it | before her children and her
husband, and they eat it with spoons. | They only eat quickly the

legwī'lē qa's paxālē'lemē lā'xa ōnā'lisē. Wä, la'mē'sē āx'ē'tse'wa 12
senē'dza'yē gē'nā qa's lē k'ādedzōdā'layō lā'xa ts!e'lqwa t!ē'sema:
g'a gwā'lēg'a (*fig.*). Wä, hē'em lē'gades k!ūt!aa'k'. Wä, g'í'l'mēsē
'wī'ēla la āxā'laxs la'ē k!ō'gūnōlidzem lā'xa legwī'lē qa hēs 15
L!ē'salase'wēda gē'nē. Wä, g'í'l'mēsē 'wī'ēla la 'me'l'x'īdexs la'ē
L!ō'pa. Wä, hē'x'īda'mēsē āxsā'nō qa's k!ō'selōtse'wē. Wä, la
hē'x'īdaem hā'mx'ītse'wa, yīxs hē'maē ā'lēs ts!elq'. Wä, lae'mxaa
k!eā's L!ē'na ts!epā'sōsa ha'mā'paq. Wä, ā'mēs q!ē'nema 'wā'pē
nā'gēg'ēsa ha'mā'paq. Wä, lā'xaa k!ēs Lē'lālayō la'xa ō'gū- 20
'lats!esē g'ōk' bē'begwānema. Ā'em lē'x'a'ma āxnō'gwadāsa
gē'nē hē gwē'gilē ha'mā'pxa k!ūt!aa'kwē.

Boiled Spawn of Silver-Salmon.—Wä, lā'xaa hā'n'x'lentse'wēda
gē'nāxs g'ā'laē lā'lanemēda dō'gwinētē dzā'wū'na. Wä, lae'm
g'í'l'em gwāl xwā'lase'wa, yī'sa ts!edā'qē. Wä, la ax'ē'dxa 25
hā'n'x'lanowē qa's āxts!ō'dēsa gē'nē lāq. Wä, la qep!eqa'sa
'wā'pē lāq qa t!epeyā'lēsa gē'nāxa 'wā'pē. Wä, la hā'n'x'lents.
Wä, k!ē'st!a gē'gilil ma'e'mdelqūlaxs la'ē 'me'l'melsgemx'īda.
Wä, la hā'n'x'sendeq. Wä, ā'mēsēda ts!eda'qē āx'ē'dxa k'ā'k'e-
ts!enā'qē qa's ts!ewā'naēsēs lā'xēs sā'semē Lē'wis lā'wūnemē. 30
Wä, ā'mēsē hā'n'x'dzamōlilēda ts!edā'qasa hā'n'x'lanowē gē'nē-
ts!āla lā'xēs sā'seme Lē'wis lā'wūnemē. Wä, lā'x'da'xwē yō'sīda.
Wä, lae'mxaa ā'l'em ha'mā'ya dzē'lē halā'xek' gē'nēxs la'ē

fresh salmon-spawn | at noon and in the evening. It is not eaten in
 35 the morning, for || it makes one sleepy. After they have eaten the
 salmon-spawn, | they drink water. That is all about the salmon-
 spawn. |

1 **Sockeye-Salmon.**—Now¹ I will talk about the | way it is cooked.
 When winter comes, the | woman takes her soaking-box and puts
 it down in the corner of the | house. Then she pours water into
 5 it. When it is half full || of water, she takes the basket with
 the split salmon and | brings it out, and puts it down near the
 soaking-box. Then she takes out the | split salmon and puts them
 into the soaking-box. After she has done so, | she takes two large
 stones and puts them on top of | the split salmon that are to be
 10 soaked, to keep them under water. || Sometimes they are left in four
 or six | days soaking in the house. As soon as they are soft, the
 woman | takes a kettle and puts it by the side of the fire; then | she
 takes out the split salmon, and takes them where the kettle is stand-
 ing. | Then she cuts the split salmon into three pieces with her fish-
 15 knife, || and she puts them into the kettle. | After she has done so,
 she takes a piece of old mat and covers over | the split salmon that
 is in the kettle. | After she has tucked in (the mat) all around, she
 pours a little | water over it. Then she puts it over the fire. As

neqā'la lō'ma dzā'qwa. Wā, la k'lē's ha'mē'xa gaā'la, qaxs
 35 kwā'lats!emaē. Wā, g'í'l'mēsē gwāl ha'mā'pa yō'sāxa gē'nēxs
 la'ē nā'gēk'ilaxa ēwā'pē. Wā, laē'm gwā'la gē'nē lā'xēq.

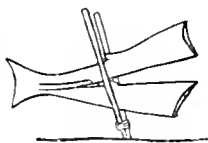
1 **Sockeye-Salmon.** — Wā,¹ la'mē'sen gwā'gwēx'sālal lā'qēxs la'ē
 ha'mē'x'silase'wa. Wā, hē'maaxs la'ē ts'lāwū'nx'ida. Wā, lē'da
 ts!edā'qē āx'ē'dxēs t'lē'lats!ē qa's hā'ng'alilēq lāx ōnē'gwīlasēs
 g'ō'kwē. Wā, la gūxts!o'tsa ēwā'pē lāq. Wā, g'í'l'mēsē nego-
 5 yā'laxa ēwā'paxs la'ē āx'ē'dxēs q!wā'xsayaa'ts!ē l!ā'bata qa's
 g'ā'xē hānō'lilas lā'xa t'lē'lats!ē. Wā, la'mē'sē lō'x'wēlts!ōdxa
 q!wā'xsa'yē qa's lō'x'stalis lā'xa t'lē'lats!ē. Wā, g'í'l'mēsē gwā'lexs
 la'ē dā'x'īdxa ma'ltse'mē āwā' t'lē'sema qa's t!ā'qeyi'ndēs
 lā'xa t'lē'lase'wasēda q!wā'xsa'yē qa' ēwū'nsālēs lā'xa ēwā'pē. Wā,
 10 la'mēs ēnā'l'ēnemp!ēna mō'p!ēnxwa'sē ēnā'lās lōxs q!ēl!ēp!ē'n-
 xwa'saē ēnā'lās t'lē'italila. Wā, g'í'l'mēsē pō's'idēxs la'ēda ts!edā'qē
 āx'ē'dxa hā'nx'lanowē qa's lē hā'nō'lisas lā'xa lēgwī'lē. Wā, la
 lō'x'wūste'ndxa q!wā'xsa'yē qa's lēs lāx hā'nē'lasasa hā'nx'lanowē.
 Wā, la'mē'sē yā'lyūdux'sāla t!ō't!ēts!ālasa xwā'layowē lā'xa
 15 q!wā'xsa'yē. Wā, la'mē's mō'ts!ōts lā'xa hā'nx'lanowē. Wā,
 g'í'l'mēsē gwā'lexs la'ē āx'ō'dxa k'ā'k'!ōbana qas nā'seyīndēs
 lāx ō'kweyā'yasa q!wā'xsa'yē la g'í'ts!ā lā'xa hā'nx'lanowē. Wā,
 g'í'l'mēsē gwāl ts!ō'pax ē'wanēqwasēxs la'ē gūq!eqasa hō'lalbida'wē
 ēwāp lāq. Wā, la hā'nx'lexts lā'xēs lēgwī'lē. Wā, g'í'l'mēsē la

¹ Continued from p. 240, line 27.

soon as it || boils, she strikes with her tongs the covering on top, | so 20
 that no steam may come through the cover | of what is on the fire.
 It boils a long time. | Then she takes it off; then the kettle remains
 standing on the floor of the house. | Then the woman takes a dish
 and an oil-dish and oil, || and takes them to the place where she is 25
 sitting; and | after she has put them all down, she takes her tongs and
 takes off the covering of the | kettle, and she puts it down with her
 tongs at the end of the fire; | and she also takes out with the tongs
 the split salmon that she has cooked, | and she puts them into a dish.
 As soon as they are || all out of the water, she spreads out the split 30
 salmon in the dish; | and when this is done, she takes oil and pours it
 into the | oil-dish; and after this is done, she takes a food-mat | and
 spreads it before those who are given to eat. | After this is done, she
 takes up the dish and the oil-dish || and places them in front of her 35
 guests. The oil-dish is put | inside of the dish. When this is done,
 she | dips up some water and gives it to those who are going to eat. |
 At once they rinse their mouths; and after they have done so, they
 drink; | then they begin to eat. They themselves break to pieces ||
 the split salmon that is given them to eat; and they dip it into oil 40
 and | put it into their mouths; and after they have finished eating,
 the | woman goes and takes the dish and takes it to her seat, | and

mae'mdehqūlaxs la'ē kwē'xasēs ts!ē'slāla lāx ō'kweya'yas nāyīmas 20
 qaxs k!ē'saē hē'lq!alaq k'ex'sā'lēda k!ā'lēla lāx nayīmasēs
 hā'nx'LEndē. Wā, la'mēsē gē'g'ililēm ma'e'mdehqūlaxs la'ē
 hā'nx's'ENDEq. Wā, ā'mēsē la hā'nē'lēda hā'nx'lanowē. Wā,
 lā'lēda ts!Edā'qē āx'ē'dxa lō'q!wē lē'wa ts!Eba'ts!ē lē'wa l!ē'na
 qa g'ā'xēs āxē'l lāx k!waē'lasas. Wā, g'ī'lēmēsē wī'ēla g'āx 25
 āx'ā'lilēxs la'ē āx'ē'dxēs ts!ē'slāla qa's k!Ep!ē'dēs lāx nāyīmasēs
 hā'nx'LEndē. Wā, la k!ip!ā'lilas lā'xa obē'x'lālililasēs lēgwī'lē.
 Wā, laxaa hē'ēma ts!ē'slāla k!ip'üstā'layōsēxēs ha'mē'x'silase-
 ēwēda q!wa'xsa'yē qa's lē k!lpts!ā'las lā'xa lō'q!wē. Wā, g'ī'lēmēsē
 wī'ēlō'staxs la'ē gwē'talts!ōtsa q!wā'xsa'yē lā'xa lō'q!wa. Wā, 30
 g'ī'lēmēsē gwā'lēxs la'ē āx'ē'dxa l!ē'na qa's k!ūnts!ō'dēs lā'xa
 ts!Eba'ts!ē. Wā, g'ī'lēmxaā'wisē gwā'lēxs la'ē āx'ē'dxa ha'ma-
 dzowē' lē'ēwa'ya qa's lē lēpdzamō'lilas lā'xēs hā'mg'ī'lase'wē.
 Wā, g'ī'lēmēsē gwā'lēxs la'ē k'ā'g'ililxa lōq!wē lē'wa ts!Eba'ts!ē
 qa's lē k'āx'dzamō'lilas lā'xēs lē'ēlānemē. Wā, lā'la k'ā'ts!ēwēda 35
 ts!Eba'ts!ē lāx ō'ts!āwāsa lō'q!wē. Wā, g'ī'lēmēsē gwā'lēxs la'ē
 tsā'x'īdxa wā'pē qa's lē tsā'x'īts lā'xa ha'mā'plē. Wā, hē'x'ī-
 da'mēsē ts!EWē'l!EXōda. Wā, g'ī'lēmēsē gwā'lēxs la'ē nā'x'ēda.
 Wā, lā'x'da'xwē hā'mx'ē'īda. Wā, lae'm q!ūlēx's'ēm k!ō'k!ūpsā-
 lēda hā'mg'ī'lase'waxa q!wā'xsa'yē qa's ts!Ep!īdēs lāxa l!ē'na qa's 40
 ts!ō'q!ūsēs lā'xēs sē'nsē. Wā, g'ī'lēmēsē gwā'l ha'mā'pa la'ēda
 ts!Edā'qē la k'ā'g'ililxa lō'q!wē qa's lēs lā'xēs k!waē'lasē. Wā,

she pours out into the kettle the food that is left; then she | washes
 45 it out with water; then she pours water into it, and she puts || it
 again before those to whom she has given to eat. At once | they
 who have been eating wash their hands. When | the guests begin
 to eat, the husband of the woman draws fresh | water; and when
 they finish washing their hands, | the bucket with water in it is
 50 put before them, and || they drink; and after they finish drinking,
 they wait for the | second course. That is the end of this. | And
 when the owner gets hungry, she takes a split salmon out of the
 soaking-box; | then she takes the tongs and holds it between
 them, and scorches it by the | fire in this manner;
 55 and as soon as the steam comes through, || she
 knows that it is done; but this is called | "cooked
 quickly for those who are hungry," and this is
 also dipped in oil | when it is eaten. That is all
 about this. |



1 **Silver-Salmon.**¹—In the evening the man invites the | chiefs to
 come and eat with spoons the fresh silver-salmon. | When all the
 men are in the house, he takes his kettle | and pours water into it.
 5 Then he puts it on the fire. || His wife takes four fresh split silver-

43 la qepste'ntsa hă'mx'sâ'yē lā'xa hă'nx'lanowē. Wä, la'mē'sē
 ts!ō'xūg'ntsa 'wā'pē lāq. Wä, lä qepts!ō'tsa 'wā'pē lā'qēxs la'ē
 45 xwē'laqa k'ax'dzamō'lilas lā'xēs hă'mg'i'lase'wē. Wä, hē'x'ida-
 'mēsē ts!ē'nts!enx'wīdex'da'xwa ha'mā'pdē. Wä, g'i'l'emlā'x'dē
 hă'mx'ī'dēda lē'lānemaxs la'ē lā'wūnemasa ts!edā'qē tsāx ā'ltā
 'wā'pa. Wä, g'i'l'mēsē gwāl ts!ē'nts!enkwēda k!wē'laxs la'ē
 hā'ngemlilema 'wā'bets!āla nā'gats!ē lāq. Wä, lā'x'da'xwē
 50 nā'x'ida. Wä, g'i'l'mēsē gwāl nā'qaxs la'ē āwū'lgemg'a'lil qā's
 hē'lēg'intse'wē. Wä, lae'm gwāl lā'xēq. Wä, g'i'l'em pō'sq!ēda
 āxnō'gwadās la'ē ā'em āx'wūste'ndxa q!wā'xsa'yē lā'xa t!ē'lats!ē
 qā's āx'ē'dēxa ts!ē'slāla qā's k!līpā'lēqēxs la'ē pex'ā'q lā'xēs
 lēgwī'lē; g'a gwā'lēg'a (fig.). Wä, g'i'l'mēsē k'ixūmxsā'wēda k!ā'lēla
 55 lā'qēxs la'ē q!ā'LElaqēxs lē'ma'ē L!ō'pa. Wä, hē'em lē'gades
 hā'laxwase'wēsa pō'sq!a. Wä, lae'mxaa ts!epa's lā'xa L!ē'naxs
 la'ē ha'mā'peq. Wä, lae'm gwāl lā'xēq.

1 **Silver-Salmon.**¹—Wä, la dzā'qwaxs la'ēda begwā'nemē lē'lālaxa
 g'i'g'igāma'yē qa g'ā'xēs yō'saxa dzē'lē ō'k!winēsa dzā'wū'nē. Wä,
 g'i'l'mēsē 'wī'lēlaēlexs la'ēda begwā'nemē āx'ē'dxēs hă'nx'lanowē
 qa's gūxts!ō'dēsa 'wā'pē lāq. Wä, la hā'nx'LE'nts. Wä, lā'La
 5 gēne'mas āx'ē'dxa mō'wē dzēl xwā'LEk^u dzā'wūna qa's k'āqelā-

¹ The first silver salmon of the season is caught by trolling. It is cut in a ceremonial manner, head and tail being left attached to the backbone. These are roasted and eaten at once, as will be found described on p. 610. The meat of the silver-salmon is boiled.

salmon and slices their meat | crosswise. When the water in the 6
 kettle is boiling, | she puts the four fresh silver-salmon into it. The
 woman only | stirs it when it has been boiling for some time, to
 break it into pieces. | After she has finished stirring it, she takes
 three dishes, || when there are twelve men who will eat with spoons 10
 the fresh silver-salmon, | and she takes twelve spoons which are
 really new, | and the large dipping-ladle. As soon as | they have
 all been put down, she washes out the three dishes and the spoons; |
 and after she has done so, she puts the meat of the || silver-salmon 15
 into the dishes. When the dishes are filled, | she spreads a food-mat
 in front of (the men); and the man | takes up the dishes and places
 them before four | men, and he places another before four | others, and
 again one dish before four others. || After all the dishes have been 20
 put down, he distributes the spoons | to them; then he gives them
 water to drink. | After they have finished drinking, the one highest
 in rank prays the same | prayer that they said when they first ate
 the roasted eyes;¹ | and after he stops speaking, they begin to eat
 with spoons. When || they begin to eat, the man takes up a bucket 25
 and goes to draw | fresh water; and when he comes back, he puts
 down the | bucket with water in it, and waits for them to finish
 eating. After they finish | eating, the man takes up from the floor

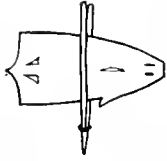
te'mdēq. Wä, g'í'lemēsē mede'lx'wīdēda la hǎ'nx'lāxax la'ē 6
 āxste'ntsa mō'wē dzēl dzā'wū'n lāq. Wä, ā'í'mēsēda ts!edā'qē
 xwē't!ēdqēxs la'ē gē'g'ilil mae'mdelqūla qa q!wē'q!ūts!ēs. Wä,
 g'í'lemēsē gwāl xwē'taqēxs la'ē āx'ē'dxa yū'duxūxla lō'elq!wāxs
 ma'lō'gūg'iyōēda bē'begwānem yō'salxa dzē'lē dzā'wū'na. Wä, 10
 hē'misa ma'lexlā'g'iyowē k'ēk'ā'ts!ēnaqaxa ā'lā la elō'laqa. Wä,
 hē'misa wā'lasē tsā'xla k'ā'ts!ēnaqa. Wä, g'í'lemēsē wī'el-
 galilexs la'ē ts!ō'xūg'indālaxa yū'duxūxla lō'elq!wa lē'wa k'ēk'ā'-
 ts!ēnaqē. Wä, g'í'lemēsē gwā'lexs la'ē tsā'ts!ōdālaxa q!ē'mlalāsa
 dzā'wū'nē lā'xa lō'elq!wa. Wä, g'í'lemēsē wī'el's!ēwakwa la'ē 15
 lep'dzamō'ēhilasōsa ha'mā'dzowē lē'wa'ya. Wä, lē'da begwā'nemē
 k'ā'g'ililxa lō'elq!wē qa's lē k'ax'dzamō'lilas lā'xa mō'kwē
 bē'begwā'nema. Wä, la ē't!ētsa ē'nemē'xla lō'q!wa lā'xa mō'x'ū-
 ēmaxat!. Wä, la ē't!ētsa ē'nemē'xla lō'q!wa lā'xa mō'x'ūēmaxat!.
 Wä, g'í'lemēsē wī'elgalila lō'elq!wāxs la'ē k'ā's'ētsa k'ā'k'ēts!ēnaqē 20
 lā'x'dā'xweq. Wä, la tsā'x'ētsa wā'pē lāq qa nā'x'ēdēsēq. Wä,
 g'í'lemēsē gwāl nāqaxs la'ēda nā'xsālagā'yas ts!ē'lwax'ēda, yī'sa
 ts!ē'lwāqelāsa g'í'lx'dē ha'mā'pxa lō'bekwē xīxextō'wakwa.¹
 Wä, g'í'lemēsē q!wē'lēdēxs lā'x'dā'xwāē yō's'ēda. Wä, g'í'lemēsē
 yō's'ēdēxs la'ē k'!ō'qūlilēda begwā'nemāxa nā'gats!ē qa's lē tsāx 25
 ā'tā wā'pa. Wä, g'í'lemēsē g'āx aē'daaqaxs la'ē hǎ'ng'aliltsa nā'-
 gats!ē wā'bets!āla, qa's ē'selē qa gwālēs yō'sa. Wä, g'í'lemēsē gwāl
 yō'saxs la'ēda begwā'nemē k'!ō'qūlilxa nā'gats!ē wā'betsāla qa's

¹ See p. 611.

- the bucket with water in it and | puts it in front of his guests.
 30 Then they drink, and || the man takes up the dishes and puts them
 down at the place | where his wife is sitting. Then he takes the
 spoons and | puts them down at the place where his wife is sitting.
 As soon as | this is done, the guests go out. They do the same with |
 35 the dog-salmon when it is caught for the first time. || They also do
 the same thing with the dog-salmon when it is | dried for winter,
 when they are going to keep it in the same way as the | silver-salmon.
 They do not pour oil over it, because it is really | fat: therefore they
 give it to eat only in the evening. | This is also the way when silver-
 salmon caught by trolling is eaten with spoons in the morning. ||
 40 He who eats it is never strong; he always feels sleepy the | whole
 day, and he is not strong: therefore it is first eaten in the | evening.
 As soon as the dog-salmon coming from the upper part of the | river
 is eaten, they pour much oil over it, for it is dry; | and there is never
 45 a time when they do not eat it in the morning, at noon, and || in the
 evening. They are afraid to eat it in the morning, when it just
 jumps | at the mouth of the river, for it is really fat. That is | the
 cause of making (those who eat it) sleepy. That is the end of this. |
 1 **Sun-Dried Salmon (Gwasila).**—When winter comes, (the woman)
 always | takes sun-dried salmon for breakfast-food; | and when she
 takes some of it, she takes her tongs and puts it flat between | them

- lē hā'nx'dzamōlila lā'xa k'wē'lē. Wā, lā'x'da'xwē nā'x'ida, la'aḷ a
 30 sēda begwā'nemē k'ā'g'ililxa lō'elq'wē qa's lē k'ā'galitelas lāx
 k'wāe'lasasēs gene'mē lōxs la'ē āx'ē'dxa k'ā'k'ets'enaqē qa's
 lā'xat! āx'ā'lilelas lāx k'wāe'lasasēs gene'mē. Wā, g'ī'l'mēsē
 gwā'lexs la'ē hō'qūwelsēda k'wē'ldē. Wā, hē'emxaa gwēg'ī'lase-
 ēwēda gwā'xnēsaxs g'ā'laē lā'lanema.
 35 Wā, hē'ēmisē, hē'emxaa gwēg'ī'lase'wēda gwā'xnēsaxs la'ē
 le'mxwase'wa qalē'da ts'lāwū'nxē, yixs āxēlakwēlē gwēg'ī'lasaxa
 dzā'wū'nē. Wā, lae'm k'lēs k'lū'nq!eqasōsa l'ē'na qaxs ā'laē
 tse'nxwa. Hē'ēmis lā'g'ilas ā'ē'm hā'ng'ī'layōxa la dzā'qwa.
 Wā, hē'maaxs yō'sase'wāēda dō'gwinētē dzā'wū'nxā gaā'la. Hē-
 40 wā'xat! la q'lūq'lūlā'x'idēda yō'sāq. Ā'em hē'menālaem lā'lasaxa
 nā'la, k'lēs lā'lōqūla. Wā, hē'ēmis lā'g'ilas ā'ē'm yō'sasōxa
 dzā'qwa. Wā, g'ī'l'mēsē hē'dēda gwā'xnīsē g'ayō'l lāx ēne'ldzāsa
 wā, yō'saso'wa, la'ē k'lū'nq!eqasōsa q'lē'nem l'ē'na qaxs ts'lē'nasaē.
 Wā, hē'emlāl k'leā's k'lēs yō'sdemqxa gaā'la lē'wa neqā'la lō'ma
 45 dzā'qwa. Wā, la k'ile'm yō'sasōxa gaā'lāxs hē'maē ā'lēs menā'la
 lāx ō'x'siwa'yasa wā, qaxs lō'maē tse'nxwa. Hē'emxat! lō'x'u-
 mēgemē. Wā, lae'm gwāl lā'xēq.
 1 **Sun-dried Salmon.**—Wā, lē ts'lāwū'nx'idexs la'ē hē'menālaem
 āx'ē'd lā'xa tā'yaltslāla qa's gaā'xsta'yaxa gaā'la. Wā, hē'ma-
 axs la'ē āx'ē'd lāq; la'mē's āx'ē'dxēs ts'lē'slāla qa's k'lebet'slā'yēs

in this manner:
not || too near
blistered off. |
she turns it over
soon as it is all



Then the skin side is first blistered,
the fire, so that all the scales are 5
Then, when it is covered with blisters,
| and blisters the flesh side. And as
gray, | she takes a bucket with water

in it, and takes a mouthful and | blows it over the flesh side of the
scorched sun-dried salmon || to wet it with water; and after she has 10
done so, | she takes the tongs and folds over what she is cooking, |
so that the skin is outside. Then she puts it under a mat and | steps
on it; and after she has stepped on it, she takes it out again | and rubs
it in the same way as women do when washing clothes; || and after she 15
has done so, she strikes it on the floor, so that the | scales which have
been scorched drop off. After she has done so, she takes small dishes, |
and oil-dishes and pours oil into them. After she has done so, | she
takes the scorched sun-dried salmon and breaks it up into pieces in
the | small dishes. After she has done so, she takes some water and ||
rinses her mouth with it. Then she drinks of it; and after | she has 20
finished drinking, she takes the broken sun-dried salmon and chews
one end; | and when what she has been chewing is soft, she dips it
into the | oil and puts it into her mouth and chews it and swallows
it; | and she continues doing so; and she only stops when it is nearly

lāq g'a g'wā'lēg'a (*fig.*). Wā, la'mē's hē g'il pex'ā'sōsē l!ē'sas k'!ēs
xē'ulela mā'x'lālā'maseq lā'xa legwile qa nā'xwēs pe'nsēdē 5
gō'betas. Wā, g'il'mēsē hā'melgedzō'dēda pe'nsāqēxs la'ē lē'x'ē-
deq qa's pex'ē'dēx q!ē'mladze'yas. Wā, g'il'mēsē nā'xwa qūx'ē'-
dēxs la'ē āx'ē'dxa nā'gats!ē wā'bets!āla qa's hā'msgemdē lāq.
Wā, la selbex'wits lāx q!ē'mladza'yasa ts!ē'nkwe tā'yalts!āla
qa hamelx'ā'lelēsa wā'pē lāx ō'dzā'yas. Wā, g'il'mēsē g'wā'lexs 10
la'ē āxō'dxa ts!ē'slāla. Wā, la k!ō'xsemdxēs hā'mē'x'silase'wē
hē l!ā'sadza'ya l!ē'sē. Wā, la g'ibabō'lilas lā'xa lē'wa'yē qa's
t!ē'p!ēdēq. Wā, g'il'mēsē g'wāl t!ē'paqēxs la'ē xwē'laqa āx'ē'dēq
qa's q!ēwē'x'ēdēq yō g'wē'g'ilōxda ts!ēdā'qaxs ts!ō'xwaaxa g'wēl-
g'wā'la. Wā, g'il'mēsē g'wā'lexs la'ē xūsxūdzē'l!ēts la q!ūpā'- 15
lē's ts!āx'mōtas. Wā, g'il'mēsē g'wā'lexs la'ē āx'ē'dxa lā'lōgūmē
lē'wē ts!ēba'ts!ē qa's k!ūxts!ō'dēsa l!ē'na lāq. Wā, g'il'mēsē
g'wā'lexs la'ē āx'ē'dxa ts!ē'nkwe tā'yalts!āla qa's k!opts!ō'dēs lā'xa
lālōgūmē. Wā, g'il'mēsē g'wā'lexs la'ē tsā'x'ēd lā'xēs wā'pē qa's
ts!ēwē'l!ēxōdē lāq. Wā, la nā'x'ēd lāq. Wā, g'il'mēsē g'wāl 20
nā'qēxs la'ē āx'ē'd lā'xēs k!ōbekwē tā'yalts!āla qa's malē'x'ubendēq.
Wā, g'il'mēsē tē'l'x'widē mā'lēkwa'yasēxs la'ē ts!ēp'l!ēts lā'xa
l!ē'na qa's ts!ō'q!ūsēs qa's malē'x'widēq qa's nex'widēq. Wā,
hē'x'sā'misē g'wē'g'ila. Wā, ā'l'misē g'wā'lexs la'ē elā'q wē'l!aq.

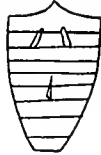
- 25 all gone. || After she finishes eating, she drinks water; and | then she puts away the eating-dish. I have forgotten that, when the woman | first takes the sun-dried salmon out of her box, she scratches | the scales from the skin before she scorches it, so that it may be well covered with | small blisters after she has scorched it. They do this
- 30 way only || with sun-dried salmon. It is also soaked when it is | very hard, when the spring of the following year approaches. This | is done the same way as the soaking of all kinds of soaked salmon which I | talked about before. Sometimes it is only taken out of the soaking-box | by the woman and by her husband; and (the
- 35 woman) takes her tongs || and puts it in in this manner,¹ and she blisters it by the fire | while it is still wet, and she turns it over and over. | Then the scales are never blistered off, because it is wet. This is | just like soaked salmon when it is done. When it is | done, she put it down on the food-mat on the skin side, and takes off
- 40 the || tongs. Then she takes her oil-dish and she pours oil | into it. After she has done so, she dips water up to | rinse the mouth; and after she has rinsed her mouth, she drinks; | and after she has finished drinking, she breaks pieces of the blistered sun-dried salmon | which is lying on its back, and she dips it into the oil. She continues ||
- 45 breaking off pieces from the blistered sun-dried salmon which is

- 25 Wä, g'í'ímēsē gwāl ha'mā'pexs la'ē nā'x'idxa 'wā'pē. Wä, la g'ē'xaxēs ha'maa'ts!ēx'dē. Wä, hē'xōlēn L!ēlē'wīse'wa ts!ēdā'qaxs g'í'lmaē āxwūts!ō'dxa tā'yalts!āla lā'xēs xātse'mē q!ūlēldzō'dex gō'betadza'yas L!ē'sasēxs k'!ē's'maē ts!ēx'ī'deq qa ē'k'ēLES ame'-mā'yastowē pe'ns'idaēnēlas ts!ēx'ī'las. Wä, lae'm lē'x'aem hē
- 30 gwē'gilase'wēda tā'yalts!āla. Wä, lā'xaa t!ē'lasōemxaaxs la'ē xe'n-lela p!ē'saxa la hē'enbax'ēdxa la āps'ye'nxa. Wä, la hē'em gwē'gilase'wē t!ē'lēna'yaxa 'nā'xwa t!ēt!ēlē'maxen g'ā'lē gwāgwē-x'sālasa. Wä, lā'xaa 'nā'l'nemp!ēna ā'em āxwūstā'nō lā'xa t!ē'la-ts!ē, yí'sa ts!ēdā'qē lō'mēs lā'wūnemē qa's āx'ē'dxēs ts!ē'slāla
- 35 k'!ēbets!ā'ēs lāq, g'a gwā'lēg'a' qa's pex'ē'q lā'xa legwī'laxs hē'ēmaē ā'lēs k!ū'nqē. Wä la'mēs lē'x'ī'lālaq. Wä, lā'la hēwā'-xaem pe'ns'idē gō'betas qa's k!ūnq!ēna'yē. Wä, ā'em yū'em gwē'x'sōxda t!ē'lkwaxs la'ē L!ō'pexs hānx'laa'kwaē. Wä, g'í'ímēsē L!ō'pexs la'ē neledzō'ts lā'xēs ha'mā'dzowē lē'ēwa'ya qa's āxō'dēxa
- 40 ts!ē'slāla. Wä, la āx'ē'dxēs ts!ēba'ts!ē qa's k!ū'nxts!ōdēsa L!ē'ēna lāq. Wä, g'í'ímēsē gwā'lēxs la'ē tsāx'ēdxa 'wā'pē qa's ts!ēwē'-L!ēxōdē lāq. Wä, g'í'ímēsē gwāl ts!ēwē'L!ēxōdēxs la'ē nā'x'id lāq. Wä, g'í'ímēsē gwāl nā'qaxs la'ē k'!ō'p!id lā'xa la neledzā'-lilē penk^u tā'yalts!āla qa's ts!ēp!ē'dēs lā'xa L!ē'ēna. Wä, ā'x'sā'mēs
- 45 la k'!ō'pk'lopa lā'xa pe'nk'wē tā'yalts!alaxs neledzā'lilāē lā'xa hā-

¹ See figure on p. 351.

lying on its back on the | food-mat, and she dips it into the oil; and 46
she only | stops when what she is eating is nearly all gone. After
she has finished eating, | she dips up water and drinks it; and |
after she has finished drinking, she takes a mouthful of water and
squirts it on her hands || and washes her hands; and after she fin- 50
ishes that, she | puts away the food-dish. Then she takes the
second course. | That is all about the blistered sun-dried salmon.¹ |

Boiled Silver-Salmon.—After | the silver-salmon has been caught 1
by trolling, the | woman takes one, the head, backbone, | and tail
of which have been cut off, and the split silver-salmon is spread open. ||
Then it is placed on an old mat | which is spread on the floor near the 5
fire of the house. She takes her small kettle | and washes it. After
washing it, she | pours it half full of water and puts it on the | fire.
She takes her fish-knife and cuts crosswise what she is ||
going to cook, in this manner, on the outer (skin) side; | 10
and after she has cut it cross- wise, the water in the kettle
on the fire begins to boil. | Then the woman takes the
cut silver-salmon | and puts it into the water; and when
the salmon is in it, | the water in the kettle stops boil-
ing. Then the woman || watches to see when it begins to boil again; 15



‘madzowē’ lē’wā’ya qa’s ts!ep!ē’dēs lā’xa L!ē’na. Wä, ā’lēmēsē 46
gwālexs laē elāq ‘wīlaxēs ha’mā’yē. Wä, g’l’ēmēsē gwāl ha’mā’-
pexs la’ē tsä’x’id lā’xa ‘wā’pē qa’s nā’x’idē lāq. Wä, g’l’ēmēsē
gwāl nā’qaxs la’ē hā’msegmdxa ‘wāpē. Wä, la hā’mx’ts!ānendāla-
sa ‘wā’pē qa’s ts!ē’nts!ēnx’widē. Wä, g’l’ēmēsē gwāl’lexs la’ē 50
g’ēxaxēs ha’maats!ēx’dē. Wä, lae’m āx’ē’d qa’s hē’lēg’anā. Wä,
lae’m gwāl lāxa pē’nkwē tā’yalts!ala.

Boiled Silver-Salmon (Hä’nX’Laak^u dōgwinēt dzā’wū’n). — Wä, 1
g’l’ēmxxa gwāl xwālase’wēda dō’gwinētē dzā’wūna, laēda ts!ē-
dā’qē āx’ē’dxa ‘nē’mē lā’weyakwēs hē’x’t!a’yē LE’wis xā’k’!adzowē
Lō’mē’s ts!ā’sna’yē. Wä, laēmēsē ā’em la LEpā’lēda xwāl’lēkwē
dzā’wū’na. Wä, laēmēsē k’līgēdzō’ts lā’xa k’!ā’k’!obanē LE- 5
bēx’Lā’lalil lāx legwī’lasēs g’ō’kwē. Wä, la āx’ē’dxēs hānē’mē
qa’s ts!ō’xūg’indēq. Wä, g’l’ēmēsē gwāl ts!ō’xūg’indqēxs la’ē
gūxts!ō’tsa ‘wā’pē lāq, qa negō’yālēs. Wä, la hānx’LE’nts lā’xa
legwī’lē. Wä, la āx’ē’dxēs xwālā’yowē qa’s qā’qetemdēxēs
hā’nX’Lentsōlē; g’a gwāl’lēg’a (*fig.*) L!ā’sats!endālux L!ē’sa. Wä, 10
g’l’ēmēsē gwāl qā’qetemaqēxs la’ē mede’lx’widēda hā’nX’Lāla
hā’nema. Wä, hēx’idaēmēsa ts!ēdā’qē āx’ē’dxa xwāl’lēkwē dzā-
’wū’na qa la’ste’ndēs lāq. Wä, g’l’ēmēsē la’stē’da k’!ō’tela lā’qēxs
la’ē gwāl mae’mdelqūlēda hā’nX’lanowē. Wä, laēmē’sa ts!ēdā’qē
q!ā’q!alālaq qō mede’lx’widlō. Wä, g’l’ēmēsē mede’lx’widexs 15

¹ See also p. 612.

- 16 and when it begins to boil, | she takes her spoon and pushes the
end into it, so that the | meat of the silver-salmon is broken up;
and when it is all in small pieces, | she stirs it a little. She does not
20 let it boil a long time, | before she takes it off, for it is done. || Then
she takes her small dish and dips the boiled | silver-salmon into it.
After she has done so, she calls her husband | and her children to
come and sit down; and when they are all | seated, she gives each a
spoon, draws some | water and gives it to them to drink. After ||
25 drinking, they eat with spoons; and after eating, they | drink some
more cold water. That is what the Indians call | "cooling down."
After drinking, the man | takes the dishes and pours out into the |
30 kettle what is left in them. Then he takes the kettle, carries || it
out of the house, goes down to the beach, and | pours the contents
into the sea, and he washes it out | so that it is clean. No oil
is poured in. When | the sockeye-salmon is first caught in the
salmon-weirs | up the river, it is treated in the same way. The only
35 difference between this and the way they do with || dog-salmon
caught on the upper part of the river is that they put | much oil
into it, for it is lean, and that they pour out | outside of the house
what is left over. That is all | about this. |

- 16 la'ē āx'ē'dxēs k'ā'ts!ēnaqē qa's dzēk'ilga'yēs lāq qa q!wē'q!ūlts!ēs
q!ē'mlalāsa dzā'wū'n. Wā, g'ī'l'mēsē 'nā'xwa am'ē'mayastā la'ē
xā'l!ēx'ēidaem xwē't!ideq. Wā, k'ē'st!a ā'laem gē'g'ilil medē'l-
qūlaxs la'ē hā'nx'sanō lā'xa legwī'lē qaxs lē'ma'ē l'ō'pa. Wā,
20 hē'x'ida'mēsē āx'ē'dxēs lā'lōgūmē qa's tsēts!ō'dēsa hā'nx'laakwē
dzā'wū'n lāq. Wā, g'ī'l'mēsē gwā'lēxs la'ē lē'lālxēs lā'wūnemē
lē'wī's sā'sēmē qa g'ā'xēs k'lūs'ā'lila. Wā, g'ī'l'mēsē g'ā'x 'wī'ēla
k'lūdzi'la la'ē ts!ēwā'nāēsasa k'ā'kets!ēnaqē lāq. Wā, la tsā'x'ēidxa
ēwā'pē qa's lē tsā'x'ēits lāq qa nā'x'ēidēsēq. Wā, g'ī'l'mēsē gwāl
25 nā'qaxs la'ē yō's'ida. Wā, g'ī'l'mēsē gwāl yō'saxs la'ē ē't!ēd
nā'x'ēidxa ēwāp wūdā'ēsta. Hē'em gwe'yō'sa bā'k'lumē k'ō'-
xwaxōda. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ēda begwā'nemē k'ā'-
g'ililxa lā'lōgūmē qa's lē k'ēp'ēstē'ntsēs k'!ē'dzayawa'yē lāxa hān-
x'lanowē. Wā, lā'xaa k'ō'kūlilxa hā'nx'lanowē qa's lē k'!ō'qē-
30 welselaq lā'xēs g'ō'kwē, qa's lē lē'nts!ēselas lā'xa l!ēma'isē qa's
lē qep'ēstē'nts lā'xa dē'msx'ē. Wā, lā'xaa hē'em ts!ō'xūg'indeq
qa ē'g'ēg'is. Wā, lae'm k'leās k'!ū'ngēms l!ē'ēna. Wā, hē'emxaā-
wisē gwē'gilase'wēda melē'k'axs g'ā'lōlānemaē lā'xa lā'wayōwē
lāx 'nē'ldzāsa wī'ēwa. Wā, lē'x'a'mēs ō'gūqālayōsa 'yā'ēyanemē
35 gwa'xni's lāx 'nē'ldzāsa wī'ēwa, yīxs k'lūnq!ēqāsewaē yī'sa q!ē'-
nemē l!ē'ēna qaxs ts!ā'qwaē. Wā, hē'misēxs ā'ēmaē qepewū'l-
ts!ēmēs hā'mx'sā'yē lāx l!ā'sanā'yasa g'ō'kwē. Wā, lae'm gwāl
lā'xēq.

Boiled Salmon-Guts.—After the woman has | cut open the silver- 1
salmon caught by her husband by trolling, | she squeezes out the food
that is in the stomach, and the | slime that is on the gills. She turns
the stomach inside out; || and when she has cleaned many, she takes a 5
kettle | and pours water into it. When the kettle is half full of | water,
she puts the stomachs of the silver-salmon into it. After | they are all
in, she puts the kettle on the fire; and when | it is on the fire, she
takes her tongs and stirs them. When || (the contents) begin to boil, 10
she stops stirring. The reason for | stirring is to make the stomachs
hard | before the water gets hot; for if they do not | stir them, they re-
main soft and tough, and are not hard. Then the woman | always takes
up one of (the stomachs) with the tongs; and || when she can hold 15
it in the tongs, it is done; but when it is slippery, it is not | done.
(When it is done,) she takes off the fire what she is cooking. | It is
said that if, in cooking it, it stays on the fire too long, | it gets
slippery. Then she will pour it away | outside of the house, for it
is not good if it is that way. If || it should be eaten when it is boiled 20
too long, (those who eat it) could keep it only a short time. | They
would vomit. Therefore they watch it carefully. | When it is done,
the woman takes her | dishes and her spoons, and she puts them

Boiled Salmon-Guts (Mē'stag'i'lak^u).—Wä, hē'emaaxs la'ē gwāl 1
xwā'lēda ts!edā'qax dō'gwānemasēs lā'wūnemē dzā'wū'na. Wä,
la x'ī'x'wūlts!ōdex g'ī'ts!āx'dāx ha'maa'ts!ās pō'xūnsa lē'wa
k'lē'la lāx q!ō'sna'yas. Wä, la lē'x'semdxā ha'maa'ts!ē pō'xūnsa.
Wä, g'ī'l'mēsē q!ē'nemē āxā'yas, la'ē āx'ē'dxēs hā'nx'lanowē 5
qa's gūxts!ō'dēsa 'wāp lāq. Wä, la negō'yālēda hā'nx'lanāxa
'wā'paxs la'ē āxste'ntsa pō'xūnsasa dzā'wū'nē lāq. Wä, g'ī'l'mēsē
'wī'la'staxs la'ē hānx'LE'nts lā'xa legwī'lē. Wä, g'ī'l'mēsē hēla-
LE'laxs la'ē ax'ē'dxēs k'lip!ā'la qa's xwē'telga'yēs lāq. Wä, g'ī'l-
'mēsē mēdē'l'x'wīdexs la'ē gwāl xwē'telgēq. Wä, hē'em lā'gīlas 10
xwē'telgēq qa 'nā'xwa'mēsē la L!ēL!ā'x'ēdēda ha'maats!e pō'xūnsa,
yīxs g'ā'laē ts!EX'tsa'nā'kūlēda 'wā'paga'ya, qaxs g'ī'l'maē k'lē's
xwē'telgēsōxs la'ē let!ā'la la k'lē's L!ā'xa. Wä, lē'da ts!edā'qē
hē'menalaem k'lip!ē'tsa k'lip!ā'la lā'xa 'ne'mts!aqē. Wä, g'ī'l-
'mēsē k'lip!āLEla lā'qēxs la'ē L!ō'pa. Wä'x'ī tsax'ā'wa la k'lē's'em 15
L!ō'pa. Wä, hē'x'ida'mēsē hānx'se'ndxēs hā'nx'LEntse'wē; wä,
g'il'EM'ā'wisē hā'yaqawiltōd lāx gē'x'Lālalax hā'nx'Lālalaxs lā'-
laxē lē'ndeltā' lāx ā'emlax'wisē lā'lax qep'weldze'mlax lā'xa
L!ā'sanā'yē, qaxs k'lē'saē ē'k'exs hē'ē gwē'x'īdē, qaxs g'ī'l'maē
ha'mā'xs la'ē hā'yaqawiltōd L!ō'pa; wä, ā'mēsē yā'wasālis lā'xENS 20
tek!ā'xs la'ē hō'x'wīdayā. Wä, hē'mis lā'gīlas xE'nLEla q!ā'q!a-
lālasē'wa. Wä, g'ī'l'mēsē L!ō'pexs la'ē āx'ē'dēda ts!edā'qaxēs lō'-
elq!wē lē'wis k'ā'k'ets!enaqē qa's g'ā'xē āx'ā'līlas lā'xēs k!wāē'lasē

down at the place where she is seated; | but her husband invites
 25 whomever he wants to invite. || When the guests come in, his wife
 takes a | large ladle and dips the liquid out of the kettle into the
 dishes. | When they are half full of the liquid of what she has
 been cooking, | she takes the tongs and takes out the boiled | stom-
 30 achs and puts them into the dishes. When all the dishes are || full,
 she takes food-mats and | spreads them in front of the guests.
 Finally she takes the | dishes and places them in front of the guests.
 There is one dish for | every four guests. Then she gives | a spoon to
 35 each guest. Water is never || given with this, and they never pour
 oil on it, | for oil does not agree with the boiled stomach; and | there-
 fore also they do not drink water before they eat it, for it makes those
 who | eat it thirsty. Then they eat with spoons; and | after they
 40 have eaten, the host takes the dishes and || puts them down at the
 place where his wife sits. Then he takes | water and gives it to them.
 Then they rinse their | mouths on account of the salty taste, for the
 boiled stomach is really salt. | After rinsing the mouth, they drink |
 45 some water; and after drinking, they go out of the house. || This
 finishes what I have to say about the cooking of various kinds of
 salmon. | They never sing when eating steamed salmon-heads | or
 boiled salmon-heads, or when they eat boiled stomachs, | for these

Wä, lä'la lä'wünemas Lē'ēlālxēs gwē'yō' qa's Lē'ēlālasē'wa. Wä,
 25 grī'ēmēsē grāx 'wī'ēlaēlē Lē'ēlānemasēx la'ē gēnē'mas āx'ē'dxa 'wā-
 lasē k'ā'ts!Enaqa qa's tsäts!ā'lis 'wa'paga'yasa lä'xa lō'elq!wē. Wä,
 grī'ēmēsē 'nā'xwa 'naē'ngōyāla'xa 'wa'paga'yasa ha'mē'x'silase'waxs
 la'ē āx'ē'dxēs k'lip'lāla qa's k'lik'lep!enē's lä'xa hā'nx'Laakwē pō-
 xūns qa's k'lip'ts!ā'lēs lä'xa lō'elq!wē. Wä, grī'ēmēsē 'wī'ēla la
 30 qō'qūt!ēda lō'elq!wāxs la'ē āx'ē'dxa ha'madzowē' lē'wa'ya qa's
 lē lēpdzamō'ēlilas lä'xa Lē'ēlānemē. Wä, lä'wisla āx'ē'dxa lō'el-
 q!wē qa's lē k'ax'dzamō'ēlilas lä'xes Lē'lanemē. Wä, lae'm
 maē'mälē'da k'wē'laxa 'nā'ēnemēxla lō'q!wa. Wä, la ts'ewana-
 ēsasa k'ā'k'ets!Enāqē lä'xēs Lē'ēlānemē. Wä, lae'm hēwā'xa nā'-
 35 qamats 'wā'pa lāq. Wä, lä'xaa hēwā'xa k'lū'nq!eqas Lē'ēnā lāq,
 qaxs aō'ts!agāēda mē'stag'ī'elakwē Lē'wa Lē'ēna. Wä, hē'mis
 lä'g'ilas k'lēs nā'naqalgiwāla'x 'wā'paxs nā'gemaxa 'wā'pasa ha-
 'mā'pax gwē'x'sdemas. Wä, lä'x'daxwē yō's'ideq. Wä, grī'l-
 'ēmēsē gwāl yō'saqēxs la'ēda Lē'ēlānemaq k'ā'g'ililxa lō'elq!wē qa's
 40 lē k'ā'g'alilelas lāx k!waē'lasasēs gēnē'mē. Wä, la āx'ē'dxa
 'wa'pē qa's lē tsā'x'its lāq. Wä, lä'x'daxwē ts'ewē'L!exōd qa
 lä'wēsēs de'mp!aēL!exawa'ē; qā'laxs ā'laē de'mp!ēda mē'stag'ī'elak-
 kwē. Wä, grī'ēmēsē gwāl ts!ets!ewē'L!exōxs lä'x'daxwāē nā'-
 x'ēd lä'xa 'wā'pē. Wä, grī'ēmēsē gwāl nā'qaxs la'ē hō'qūwelsa.
 45 Wä, lae'm gwāl lä'xēq, yī'xen gwā'gwēx's'ālasē lä'xa k'lō'k!ūte-
 lāxs ha'mē'x'silase'waē. Wä, hē'em k'lēs de'nxelag'īla hē'x't!a-
 'yaxs neg'ekwa'ē lōxs hā'nx'Laakwāē Lē'wa mē'stag'ī'elakwaxs

are eaten quickly when they first go trolling | silver-salmon. The stomach of the dog-salmon is not eaten || when it is first caught at 50 the mouth of the river, nor when it is caught on the upper part of the | rivers; but they boil the heads when it is caught | in the upper part of the river, also those of the humpback-salmon. At last it is finished. |

Fresh Halibut-Heads and Backbone.—Sometimes¹ the | woman boils 1 the heads (of halibut) and invites the | friends of her husband; and when the men are invited | by the fisherman, his wife takes the || heads and puts them on a log on the floor. Then she takes an | ax 5 and chops them in pieces. The pieces are not very small. | Then she puts them into a kettle. Then she takes the backbone | and breaks it to pieces. Then she also puts it into the kettle. | As soon as the kettle is full, she takes || a bucket of water and empties it into it. The 10 water hardly | shows among them when she puts it on the fire. | She does not touch it; but when it has been boiling a long time, | she takes it off. Then she takes her large ladle and | also dishes, and she dips it out into the dishes with her || large ladle. As soon as all 15 the dishes are full, | she takes her spoons and gives one to each | guest, and she spreads a food-mat in front of them. | At last she

ha^εmā'yaē, qaxs â'εmaē halā'xwasōxs g'ā'laē dō'gwānema dzā- 48
εwū'nē. Wā, la k'lēš ha'ma'εyē hā'εmaatslē pō'xūnsasa gwā'xnisax
g'ilō'lānemaē lāx ō'x^usiwa'εyasa wī'εwa lōxs la'ē lax εne'ldzāsa 50
wī'εwa. Wā, lā'la hā'n^xlentsōmē hē'x't!a'εyasēxs la'ē g'ā'yanem
lāx εne'ldzāsa wī'εwa lē'εwa hā'nō'nē. Wā, lawī'sla gwāl lā'xēq.

Fresh Halibut-Heads and Backbone.—Wā, la εnā'le'nemp!enēda ts!e- 1
dā'qē hā'n^xlendxa mā'lēgemanowē qa's lē'εlalēx εnē'nemō'-
kwasēs lā'εwūnemē. Wā, hē'εmaaxs la'ē lē'εlālase'wa bē'begwā-
nemē, yīsa lō'q!wēnoxwe, wā, la gēne'mas āx'ē'dxa ma'lēgema-
nowē āxe'ndalēs lā'xa k'ā'dilē leqwa'. Wā, la āx'ē'dxa sō'ba- 5
yowē qa's tsātsex'sā'lēs lāq. Wā, la k'lēš xē'nlela ām'ēmē'x'salaq,
wā, la āxts!ō'ts lā'xa hā'n^xlanowē. Wā, la āx'ē'dxa hāmō'mō
qa's k'ōk'exse'ndēq. Wā, lae'mxaā'wisē āxts!ō'ts lā'xa hā'n^xla-
nowē. Wā, g'il'mēsē qō't!ēda hā'n^xlanāxs la'ē āx'ē'dxēs 10
nā'gatslē εwābets!āla qa's gūq!eqē's lāq. Wā, hā'lsela'ēmēsē nē-
leyax'ēdēda εwā'pē lā'qēxs la'ē hā'n^xlentsa lā'xēs legwī'lē.
Wā, la k'lēš lā'bālaq. Wā, hē't!āla gē'g'ilil maε'mdelqūlaxs
la'ē hā'n^xsendeq. Wā, la āx'ē'dxēs εwā'lasē k'ā'ts!enaqa; wā,
hē'εmēsē lō'elq!wē. Wā, la tsēts!ō'dālas lā'xa lō'elq!wē, yīsa
εwā'lasē k'ā'ts!enaqa. Wā, g'il'mēsē εwī'εla qō'qūt!ēda lō'el- 15
q!wāxs la'ē āx'ē'dxēs k'ā'k'ets!enaqē qa's lē ts!ewanaē'sas lā'xēs
lē'εlanemē. Wā, lā'xaa lē'pdzamoliltsa ha'madzowē' lē'εwa'ya.

¹ Continued from p. 249, line 71.

takes up the dish and puts it down in front of her | guests. Immedi-
 20 ately they all eat with || spoons; and after they have eaten with
 spoons, the wife of the host | takes other small dishes and puts them
 down | between the men and the food-dish. | This is called "recep-
 tacle for the bones." As soon as | the guests find a bone, they throw
 25 it into the small dish; || and they keep on doing this while they are
 eating. After | they have finished eating with spoons, they put
 their spoons into the dish from which they have been | eating.
 Then they take the small dish in which | the bones are, and put it
 down where the large dish had been, | and they pick up the bones
 30 with their hands and put them into their mouths || and chew them.
 Therefore this is called "chewed;" namely, boiled | halibut-head.
 They chew it for a long time and suck | at it; and after they finish
 sucking out the fat, they blow out the | sucked bones; and they do
 not stop until all the bones have been sucked out. | Then the woman
 35 takes the small dishes and || washes them out, and she pours some
 water into them, and she puts them | down again before the guests.
 Then they wash their hands. | As soon as they have done so, they
 drink; and after they have finished drinking, | they go out. Then
 they finish eating the halibut-heads. | Halibut-heads are not food for
 40 the morning, for they are too fat. || They only eat them at noon and in

18 Wä, lawē'slē k'ā'g'ililxa lo'q!wē qa's lē k'ax'dzamōlilts lā'xēs
 lē'lanēmē. Wä, hē'x'ida'mēsē 'nā'xwa yō's'ida, yīsēs k'ā'k'ē-
 20 ts!ēnaqē. Wä, g'ī'l'mēsē yō's'idēxs la'ē genē'masa lē'lanēmāq
 āx'ē'dxa ō'gū'la'mē ām'ema' lō'elq!wa qa's lē'xat! k'ā'x'ē'its lāx
 āwā'gawa'yasa bē'bēgwānēmē lē'wa ha'maa'ts!ās lō'q!wa. Wä,
 hē'em lē'gades hē'lōmagēm qaē'da xā'qē. Wä, g'ī'l'mēsē tsā'-
 tsēk'īnēda k!wē'laxa xa'qaxs la'ē ts!exts!ō'ts lāx āma'yē lō'q!wa.
 25 La hē'x'sāem gwē'g'ilaxēs wā'wēselilasē yō'sa. Wä, g'ī'l'mēsē
 gwāl yō'saxs la'ē g'its!ō'tsēs yō'yats!e k'ā'k'ēts!ēnaq lā'xēs g'ī'l'x-
 dē ha'maa'ts!ā. Wä, la āx'ē'dxa āma'yē lō'q!wa, yix g'ī'ts!ē'wa-
 sasa xā'qē qa's k'ā'x'ē'idē lax āxā'sdāsa 'wā'lasē lō'elq!wa. Wä,
 la'mē'sē xā'max'ts!ānaxs la'ē āx'ē'dxa xā'qē qa's ts!ō'q!ūsēs. Wä,
 30 la malē'x'wīdeq, lā'g'ilas la lē'gades malē'kwa, yī'xa hā'nx'la-
 akwē malē'gēmanō. Wä, la gē'g'ilil malē'kwa qa's lē k'!ēx'wī'-
 deq. Wä, g'ī'l'mēsē gwāl k'!ēx'ā'lax tse'n'xwa'yasēxs la'e pō'x'ōdxa
 k!wā'x'mūtē xā'qa. Wä, ā'l'mēsē gwā'lēxs la'ē 'wī'la k'!ēx'wī'dxa
 xāqē, wā, lēda ts!ēdā'qē āx'ē'dxa ām'ema'yē lō'elq!wa qa's ts!ō'-
 35 xūg'īndēq. Wä, la qēpts!ō'tsa 'wā'pē lāq. Wä, la xwē'laqa k'ax'-
 dzamō'lilas lā'xa lē'lanēmē. Wä, la'x'daxwē ts!ē'nts!ēnx'wīda.
 Wä, g'ī'l'mēsē gwā'lēxs la'ē nā'x'ida. Wä, g'ī'l'mēsē gwāl nā'qaxs
 la'ē hō'qūwēsa. Wä, lae'm gwā'la memelē'kwag'ē lā'xēq. Wä,
 lae'm k'!ēs ha'mā'yā melē'kwāxa gā'la qaxs xē'nlelāē tse'n'xwa.
 40 Wä, ā'l'em ha'mā'xa la neqā'la lē'wa dzā'qwa, qaxs xē'nlelāē

the evening, because they are very | fat; that is the reason why they 41
are afraid to eat them,—that it makes one | sleepy.¹]

Halibut-Tips.—(The woman) enters her house, and at once | she 1
takes the kettle and puts the halibut-tips | into it. She pours a
little water over them. The water does not quite | show on top of
the meat of the halibut. Then she puts || the kettle on the fire. As 5
soon as it begins to boil, she stirs | (what is in the kettle) and breaks
it. After she has stirred it, she lets | it boil for a long time, and then
takes the kettle off the fire. Then | she pours oil into it, when they
are going to eat out of the kettle. | When they dip it out into dishes,
when there are many || guests, then she pours oil into it when it is 10
in the dish. | Then they drink water before they eat with spoons
the | boiled meat of the halibut, and they also drink water | after they
have eaten it with spoons. She puts down the food-mat when the |
boiled meat of the halibut is given at a feast. It is || food for the 15
morning and noon, and for the evening, for | it is not fat. Therefore
they pour oil into it. The only | difference in the morning is, that
they do not put much oil into it, for then only | a little is poured into
it; but at | noon and in the evening it is covered with oil. No
second course is served || after this has been eaten with spoons.² | 20

tse'nxwa. Wä, hē'εmis lā'g'ilas k'ile'm ha'εma'εyē, qaxs kwā'la- 41
dzemaē.¹

Halibut-Tips.—Wä, la lae'las lā'xēs g'ō'kwē. Wä, hē'x'ida- 1
εmēsē äx'ē'dxa hä'nx'lanowē qa'ε äxts!ō'desa t!ō't!esba'εyē p!ā'εyē
lāq. Wä, la gūq!eqa'sa hōlalē εwāp lāq. Wä, lae'm k'lē's ā'laem
nē'l'ēdēda εwā'pē lāx ō'kūya'εyasa q!e'mlalāsa p!ā'εyē. Wä, la hänx'-
le'nts lāxēs legwī'lē. Wä, g'ī'l'εmēsē medelx'wī'dexs la'ē xwē'tel- 5
gendeq qa q!wē'q!ūlts!ēs. Wä, g'ī'l'εmēsē xwē'taxs la'ē gagē'g'ili-
lālaem mae'mdelqūlaxs la'ē hä'nx'sendxa hä'nx'lanowē. Wä, la
klū'nq!eqasa l!ē'εna lāq, yixs ha'εmē'lē ha'εmaa'ts!ēlēda hä'nx'la-
nowē. Wä, g'ī'l'εmēsē tsē'dōts lā'xa lō'q!wē, yixs q!ē'nemaēda 10
lēlanemē. Wä, ā'l'εmēsē klū'nq!eqasa l!ē'εna lā'qēxs la'ē lex'-
ts!āla. Wä, la nā'x'ēd'εmxa εwā'paxs k'!ē's'εmaē yō's'ēdxa hä'nx'-
laakwē q!e'mlalēsa p!ā'εyē. Wä, lā'xaa nā'x'idaemxa εwā'paxs la'ē
gwāl yō'saq. Wä, lae'mlēda ha'εmadzō'wē lē'εwa'εya lā'qēxs k!wē'-
ladzemaēda hä'nx'laakwē q!e'mlalēsa p!ā'εyē. Wä, hē'εmisēxs 15
ha'εmā'εyaaxa gaā'la lē'εwa εneqā'la; wä, hē'εmisa dza'qwa qaxs
k'!ē'saē tse'nxwa, lā'g'ilasa l!ē'εna klū'nq!egem lāq. Wä, lē'x'a-
εmēsēlā lō'gū'εqalayōs qaē'da gaā'lāxs k'!ē'saē q!ēqxa l!ē'εna, ā'εmaē
xal!aqasōxs klū'nq!eqase'waē. Wä, lā'la t!ep!egeli's'εmxa l!ē'-
εnāxa neqā'la lē'εwa dza'qwa. Wä, lae'm k'lē's hē'lēg'indexs 20
yō'saax gwē'x'sdemas.²

20

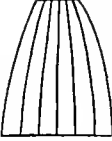
¹ Continued on p. 249, line 71, to p. 251, line 5.² Continued on p. 251, line 6, to p. 252, line 33.

1 **Dried Halibut.**—As soon as there is no dried salmon for breakfast |
 in the morning, (the woman) takes dried halibut and breaks it into
 a dish. | When there are four guests, then there is one dish | into
 5 which two dried halibut are broken; and when there are six || guests,
 then there are two dishes, in which there are three dried halibut, | so
 that there is one and a half in each dish, and | there are three guests
 to each dish; but they also use the food-mat, | which is spread out in
 front of the guests, | and the woman also takes her oil-dish and
 10 pours || oil into it. As soon as she has done so, she places the dish |
 in front of her guests. Then she puts down the oil-dish | and puts
 it in the corner of the dish, on top of the broken dried halibut, | on
 the outer side of the dish. As soon as this is done, she dips up some |
 fresh water and gives it to them to rinse their mouths. After they
 15 have done so, || they drink; and after they have done this, the one
 highest in rank takes | some broken halibut and folds it over and
 chews it, | to make it soft. Then he dips it into the oil, and finally
 he | puts it into his mouth, when it is heaped up with oil; and all the
 guests | do the same way when they are eating; and they never
 20 forget to fold over the || broken dried halibut and to chew it soft,
 and then to | dip it into the oil. The reason why they chew it is
 that it requires much | oil, for the dried halibut is very dry food; |

1 **Dried Halibut.**—Wä, g'í'l'mēsē k'!eá's xa'māsa gaā'xstā'lāxa
 gaā'lāxs la'ē āx'ē'dxa k'!ā'wasē qa's k'!ōpts'ō'dēs lā'xa lō'q!wē.
 Wä, g'í'l'em mō'kwa lē'lanemāxs la'ē 'nemē'xlēda lō'q!wē
 k'!ō'pts'ōtsōsa ma'lexsa k'!a'wasa. Wä, g'í'l'mēsē q'!l'ō'kwa
 5 k'!wē'lāxs la'ē ma'lexlēda lō'q!wē; wä la yū'duxxsēda k'!ā'wasē
 qa nexsā'yūōselis lā'xa 'nā'l'nemēxla lō'q!wa. Wä, lae'm yaē'-
 yūduxlēda k'!wē'lāxa 'nemē'xla lō'q!wa. Wä, laemlē'da ha'ma-
 dzowē' lē'wa'ya g'í'lg'alēlem lepdzamō'lilem lā'xa lē'lanema.
 Wä, laemxaā'wisēda ts!ēdā'qē āx'ē'dxēs ts!ēba'ts!ē qa's k'!ūnxts!ō'-
 10 dēsa l!ē'na lāq. Wä, g'í'l'mēsē gwā'lexs la'ē k'ā'x'itsa lō'q!wē
 lāx nexdzamō'lilasēs lē'lanemē. Wä, la k'ā'g'ililxa ts!ēba'ts!ē
 qa's lē k'anē'qwas lāx ō'kūya'yasa k'!ō'bekwē k'!ā'wasa lā'xa
 l!ā'sanēqwasa lō'q!wē. Wä, g'í'l'mēsē gwā'l'alēlexs la'ē tsē'x'itsa
 ā'lta 'wāp lāq qa ts!ēwē'l!ēxōdēs. Wä, g'í'l'mēsē gwā'lexs la'ē
 15 nā'x'ida. Wä, g'í'l'mēsē gwā'lexs la'ēda nāxsā'laga'yas dā'x'īd
 lā'xa k'!ō'bekwē k'!ā'wasa qa's k'!ō'xsemdeq qa's malē'x'ubendēq
 qa tēlx'wī'dēsēxs la'ē ts!ēp!ē'ts lā'xa l!ē'na. Wä, lawi'sla ts!ō'-
 q!ūsasēxs la'ē qō'loxbalaxa l!ē'na. Wä, la 'nā'xwa'ma k'!wē'lē hē
 gwē'gilaxs la'ē ha'mā'pa, yīxs k'!ē'saē l!ēl'wē k'!ō'xsemdeq k'!ō'-
 20 bekwē k'!ā'wasa qa's malē'x'ubendēq qa tēlx'wīdēsēxs la'ē ts!ē-
 p!ē'ts lā'xa l!ē'na. Wä, hē'em lā'g'ilas malē'kwaq qa hamā'-
 sēxa l!ē'na qaxs xē'n!ēlāē lē'mxwēda lēmo'kwē k'!ā'wasēxs ha-

for there is very little fat in this food. As soon as | the guests finish eating, fresh water is drawn, and they drink. || After they have 25 finished drinking, the guests wait for | the second course. Thus they finish eating the dried halibut. |

Halibut-Skin and Meat.—Now I will talk | about the mixed half- 1 dried halibut-skin and half-dried halibut. | When the drying halibut and the skin are half dry, the | woman takes the half-dried halibut and cuts it down in strips || one finger-width wide, in this | 5 manner:

cuts it  As soon as it is all cut up, she takes the skin and | also straight down into strips, in the manner in made the narrow strips of | dried halibut. As the narrow strips are done, she puts | one narrow skin and one narrow strip of half-dried halibut one on the other, || and she rolls them up into a ball; and she 10 just tucks the end | under the top of the tight strip of | skin and half-dried halibut. This is the size of an egg of a | sea-gull. As soon as all that she is doing is done, she takes the | kettle and pours water into it, and she only stops || pouring water into it when 15 the kettle is half full. Then | she puts it on the fire; and when it begins to boil, | she takes the balls of skin and dried halibut, and puts them | into the boiling kettle on the fire. However, she

εmā'yaē yixs hō'lalaēda L'ēnāxs ha'mā'yaē. Wä g'í'l'mēsē gwāl 23 ha'mā'pa k'lwē'laxs la'ē tsē'x'itsōsa ā'lta εwā'pa qa nā'x'idēs. Wä, g'í'l'mēsē gwāl nā'qaxs la'ē āwe'l'gemgalilēda k'lwē'lē qa's hē'- 25 lēg'intse'wē. Wä, lae'm gwā'la ha'mā'paxa lemo'kwē k'la'wasa.

Halibut-Skin and Meat.—Wä, la'mē'sen ē'tlēdel gwā'gwēxs'ālal 1 lā'xa mayīma'k'wasa k'la'ya'xwē L'ēs L'ēwa k'la'ya'xwē k'la'wasa. Wä, hē'εmaaxs la'ē k'la'ya'xwēwīdēda k'la'wasē L'ēwa L'ē'sē, lē'da ts'ēdā'qē āx'ē'dxa k'la'ya'xwē k'la'wasa qa's neqemā'xōdē k'lo'pā- 5 laxa εnā'l'ēnemdendzāyaakwē lā'xens ts'ēmā'lax'ts'āna'εyēxg'a gwā- lēg'a (fig.). Wä, g'í'l'mēsē εwī'we'l'x'sexs la'ē āx'ē'dxa L'ē'sē qa's t'ō'tl'ets'ē'ndēxat! neqemā'xōdēq lāx gwā'laasasēda ts'lēlts'ēq'lō' k'la'wasa. Wä, g'í'l'mēsē εwī'la ts'lēlts'ēq'laxs la'ē pā'peqōdā'lēda ts'ēdā'qaxa ts'ē'lts'ēq'la L'ēs L'ēwa ts'lēlts'ēq'la k'la'wasa. Wä, 10 la lē'x'se'mdeq qa lēs lō'elsema. Wä, ā'εmēsē la g'ip'lē'ts ō'ba'εyas lāx āwā'bā'εyasa ō'ba'εyē lā'xa la lek'lūtā'la qex'semē g'ā'yōl lā'xa L'ē'sē L'ēwa k'la'wasē. Wä, la yū'em la εwā'lasa ts'lē'gunā'sa ts'lē'k'lwē. Wä, g'í'l'mēsē εwī'la gwā'lē āxse'wa'sēxs la'ē āx'ē'dxa hā'n'x'lanowē qa's gūxts'lō'dēsa εwā'pē lāq. Wä, ā'l'mēsē gwāl gūqa'sa εwā'pē lā'qēxs la'ē neqoyā'lēda hā'n'x'lanowē. Wä, la 15 hā'n'x'lents lā'xēs lēgwī'lē. Wä, g'í'l'mēsē medelx'wī'dexs la'ē āx'ē'dxa xwēxūlē'xsemakwē L'ēs L'ēwa k'la'wasē qa's āxstā'lēs lā'xa mae'mdeqūla hā'n'x'lala lā'xa lēgwī'lē. Wä, k'lē'st!a ā'laem

- 20 does not | boil it long, when the kettle is taken off. || Then the woman takes her dish and puts it down at the | place where she is sitting; and she also takes a large long-handled ladle, | and takes out the rolled-up skin and | dried halibut, and puts them into the dish. She does not take any gravy, | but only the round rolled-up skin and
 25 the dried halibut. || As soon as it is all out of the kettle and it is in the | dish, the woman takes a food-mat and | spreads it in front of her guests. Then she puts the dish on it. | As soon as the woman puts the dish before them, she | draws some fresh water for her
 30 guests. When it is in the morning, || the guests all rinse their mouths before they drink. | When it is noon or evening, they do not rinse their mouths, | but they drink water before they eat. | As soon as they have rinsed their mouths, at breakfast they | drink; and after
 35 they have finished drinking, they take up with their hands || the rolled-up skin and the dried halibut that they are eating. | They just bite off from their food. After | they have eaten, the woman takes the food-dish and | pours into the kettle what is left over. Then she pours | water into it, and she puts (the dish) again before
 40 their guests. || Then they wash their hands. After they have finished, | some fresh water is drawn. After they finish drinking, they

- gē'g'ilil la ma'e'mdelqūlaxs la'ē hā'nx'sanowēda hā'nx'lanowē.
 20 Wā, lē'da ts'edā'qē āx'ē'dxēs lō'q!wē qas hā'ng'alilēs lā'xēs k'!wāē'lasē. Wā, lā'xaa āx'ē'dxa 'wā'lasē g'it'lexlāla k'ā'ts!E-naqa qas xelōstālēs lā'xa xwē'xūlē'xsemakwē l'ēs lē'wa k'!ā'-wasē qas lē xelts!ā'las lā'xa lō'q!wē. Wā, la'e'm k'!ēs lē 'wā'palās. Ā'em lēx'ā'ma lō'elxsemē xwē'xūlē'xsemakwē l'ēs lē'wa k'!ā'wasa.
 25 Wā, g'it'mēsē 'wī'lōsta lā'xa hā'nx'lanowē qaxs la'ē g'ē'ts!ā lā'xa lō'q!wāxs la'ēda ts'edā'qē āx'ē'dxa ha'madzowē' lē'wa'ya qas lē lēpdzamō'lilas lā'xēs lē'lanēmē. Wā, la k'ā'dzōtsa lō'q!wē lāq. Wā, g'it'mēsē la k'ax'dzamō'lilxa lō'q!wāxs la'ēda ts'edā'qe tsē'x'itsa ā'lta 'wāp lā'xēs lē'lanēmē. Wā, g'it'mēsē gaā'laxs
 30 la'ē 'wī'la ts!ewē'l!exōdēda lē'lanēmāxs k'!ē's'maē nā'x'īda. Wā, g'it'mēsē neqā'la lē'wa dzā'qwāxs la'ē k'!ēs ts!ewē'l!exōda. Wā, lā'la nā'naqalgiwā'laemxa 'wā'paxs k'!ē's'maē hā'mx'ī'da. Wā, g'it'mēsē gwāl ts!ewē'l!exōdexs gaā'xstalaē, wā, la'x'da'xwē nā'x'īda. Wā, g'it'mēsē gwāl nā'qaxs la'ē xā'maxts!ānaxs
 35 dā'ts!ālaaxēs ha'ma'yēda xwē'xūlē'xsemakwē l'ēs lē'wa k'!ā'wasē. Wā, la'e'm ā'em q!eg'īnwēxēs ha'ma'yē. Wā, g'it'mēsē gwāl ha'mā'pexs la'ēda ts'edā'qē āx'ē'dxa ha'maa'ts!ēx'dē lō'q!wa qas lē qepts!ō'tsa hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa 'wā'pē lāq. Wā, la xwē'laqa k'ā'x'dzamō'lilas lā'xēs lē'lanēmē.
 40 Wā, lā'x'da'xwē ts!ē'nts!enx'wida. Wā, g'it'mēsē gwā'lexs la'ē tsē'x'itsōsa ā'lta 'wā'pa. Wā, g'it'mēsē gwāl nā'qaxs la'ē hō'qū-

go out, | for no second course is served after the rolled-up skin and | 42
the dried halibut; and they also do not dip it into oil, for | the skin
is very fat; and only the men highest || in rank of the various tribes 45
eat this kind. That is all | about this. |

Blistered Half-Dried Halibut.—As | soon as the drying halibut is 1
half-dried, when the halibut is first caught, | then the men of high
rank enter the house of the fisherman in the morning, and | sit down
in the rear of the house; and at once || the woman takes her mat, and 5
asks all the visitors to | rise from the place where they are sitting.
As soon as they all stand up, | she spreads the mat on the floor; and
after the mat has been spread, | she asks the visitors to sit down
on it. As soon as all | are seated, the woman takes down the
half-dried halibut || and blisters it by the fire. After she has finished 10
blistering it, | she takes a mouthful of water and blows it on the
blistered | half-dried halibut; and after she has blown water | on it,
she takes a food-mat and breaks the | blistered half-dried halibut,
and puts it on the food-mat. || As soon as she has done so, she takes 15
her oil-dish and | pours oil into it. After she has finished doing so,
she puts down | the mat on which the blistered half-dried halibut is,
and | spreads it before those who are going to eat. She scatters the
broken pieces | of blistered half-dried halibut over the food-mat.

welsa qaxs k'!ēsaē hēlēg'ntse^εwa xwēxūlēxsema^εx^ugrē l'!ēs lē^εwa 42
k'!āwasē. Wā, hē^εmisēxs k'!ē'saē ts!ēpa'xa l'!ē'na qaxs hē^εmaē
lāg'ilasa l'!ē'saxs tse^ε'nxwaē. Wā, lae^ε'mxaā'wisē lē^ε'x'amēda nēnā'-
xsālāsa lē^ε'lqwālala^εyē ha^εmā'pxa hē g^εwē'kwē. Wā, lae^ε'm g^εwāl 45
lā^ε'xēq.

Blistered Half-Dried Halibut (Penkwē k'!āyax^u k'!āwasa).—Wā, 1
g'!l'ēm k'!ā'yax^εwidēda k'!ā'wasaxs g'ā'laē lā'lanema plā^ε'yē, wā,
lē^ε'da nēnā'xsāla hō'g^εwilxa gaā'la lāx g'ō'k^εwasā lō'q!wēnoxwē qā^εs
lē klūs^ε'ā'lilēla lāx ō'g^εwiwalilas g'ō'k^εwas. Wā, hē^ε'x'īda^εmēsa
ts!ēdā'qē āx^ε'ē'dxēs lē^ε'wa^εyē qā^εs axk'!ā'lēxa qā'tsēstāla qā^ε wī^εlēs 5
q!wā'g'īlil lā^ε'xēs k'!ūdzē'lasē. Wā, g'!l'ēmēsē wī^εla q!wā'g'īlilexs
la^ε'ē lep!ā'lilxa lē^ε'wa^εyē. Wā, g'!l'ēmēsē lebēla lē^ε'wa^εyaxs la^ε'ē
āxk'!ā'laxa qā'tsēstāla qā k'!ūdzēdzō'lilēsōq. Wā, g'!l'ēmēsē wī^εla
klūs^ε'ā'lilexs la^ε'ēda ts!ēdā'qē āxā'xōdxa la k'!ā'yax^εwitsēs k'!ā'-
wasē qā^εs pex^ε'īdēq lā^ε'xēs legwī'lē. Wā, g'!l'ēmēsē g^εwāl pex^ε'a'qēxs 10
la^ε'ē hā^ε'msgēmdxa wā'pē qā^εs selbexūldzō'dēs lā'xa pē'nk^εwē
k'!ā'yax^u k'!ā'wasa. Wā, g'!l'ēmēsē g^εwāl selbexwa'sa wā'pē
lā'qēxs la^ε'ē āx^ε'ē'dxa ha^εmadzowē' lē^ε'wa^εya qā^εs k'!ō'k'lūpsendēxa
pē'nk^εwē k'!ā'yaxwa k'!ā'was qā^εs āxdzō'dalēs lā'xa ha^εmadzowē'
lē^ε'wa^εya. Wā, g'!l'ēmēsē g^εwā'lexs la^ε'ē āx^ε'ē'dxēs ts!ēba'ts!ē qā^εs 15
klūnxts!ōdēsa l'!ē'na lāq. Wā, g'!l'ēmēsē g^εwā'lexs la^ε'ē āxelilxa la
g'īdzā'yaatsa pē'nk^εwē k'!ā'yaxwa k'!ā'wasa lē^ε'wa^εya qā^εs lē lep-
dzamō'lilas lā'xa ha^εmā'plaq. Wā, la gūldzō'tsa k'!ō'k'lūpsaa'kwē
penk^u k'!ā'wasē lā'xa ha^εmadzowē' lē^ε'wa^εya. Wā, la āx^ε'ē'dxa

20 Then she takes the || oil-dish and puts it on what they are going to eat, and she also | takes water and draws it for them. When it is in the morning, | the guests all rinse their mouths. After they have finished | drinking, they take the blistered half-dried halibut and |
 25 dip it into the oil. Then they put it into their mouths. || They do not chew it first, for it is brittle, but they take much | oil on it. When they have finished eating, the woman folds up | the food-mat, and puts it down at the place where she is sitting, | together with the oil-dish. Then she draws water for them, and | they drink.
 30 After they have all finished drinking, they wait || for the second course. |

1 **Boiled Dried Halibut.**— | When the dried halibut has been in the house a long time, it turns red, | and it is also hard and tough. When
 5 it is this | way, the woman takes her kettle, and she takes || the dried halibut and folds it into a ball. Then she puts it into the kettle, | and she pours water over it, and she only stops | when the top of the dried halibut is covered with water. Then she takes a | flat sandstone and puts it on top of it, to keep the dried halibut under water. | Then she puts it over the fire. Then it boils for a long time. ||
 10 When she thinks that it is soaked through, | she takes it off, and she lets the kettle stay on the floor of the house. Then | the woman

20 ts!Eba'ts!ē qa's lē hā'nqas lā'xa ha'mā'Lē. Wā, laemxaā'wisē āx'ē'dxa 'wā'pē qa's lē tsēx'ī'ts lāq. Wā, g'í'lēmēsē gaā'laxs la'ē hē'x'idaem nā'xwa ts!Ewē'l!Exōdēda k!wē'lē. Wā, g'í'lēmēsē gwāl nā'qaxs la'ē dā'x'id lā'xa pē'nkwe k!lā'yaxwa k!lā'wasa qa's L'E'nxstendēs lā'xa L'ē'na. Wā, la ts!Eq!ū'sas lā'xēs sē'msē. Wā,
 25 lae'm k!lēs mā'lēx^ubendeq qaxs tsō'saē. Wā, lā'la q!ē'q!Ebālaxa L'ē'na. Wā, g'í'lēmēsē gwāl ha'mā'pexs la'ēda ts!Edā'qē k!ō'xū-līlxa ha'madzowē' lē'wa'ya qa's lē āx'ē'lilaq lā'xēs k!waē'lasē Lē'wa ts!Eba'ts!ē. Wā, lā'xaa tsē'x'itsa 'wā'pē lāq. Wā, lā'x-da'xwē nā'x'ida. Wā, g'í'lēmēsē 'wī'la nā'x'idexs la'ē āwē'l'gem-
 30 g'alil qas hē'lēg'ntse'wē.

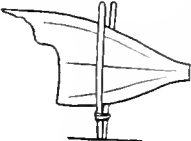
1 **Boiled Dried Halibut** (K!Ek!lā'wasg'āxa xamasē hā'nx'Laakwa).— Wā, hē'maaxs la'ē gā'lēda k!lā'wasē; wā, la L!lā'L!Egūdō'x'wīda. Wā, lā'xaa p!ē'sa. Wā, lā'xaa ts!Exa'. Wā, hē'maaxs la'ē hē gwē'x'īdē, wā, lē'da ts!Edā'qē āx'ē'dxēs hā'nx'lanowē qa's āx'ē'dē-
 5 xa k!lā'wasē qa's k!ō'xsemdēq. Wā, la āxts!ō'ts lā'xa hā'nx'lanowē. Wā, la gūq!eqa'sa 'wā'pē lāq. Wā, ā'lēmēsē gwāl gūqa'sa 'wā'paxs la'ē t!Epeyā'lēda k!lā'wasaxa 'wā'pē. Wā, la āx'ē'dxa pexse'mē de'na' t!ē'sema qa's pāqeyi'ndēs lāq qa wū'nsalayōsa k!lā'wasē. Wā, la hā'nx'LEnts lā'xēs legwī'lē. Wā, la'mē'sē gē'g'í-
 10 lī'Em mae'mde'lqūla. Wā, g'í'lēmēsē k'ō'taq lae'm pex'wī'da la'ē hā'nx'sendeq. Wā, ā'emxaā'wisē la ha'nē'la hā'nx'lanowaxs la'ē āx'ē'dēda ts!Edā'qaxēs ts!Eba'ts!ē qa's k!ūxts!ō'dēsa L'ē'na lāq.

takes her oil-dish and pours oil into it. | Then she takes a small dish 13
and puts it down at the place where she sits. | At last she takes her
tongs and takes out the flat piece of || sandstone, and she puts it 15
down at the end of the fire. | Then she also takes out with the tongs
what has been cooked, and she puts it into the | small dish. She
puts down her tongs, and takes what | has been cooked by her and
spreads it out. She breaks it into pieces | of the right size for our
mouths. As soon as she has done so, || she takes her food-mat and 20
spreads it out before those | who will eat with her, and she puts the
small dish on it. Then she pours | oil into the oil-dish; and she also
puts it at the outer corner | into the small dish. Then (those who
are going to eat) drink fresh water; and after they finish | drinking,
they begin to eat. After they finish eating, || they drink water. 25
Then the woman takes the small dish and | empties into the kettle
what is left over. Then she pours | water into (the dish) and washes
it out. When it is clean, | she pours fresh water into it, and she puts
it again before those | who have eaten. Then they wash their
hands; and || after they have finished, they wait for the second 30
course. That is | all about this. |

Scorched Halibut-Skin.—When | the skin has been dried, the |
woman just takes it down from where it has been hanging, | in the

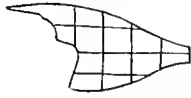
Wä, la äx^é/dxēs lā'/logümē qa's lē k'ā'g'alīlas lā'xēs k'!wāē'/lasē. 13
Wä, lā'wisla äx^é/dxēs k'lip'lā'/la qa's k'lip'lē'dēs lā'xa pā'qeya'yē
dē'na' t'lē'sema. Wä, la k'lip'lā'/līlas lā'xa ōnā'/līsasēs legwī'lē. Wä, 15
lā'xaa k'lip'lē'ts lā'xēs ha'mē'x'sīlasē'wē qa's lē k'lip'ts!ō'ts lā'xa
lā'/logümē. Wä, la g'ēgalīdxēs k'lip'lā'/la. Wä, la dā'x'īdxēs
ha'mē'x'sīlasē'wē qa's dā't'īdēq. Wä, la k'ō'k'lūpse'ndēq qa
ā'mēsē hā'yā'lādzeqela lā'xēs se'msēx. Wä, g'ī'l'mēsē g'wā'lēxs
la'ē äx^é/dxēs ha'madzowē' lē'wa'ya qa's Lepdzamōlīlēs lā'xēs 20
hamō'tlē. Wä, la hā'ndzōtsa lā'/logümē lāq. Wä, la k'lū'nxts!ō'tsa
L'lē'na lā'xa ts!ēba'ts!ē. Wä, lā'xaa k'ats!ō'ts lāx L'lā'sanēqwasa
lā'/logümē. Wä, la nax'īdxa ā'ta 'wā'pa. Wä, g'ī'l'mēsē g'wāl
nā'qaxs la'ē hā'mx'ī'da. Wä, g'ī'l'mēsē g'wāl ha'mā'pexs la'ē
nā'x'īdxa 'wā'pē. Wä, lē'da ts!ēdā'qē äx^é/dxa lā'/logümē qa's 25
qepste'ndēsēs hā'msā'yē lā'xa hā'nx'lanowē. Wä, la gūxts!ō'tsa
'wā'pē lāq qa's ts!ō'xūg'īndēq. Wä, g'ī'l'mēsē ē'g'īg'axs lā'ē
gūxts!ō'tsa ā'ta 'wāp lāq. Wä, lā xwē'laqa k'ax'dzamōlīlas
lā'xa ha'mā'pdē. Wä, lā'x'daxwē ts!ē'nts!ēnx'wīda. Wä, g'ī'l
'mēsē g'wā'lēxs la'ē āwē'lqemg'alīl qa's hē'lēgīntse'wē. Wä, lae'm 30
g'wāl lā'xēq.

Scorched Halibut-Skin (Ts!ēnk^u L'lēs).—Wä, g'ī'l'ēm lē'm'ēmex^é- 1
idēda L'lēsaxs la'ēda ts!ēdā'qē ā'em äxā'xōd lā'qēxs gē'xwālaē

- 3 rear of the house. She takes her tongs, and takes up | the skin with
 them, by the middle, in this manner:  Then she blis-
 5 ters || its edge on the flesh side; and when all the
 fat on its side begins to cook, | then she blisters
 the inner side; | and when all its fat begins to
 cook, she turns it over and | scorches its back. As
 soon as it is covered with blisters, | it is done. Then the woman
 10 takes her food-mat, || and she takes the scorched skin and puts
 it on a (mat); and she rolls it up | and treads on it, to make
 it soft, and also that the | scorched parts may come off. After
 she has trodden on it for a long time, | it is done. Then she opens
 it out, and spreads out the mat that she has been using. | Then
 15 she strikes the scorched skin on the middle of the mat, || so that
 the scorched part comes off; then she stops. | Then she shakes the mat,
 so that the scorched part comes off. Then she breaks into pieces
 the | scorched skin and puts them down on the food-mat. | Immedi-
 ately they drink water, and eat it quickly, while | the scorched skin
 20 is still hot; for as soon as it gets cold, || it becomes hard. After they
 finish eating, | they drink fresh water. Scorched skin is not given
 at a feast. | Only the owner eats it when it is scorched. | They do not
 dip scorched skin into oil, because it is very | fat. That is all. ||

- 3 lā'xa ō'gwīwalilasa g'ō'kwē qa's āx'ē'dēxēs k'lipLā'la qa's k'liplē'dēs
 lāx negō'yā'yasa L'lē'sē ga gwā'lēg'a (*fig.*). Wā, la pex'ā'x ēwen-
 5 xa'yas lā'xa E'lsadza'yē. Wā, g'ī'lēmēsē 'na'xwa la mede'l'x'wīdē
 tse'ntsenxūmxa'yasēxs la'ē pex'ē'dex ō'ts'lāwas. Wā, g'ī'lēmēsē
 'wī'la la mede'l'x'wīdē tse'n'xwa'yasēxs la'ē lē'x'īdeq qa's ts'ex'ē'i-
 dēx āwī'g'a'yas. Wā, g'ī'lēmēsē la hame'lgedzōdēda pe'n'sāxs la'ē
 L'lō'pa. Wā, la āx'ē'dēda ts'ledā'qaxēs ha'madzowē' lē'wa'yā. Wā,
 10 la āx'ē'dxa ts'E'nkwe L'lē'sa qa's pegedzō'dēs lā'qēxs la'ē lē'x'ūndeq.
 Wā, la t'lē'plēdeq qa pē'x'wīdēs. Wā, hē'ēmis la lawā'lixa
 ts'lā'x'mōtē āxdzewē'q. Wā, g'ī'lēmēsē gē'g'ilil t'lē'paqēxs la'ē
 gwā'la. Wā, la dā'l'īdeq. Wā, lā'xaa lep'lā'ilaxaaxēs āxelēda lē'-
 'wa'yē. Wā, la xūsa'sa ts'E'nkwe L'lē's lāx negedzā'yasa lē'wa'yē.
 15 Wā, g'ī'lēmēsē 'wī'lāwēda ts'lā'x'mōtaxs la'ē gwā'la. Wā, la
 k'īl'ēdxa lē'wa'yē qa lawā'yēsa ts'lā'x'mōtē. Wā, la k'īl'ēd'ūpsend-
 xa ts'E'nkwe L'lē'sa qa's āxdzō'dalēs lā'xa ha'madzowē' lē'wa'yā.
 Wā, hē'x'īda'mēsē nā'x'īdxa 'wa'pē qa's hā'labalē hā'mx'ē'i'dqēxs
 hē'maē a'lēs ts'E'lkwēda ts'E'nkwe L'lē'sa, qaxs g'ī'lēmaē wūdex-
 20 'ē'da, wā, la p'lē'sīda. Wā, g'ī'lēmēsē gwāl ha'mā'pexs la'ē
 nā'x'īdxa ā'ltē 'wā'pa. Wā, lā'xaa k'lēs k'lwē'ladzema ts'E'nkwe
 L'lē'sa; lē'x'a'mēda āxnō'gwadās ha'mā'pqēxs ts'E'nkwaē. Wā,
 lā'xaa k'lēs ts'E'pa'sa ts'E'nkwe L'lē's lā'xa L'lē'na, qaxs ā'laē
 tse'n'xwa. Wā, laE'm gwā'la.

Poked Halibut-Skin.—When the skin has been | kept for a long 1
time, and its fat turns red, it is not | good to be scorched. When the
owner wants to eat it, | she takes her kettle and pours water || into 5
it until it is half full. Then she puts it on the fire. | She takes down
the skin from the place where she has hung it up, in the rear of the
house. | Then she takes her fish-knife and cuts the skin into pieces,
in | this manner: |



As soon as she finishes cutting it, she waits for
the water to boil || in the kettle. As soon as it be- 10
gins to boil, | she puts the pieces of skin into it;
and when (the skin) is all in (the kettle), she | takes her tongs and
pokes down on top of the skin, so as to | keep it under the water in
which it is being boiled. Therefore | it is called "poked skin."
After it has been boiling for a long time, || when she thinks that it is 15
soaked, she takes it off of the fire. | Then she takes her small dish
and puts it down at the place where she is sitting. | Then she takes
her tongs and takes the poked skin out of the water, and | puts it
into the small dish. As soon as it is all out of the kettle, | she drinks
fresh water, when it is not || in the morning; but when it is morning, 20
she rinses her mouth. As soon as | she has finished drinking, she
eats it | while it is still hot; for when it gets cold, they can not | bite

Poked Halibut-Skin (Q!ō'dex^u L!ēs).—Wä, g'í'l'mēsē la gā'la la 1
āxō'lakwa L!ē'saxs la'ē L!ā'x'wīdē tsenxwa'yas. Wä, la k!ē's
la ēk, lāx ts!EX'ā'sēwē. Wä, g'í'l'mēsē ha'maē'xsdēda āxnō'-
gwadāsēxs la'ē āx'ē'dxēs hā'n'x'lanowē qa's gūxts!ō'dēsa 'wā'pē
lāq qa negō'yālēsēxs la'ē hā'n'x'lents lā'xēs legwī'lē. Wä, la 5
āxā'xōdxa L!ē'sē lā'xēs gē'xwalaa'sē lā'xa ō'gwīwalilasa g'ō'kwē.
Wä, la āx'ē'dxēs xwalā'yowē qa's t!ō't!ets!endēxa L!ē'sē g'a
gwālēg'a (*fig.*).

Wä, g'í'l'mēsē gwāl t!ō'saqōxs la'ē ē'sela qa medelx'wī'dēsa
'wā'pē la g'ē'ts!āxa hā'n'x'lanowē. Wä, g'í'l'mēsē medelx'wī'dexs 10
la'ē āxste'ntsa t!ēwē'kwē L!ēs lāq. Wä, g'í'l'mēsē 'wīla'staxs lā'ē
āx'ē'dxēs k!īplā'la qa's q!ō'densalēs lā'xa ō'kūya'yē L!ē'sa qa
lē'nsēs lā'xa 'wā'palāsēs ha'mē'x'silase'wē. Wä, hē'mīs lā'g'ilas
lē'gades q!ō'dekwē L!ē'sa. Wä, la'mē'sē gē'g'ilil'em mae'mdel-
qūla. Wä, g'í'l'mēsē k'ō'taq lae'm pē'x'wīdaxs la'ē hā'n'x'sē'ndeq. 15
Wä, la āx'ē'dxēs lā'logūmē qa's hā'ng'alilēs lā'xēs k!wā'lasē. Wä,
la āx'ē'dxēs k!īplā'la qa's k!īpūstā'lēxa q!ō'dekwē L!ē'sa qa's lē
k!īpts!ā'las lā'xa lā'logūmē. Wä, g'í'l'mēsē 'wīlōsta lā'xa hā'n'x'-
lanowaxs la'ē hē'x'idaem nā'x'īdxa ā'lta 'wā'pa; yīxs k!ē'saē
gaā'la. Wä'x'ē gaā'laxs la'ē ts!ēwē'L!EXōda. Wä, g'í'l'mēsē 20
gwā'lexs la'ē nā'x'īda. Wä, lawī'sla ha'yālōmāla ha'mx'ē'ī'dqēxs
hē'maē ā'lēs ts!ē'lqwē, qaxs g'í'l'maē wūdex'ī'da, wä, la k!ē's
q!ē'q!ak!ēmmaxs la'ē p!ē'sīda. Wä, g'í'l'mēsē gwāl ha'mā'pa lā'xēs

it, because it is hard. When she finishes eating, | taking it up with
 25 her hands as she eats, she puts down her || small food-dish and pours
 out (the contents) outside of the house; for they do | not often eat
 all the poked skin, | and also it is not good when it is boiled again
 after it has been cold. | Therefore it is only thrown away. When |
 the woman comes in again into her house, she pours water into (her
 30 small dish) || and washes it out; and when it is clean, | she pours
 fresh water into it, and they all wash their hands; | and after they
 have finished, they do not eat a second course. Sometimes the old
 people | eat with spoons the liquid of the poked salmon, and they
 35 eat | dried halibut raw and dry with the poked skin. || After they
 have eaten, they drink fresh water. | This also is not given at a feast
 given by the chief to his tribe; | only the owner eats it; and they do
 not | dip it into oil, for it is really fat. That is | all about this. ||

1 **Boiled Halibut-Edges.**—When | the (halibut-) edges begin to be dry,
 and when there are many of them, | they are tied in the middle with
 narrow strips of cedar-bark, and they hang in the | rear of the fire of
 5 the house. Then the owner invites || the chiefs in. As soon as they
 are all in the house, the woman | takes a kettle and puts it down on
 the side of the | fire nearest the door. She takes down sometimes

xā'max'ts'lānaēna'yaxs ha'mā'paē, wā, la k'ā'g'ilixēs ha'maa'ts'lēda
 25 lā'logūmē qa's lē qepewe'lsa q lā'xa L'ā'sanā'yasēs g'ō'kwē qaxs
 k'lē'saē q'lūnā'la 'wīla ha'mx'ī'dxa q'lō'dekwē L'ē'sa. Wā, hē'-
 'misēxs k'lē'saē ēk lāx ē't'lēdē hā'nx'Lentsōxs la'ē wūdex'ī'da.
 Wā, hē'mis lā'g'ilas ā'em ts'lex'ī'dayowē. Wā, g'ī'l'mēsē g'ā'x
 ēdēlēda ts'lēdā'qē lā'xēs g'ō'kwaxs la'ē gūxts'lō'tsa 'wā'pē lāq
 30 qa's ts'lō'xūg'indēxs lā'logūmē. Wā, g'ī'l'mēsē ē'g'ig'axs la'ē
 gūxts'lō'tsa ā'ltā 'wāp lā'qēxs la'ē 'wīla ts'lē'nts'lēnx'wida. Wā,
 g'ī'l'mēsē g'wā'lēxs la'ē k'lēs hē'lēg'inda. Wā, lē'da q'lūlsqū'l'yakwē
 'na'lē'mp'lēna yō'sax 'wā'palāsa q'lō'dekwē L'ē'sa lōxs nasaasa
 k'lā'wasē k'lēlx ā'em lē'mxwa lā'xa q'lō'dekwē L'ē'sa. Wā,
 35 g'ī'l'mēsē g'wāl ha'mā'pēxs la'ē nā'x'īdxa ā'ltā 'wā'pa. Wā,
 k'lē's'emxaa hā'ng'ilayō lā'xa k'lwē'lasēda g'ī'gāma'yaxēs g'ō'kū-
 lōtē. Lē'x'aem ha'mā'pqēda āxnō'gwadās. Wā, lā'xaa k'lēs
 ts'lē'pela lā'xa L'ē'na qaxs ā'lak'lālaē tsē'nxwa. Wā, lae'mxaa
 g'wāl la'xēq.

1 **Boiled Halibut-Edges** (Hā'nx'Laak^u xwā'xūsenxē).—Wā, hē'-
 'maaxs la'ē lē'nix'wīdēda xwā'xūsenxa'yaxs la'ē q'lē'nema lā'xēs
 laē'na'yē yū'ō'yōlaxa ts'lē'q'lē dena'sa. Wā, la tē'kūlālela lāx
 ō'g'wīwalilasa legwī'lasa g'ō'kwē. Wā, lē'da āxnō'gwadās L'ē'la-
 5 laxa g'ā'xsā. Wā, g'ī'l'mēsē g'āx 'wī'laēlelaxs la'ēda ts'lēdā'qē
 āx'ē'dxa hā'nx'lanowē qa's lē hā'ng'alilaq lā'xa ōbē'x'lālililasa
 legwī'lē. Wā, la āxā'xōdxa 'nā'lē'nemp'lēna sek'lā'x'īdōyola xwā'-

five bundles | of edges tied in the middle, and she puts the bundles 8
 into the kettle. | She does not untie the tying of narrow cedar-bark in
 the middle. It || remains in the way it was tied into bundles. Then 10
 she pours water into the (kettle); | and when it is half full of water,
 she takes an | old mat and covers the top with it. As soon as she
 has done so, | she puts it on the fire. As soon as this is finished, |
 the chiefs begin to sing the songs of olden times; but the || woman 15
 takes her dishes and puts them down at the place where she is sit-
 ting, | and also the tongs. Everything is ready, and | (what is in
 the kettle) has been boiling on the fire for a long time. After four |
 songs have been sung, the guests stop singing. | Then the kettle is
 taken off of the fire; and the woman takes her tongs, || and takes off 20
 the old mat covering and puts it down at the | door-side of the fire.
 Then she takes up with the tongs the middle of one bundle of | edges
 and puts it into one dish. She | continues doing so with the others,
 and puts each into one dish. | As soon as they are all out of the water,
 she unties the narrow || strip of cedar-bark with which they were tied 25
 in the middle, and finally she divides them into the several dishes. |
 As soon as she has done so, she takes a food-mat and | spreads it
 before the guests. Then she puts the dishes | on it, and she gives
 them water. After they finish drinking, | they begin to eat. They

xūsenxa^əya qa^əs qū'lx'ts!ōdēs lā'xa hā'nx'lanowē. Wā, lae'm 8
 k'lēs gūdex'ī'dex yīlō'yōyas ts!ē'q!a dena'sa. Wā, lae'm hēx-
 sā'em gwā'laxs la'ē qū'lx'ts!ōyā. Wā, lē gūq!ēqa'sa 'wā'pē lāq. 10
 Wā, la'mēsē nē'lk'eyax'ēida'mēda 'wā'pē lā'qēxs la'ē āx'ē'dxa
 k'lā'k'lōbanē qa^əs aē'k'lē nā'seyints lāq. Wā, g'ī'l'mēsē gwā'lēxs
 la'ē hā'nx'lents lā'xēs lēgwī'lē. Wā, g'ī'l'mēsē gwā'lēxs la'ē
 de'nx'ēdēda g'īg'ī'gūma'yasa g'ī'ldze'yala q!ē'mdema. Wā, lā'lēda
 ts!edā'qē āx'ē'dxēs lō'elq!wē qa^əs g'ā'xē āx'ā'lilas lā'xēs k!waē'lasē; 15
 wā, hē'misa k'lip'lā'la. Wā, la'mēsē 'nā'xwa gwā'lilēxs la'ē
 gē'g'ilil mae'mde'lqūlēda hā'nx'lāla. Wā, g'ī'l'mēsē mō'sgemēda
 q!ē'mdemē de'nx'ēdayōsa k!wē'laxs la'ē gwāl de'nxela. Wā, la
 hānx'sanowēda hānx'lanowaxs laēda ts!edā'qē āx'ēdxēs k'lip'lāla
 qa^əs k'lip'lī'dēs lā'xa k'lā'k'lōbanē nayī'ma qa^əs k'lip'lā'lilēs lā'xa 20
 ōnā'lisasēs lēgwī'lē. Wā, la k'libō'yōdxa 'nē'mx'idoyāla xwā'-
 xūsenxa^əya qa^əs k'lipts!ō'dēs lā'xa 'nemē'xla lō'q!wa. Wā, la
 ha'nā'l hē gwē'g'ilaxa waō'kwē āxts!ā'las lā'xa 'nemē'xla lō'q!wa.
 Wā, g'ī'l'mēsē 'wī'lōstaxs la'ē gūdex'ī'dxa yaē'loyūwēx'dās ts!ē'q!a
 dena'sa. Wā, lawi'slē ts!ā'lasi'lālas lā'xa waō'kwē lō'elq!wa. 25
 Wā, g'ī'l'mēsē gwā'lēxs la'ē āx'ē'dxa ha'madzowē' lē'wa^əya qa^əs
 lē lēpdzamō'lilas lā'xa k!wē'lē. Wē, la k'ā'dzōdaslasa lō'elq!wē
 lāq. Wā, la tsē'x'itsa 'wa'pē lāq. Wā, g'ī'l'mēsē gwāl nā'qaxs
 la'ē hā'mx'ī'da. Wā, lae'm xā'max'ts!āna dā'x'ēdxēs ha'ma'yē

30 take up the food with their hands || and bite off the ends of the long edges. After they have finished | eating it, they drink water, and they carry home for their wives what is left. | Then they carry it home when they leave the | house; and they wash their hands in their own houses. | No second course is given with this, for it is a
35 valuable food for feasts, for || this kind is very costly; and they do not dip it into oil, for | it is very fat. That is all about this. |

1 **Roasted Halibut-Edges.**—When | the (halibut)-skin is half dry, the edge is torn off. | Then it is tied in the middle with narrow strips of cedar-bark, and is hung up in the | rear of the house. Sometimes the
5 woman and her || husband desire to eat of it. Then the woman requests her | husband to make roasting-tongs. Immediately | he shaves down a piece of red pine, and splits it in the same way as | fire-tongs (are split); only this is different, that below it has a sharp point | where the top of the fire-tongs is. Then the woman takes
10 narrow strips of || cedar-bark and ties them around it one span of our fingers | from the sharp lower end. When this is | done, the woman takes the half-dried edges | and puts them in coils into the roasting-tongs, in this manner:¹ As | soon as they are all
15 in the roasting-tongs, she ties a narrow strip of || cedar-bark around the top, so that the tongs may not spread when

30 qa's q!EX'ba'eyēxa g'i'lsq'ilt!ē xwā'xūsenxa'ya. Wā, g'i'f'mēsē gwāl ha'mā'pqēxs la'ē nā'x'idxa 'wā'pē. Wā, la mō't!ēdxēs 'ēnx'sā'yē qa'ēs gēgēnē'mē. Wā, lae'm dā'laqēxs la'ē hō'qūwēls lā'xa g'ō'kwē. Wā, ā'l'mēsē ts!ē'nts!ēnx'wīd lā'xēs g'ig'ō'kwē. Wā, lae'm k'!ēs hē'lēg'intsē'wa qaxs 'wā'lasaē k'wē'ladzema qaxs
35 lā'xūlaē gwē'x'sdēmas. Wā, la k'!ēs ts!ē'pela lā'xa L!ē'na qaxs ā'laē la tse'n'xwa. Wā, lae'm gwāl lā'xēq.

1 **Roasted Halibut-Edges** (L!ō'bek^u xwā'xūsenxē).—Wa, hē'ēmaaxs la'ē k'!ā'yax'wīdēda L!ē'saxs la'ē xwaso'yūwēda xwā'xūsenxa'yē. Wā, la yilō'yōtsōsa ts!ē'q!ē dena'sa qa's tēx'wale'lōdayowē lāx ō'gwiwalilasa g'ō'kwē. Wā, la 'nā'f'nemp!ēnēda ts!ēdā'qē L!ē'wis
5 lā'wūnemē ha'maē'xsd lāq. Wā, lē'da ts!ēdā'qē āxk'!ā'laxēs lā'wūnemē qa L!ō'psayōgwīlēsēx L!ō'psayā. Wā, hē'x'ida'mēsē k'!ā'x'wīdxa wūnā'gulē qa's xō'x'wīdē qa yū'wēs la gwē'x'sōxda k'!lplā'lax. Wā, lē'x'a'mēs ōgūqālayōsēxs ē'x'baēda be'nba'yas, yix ō'xtā'yasa k'!lplā'la. Wā, lē'da ts!ēdā'qē āx'ē'dxa ts!ē'q!ē
10 dena'sa qa's yil'f'dēs lā'xa 'nē'mp!ēnk'ē lā'xens q!wā'q!wax'ts!ā-na'yēx, g'ā'g'ilela lā'xa ē'x'ba lā'x be'nba'yas. Wā, g'i'f'mēsē gwā'lēxs la'ēda ts!ēdā'qē āx'ē'dxa k'!ā'yaxwē xwā'xūsenxa'ya qa's lē q!ē'l'x'ts!ōdālas lā'xa L!ō'psayowē g'a gwā'lēg'a (fig.).¹ Wā, g'i'f'mēsē 'wī'la la āxts!ā' lā'xa L!ō'psayāxs la'ē yil'ē'tsa ts!ē'q!ē
15 dena's lāx ō'xtā'yas qa k'!ē'sēs dēxetō'x'wīdēda L!ō'psayowaxs la'ē

¹ See figure on p. 344.

they | get hot. Then she takes thin cedar-sticks and | puts them on 16
lengthwise, one on each side of the end | of the edges, and she puts a
stick crosswise, one at each end. | Then she puts it up by the side of
the fire, and it is not long before she turns it around. || As soon as it 20
is done, the woman takes her food- | mat and spreads it out at the
place where she is sitting. Then she takes the | roasted edges and
puts them on it and takes them out of the tongs. | Then they drink
water. After they have finished drinking water, | they take long
strips of the edges and bite them off from the end. || After they have 25
finished eating them, the woman takes her small dish | and pours
some water into it, and they wash their hands. | After they have
done so, the woman puts away what is left over, | and they drink
water. It is not put into a | dish when they eat it; and they do not
dip it into oil, for it is || very fat; and also this is not given to the 30
tribe at a feast. | That is all about this. |

Dried Halibut-Head.—When it is winter | and they can not catch 1
halibut, the wife of the | fisherman takes dried halibut-head and
soaks it in bilge-water | of the fishing-canoe of her husband. After
it has been soaking for four days || in the fishing-canoe, the woman 5
takes her kettle | and puts it down by the side of the fire. Then she

ts!E'lx^éwida. Wä, la äx^é'dxa wí'swültowē xōk' k!waxlā^éwä qā^s 16
k'laat!ē'dēs. Wä, lae'm wa'x'senxa^éyēda nā'l'nemts!aqē lāx ō'ba-
^éyasa xwā'xūsenxa^éyē. Wä, la gē'gēbentsa nā'l'nemts!aqē. Wä,
la'mē'sē lanō'lisaq lā'xēs legwī'lē. Wä, k'lē'st!a gā'laxs la'ē lē'x-^éi-
deq. Wä, gí'l'mēsē L!ō'pexs la'ē äx^é'dēda ts!edā'qaxēs ha'ma- 20
dzowē' lē'wa^éya qā^s Lep!ā'lilēs lā'xēs k!waō'lasē. Wä, la äx^é'dxa
L!ō'bekwē xwā'xūsenxa^éya qā^s äxdzō'dēs lā'qēxs la'ē x'ek!ex^éideq.
Wä, lā'x'da^éxwē nā'x'idxa ēwāpē. Wä, gí'l'mēsē gwāl nāqaxs
la'ē dāx^éidxa gí'lsg'ilt!enāla xwāxūsenxē^é qā^s q!eg'ilba^éyēq. Wä,
gí'l'mēsē gwāl ha'mā'pqēxs la'ē äx^é'dēda ts!edā'qaxēs lā'lōgūmē 25
qā^s gūxts!ō'dēsa ēwāpē lāq. Wä, lā'x'da^éxwē ts!ē'nts!enx^éwida.
Wä, gí'l'mēsē gwāl'hexs la'ēda ts!edā'qē'gē'xaxēs hā'mx'sā'yē. Wä,
lā'x'da^éxwē nā'x'idxa ēwāpē. Wä, lae'm k'lē's äxts!ō'yō lā'xa
lō'q!wāxs ha'ma'yaē lōxs k'lē'saē ts!ē'pela lā'xa L!ē'na qaxs
xe'nlelaē tse'nxwa. Wä, lā'xaa k'lē's k!wē'ladzema lāxa g'ō'kū- 30
lōtē. Wä, lae'm gwāl lā'xēq.

Dried Halibut-Head (Mā'lēqasdē).—Wä, hē'ēmaaxs la'ē ts!āwū'n- 1
xa, la k'lē's la gwe'yō'lāsxa p!ā'ēyē. Wä, lē'da gēnē'masa lō'-
q!wēnoxwē äx^é'dxēs mā'lēqasdē qā^s lē t!ē'laq lā'xa tō'xsas lō'-
gwats!āsēs lā'ēwūnemē. Wä, hē't!a la mō'p!enxwa^{sē} nā'lās
t!ē'lālexs lā'xa lō'gwats!āxs la'ē äx^é'dēda ts!edā'qaxēs hā'nx'- 5
lanowē qā^s hā'ng'alilē lā'xa ōnā'lisasēs legwī'lē. Wä, la äx^é'd-

7 takes | her small basket by the handle and carries it out of the house,
and she | puts it down by the side of the fishing-canoe. Then she
takes out of the water the dried heads and | puts them into the small
10 basket. After it is full, she || takes it up by the handle and carries
it into the house. Then | she takes out the dried heads and puts
them into the kettle. | As soon as it is full, she pours water into it;
and when | it is filled with water, she puts the kettle on the fire. It
is | left to boil for a long time, and then the kettle is taken off the
15 fire. || Then the woman takes her dish and takes her | long-handled
ladle, and she dips up the dried heads and | puts them into the dish.
As soon as they are all out of the water, she drinks | water; and after
she finishes drinking, she takes up with her hands | the boiled dried
20 heads and puts them into her mouth. || Then she begins to eat. This
is called "eating dried heads." Then | she throws into the fire the
bones that remain. After she has finished, | she again pours into
the kettle the food that has been left over. | She pours some fresh
water into the food-dish that she had used. | Then she washes her
25 hands. After she has finished, she puts away the || kettle. The
remains of the dried heads | are in the kettle in the water. She is
going to put them on the fire again | when she feels hungry, for heads
do not get spoiled even if they are | put on the fire ten times. Then
she drinks | fresh water. The dried halibut-head is not used for

7 xēs lā'laxamē qa's lē k'!ō'qewelsēlaq lā'xēs g'ō'kwē qa's lē hānō'-
dzēlsas lā'xa lō'gwatslē. Wā, la āx'wūstē'ndxa mā'lēqasdē qa's
āxts!ō'dalēs lā'xa lā'laxamē. Wā, g'í'l'mēsē qō't!axs la'ē k'!ō'-
10 qūlsaqa qa's lē k'!ō'gwīlēlaq lā'xēs g'ō'kwē. Wā, la'mē'sē
āxwūts!ā'laxa mā'lēqasdē qa's lē āxts!ā'las lā'xa hā'nx'lanowē.
Wā, g'í'l'mēsē qō't!axs la'ē gūgēqa'sa ēwāpō lāq. Wā, g'í'l'mēsē
qō't!axa ēwā'paxs la'ē hā'nx'lents lā'xēs lēgwīlē. Wā, la'mē'sē
gē'g'ilil mae'mdelqūlaxs la'ē hā'nx'sanowēda hā'nx'lanowē. Wā,
15 la'mē'sa ts!edā'qē āx'ē'dxēs lō'q!wē qa's āx'ē'dēxēs ēwā'lasē g'í'l-
t!exlāla k'ā'ts!ēnaqa qa's xelōstēndēxa mā'lēqasdē qa's lē xē'l-
ts!ālas lā'xa lō'q!wē. Wā, g'í'l'mēsē ēwī'lōstaxs la'ē nā'x'idxa
ēwā'pō. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē dā'x'ītsēs ē'eyasowē'
lā'xa hā'nx'laak^u mā'lēqasdē qa's ts!ō'q!ūsēs lā'xēs se'msē. Wā,
20 lae'm hā'mx'ē'ida. Wā, hē'em lē'gades memā'lēqasdē. Wā, lae'm
ts!exlā'lasēs xā'xmōtē lā'xa lēgwīlē. Wā, g'í'l'mēsē gwā'lēxs
la'ē xwē'laqa gūxts!ō'tsēs hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā,
la gūxts!ō'tsa ā'lta ēwāp lā'xēs ha'maatslē'x'dē lō'q!wa. Wā,
la ts!ēnts!ēnx'wīda. Wā, g'í'l'mēsē gwā'lēxs la'ē g'ē'xaxa
25 hā'nx'lanowē. Wā, lae'm g'ē'stā'lēda hā'mx'sā'yē mā'lēqasdē
lā'xa hā'nx'lanowē. Wā, lae'm ā'em ē't!ēdēl hā'nx'ē'lēndlēq
qō pō'sqlēx'ēdlō, qaxs k'lē'saē ē'yā'x'sēm'ēdēxs wā'x'ē'maē neqa'-
p!ēna hā'nx'lēndayowēda mā'lēqasdē. Wā, lawī'slā nā'x'idxa
ā'lta ēwā'pa. Wā, lae'm k'lē's lē'ēlālayuwēda mā'lēqasdē ā'em

inviting (to a feast). || Only the owners—that is, the woman, her 30 husband, | and her children—eat it; and this also is not dipped into oil. | That is all about this. |

Dried Halibut-Stomach, boiled | and soaked.—(The dried halibut- 1 stomach) is soaked the same number of days | as the halibut-head, which is soaked for four | days in the bilge-water of the fishing-canoe of the fisherman. || The dried stomach is also soaked in the fishing- 5 canoe. | After it has been in the canoe for four days, it swells up. | Then the woman again takes her small basket by the handle and puts | it down by the side of the fishing-canoe. She takes the dried | stomach out of the bilge-water of the fishing-canoe and puts it into her small basket. || When it is full, she takes it up by the handle and 10 carries it | into her house. Then she puts it down in front of the fire. | Then she takes her small kettle and washes it out. As soon as | it is clean, she takes out of the small basket the dried stomach and | puts it into the small kettle. Then she pours water into it until || it is full, and puts it on the fire. She does not let it | boil 15 quickly. There is only little fire under the | kettle. The water gets hot slowly, | and it is on the fire from morning until noon. Then the woman | takes the kettle from the fire and puts it down at the place where she is sitting. || Then she takes a small dish and puts it down 20

lē'x'a^{mē}da āxnō'gwadās ha^ma'peqxa ts!edā'qē lē^{wis} lā'^εwūnemē 30
lē^{wis} sā'semē. Wā, lā'xaa k'!ēs ts!ē'pela lā'xa l!ē'na. Wā,
lae'm gwāl laxē'q.

Dried Halibut-Stomach, boiled and soaked (Mō'qwasdāxs hā'nx- 1 laakwaē t!ē'lkwa).—Wā, hē'emxaa wā'xsē 'nā'lās t!ē'lkwē wā'- xaxsaasas 'nā'lāsa mā'leqasdāxs la'ē t!ē'lase^{wa}, yīxs mō'p!en- xwa^{saē} 'nā'lās āxstā'lexs lā'xa tō'xsasa lō'gwats!āsa lō'q!wēno- 5 xwē. Wā, hē'emxaa^{wisē} lē'da mō'qwasdēda lō'gwats!ē t!ē'la- 5 se^{wē}. Wā, g'ī'l^{mēsē} mō'xsē 'nālāsēxs la'ē wiwō'x^{wīda}. Wā, lae'mxaa^{wisa} ts!edā'qē k'!ōqewelsxēs lā'laxamē qa's lē hānō'- dzelsas lax onōdza^{yasa} lō'gwats!ē. Wā, la āx^{welstā}'laxa mō'- qwasdē lāx tō'xsasa lō'gwats!ē qa's lē āxts!ā'las lā'xēs lā'laxamē. Wā, g'ī'l^{mēsē} qō't!axs la'ē k'!ō'qūlsaqa qa's lē k'!ō'g^{wīlela} lā'- 10 xēs g'ō'kwē. Wā, la k'!ō'x^{walila}q lā'xa ōbē'x'lālāsēs legwī'lē. Wā, la āx^ē'dxēs ha^{ne}'mē qa's ts!ō'xūg'indēq. Wā, g'ī'l^{mēsē} ē'g'ig'axs la'ē āxwūlts!ō'dxa mō'qwasdē lā'xa lā'laxamē qa's lē āxts!ō'dālas lā'xa ha^{ne}'mē. Wā, la gūq!eqa'sa 'wā'pē lāq qa qō't!ēs. Wā, la hā'nx'lents lā'xēs legwī'lē. Wā, la k'!ēs hēlq!alaq 15 ha'labala mede'l^xwīda. Wā, lae'm hā'lsekaem x'ī'q!exsdalēda hā'nx'lanāxa gū'lta. Wā, ē'x^ε'mēsē la ts!egū'nā'kūlē 'wā'palāsēxa g'ā'g'īlela lā'xa gaā'la lā'laa lā'xa neqā'la. Wā, lē'da ts!edā'qē hā'nx'sendxa hā'nx'lanowē qa's hā'ng'alilē lā'xēs k!wae'lasē. Wā, la āx^ē'dxēs lā'lōgūmē qa's ha^{no}'lilē lā'xa hā'nx'lanowē. Wā, 20

- 21 by the side of the kettle. | Then she also takes her fish-knife and puts it into a small dish. | Then she takes her tongs and picks up the boiled stomach | and puts it into the small dish. As soon as it is
 25 all out | of the kettle, she takes a thin cedar-board || four fingers wide and one span and four | fingers long. She puts it down crosswise by | the side of the small dish. Then she takes the dried stomach and puts it down on it. | She takes her fish-knife and cuts it into small pieces | of the right size to go into our mouths. After the
 30 woman has || cut up what she is cutting, she takes the kettle and | pours out the liquid of the dried stomach outside of the house. | Then she carries it back into the house by the handle and puts it down at the place where she is sitting. | Then she pours fresh water into it and washes it out | inside. As soon as it is clean, she pours
 35 it out again || outside of the house. As soon as this is done, she brings it back and puts it down | by the side of the fire. Then she pours fresh water on the | pieces of dried stomach, and she washes them well. As soon as | all the soot is washed off and they are white outside, she | puts them into the small kettle; and when they are
 40 all in, she pours fresh || water over them. Now the small kettle is full of water; and she makes a good | fire, so that it blazes up well. Then she puts the kettle on the | fire, and it does not take long

- 21 lā'xaa āx^ē'dxēs xwā'layowē qa's lē g'ē'ts!ōts lā'xa lā'lōgūmē. Wā, la āx^ē'dxēs k'lip!ā'la qa's k'lip!ē'dēs lā'xa hā'nx'laakwē mō'qwasdā qa's lē k'lip!ts!ā'las lā'xa lā'lōgūmē. Wā, g'ī'l'mēsē 'wī'lōsta lā'xa hā'nx'lanowaxs la'ē āx^ē'dxa pē'ldzowē k'wā'gedzā, la mō'denō 'wā'dze'wasas lā'xens q'wā'q'lwax!ts!āna'yēx; wā, la mō'denbalēda 'ne'mp!enk'ē lā'xens bā'laxs la'ē gāyo'sas lā'xa ō'gwāga'yasa lā'lōgūmē. Wā, la āx^ē'dxa mō'qwasdē qa's pagedzō'dēs lāq. Wā, la āx^ē'dxēs xwā'layowē qa's ām'ēmē'x'salē t!ō't!ets!ā'laq qa ā'mēsē hē'ladzeqela lā'xens se'msēx. Wā, lē'da ts!edā'qe 'wī'la
 30 t!ō't!ets!endxēs t!ō'sase'waxs la'ē āx^ē'dxa hā'nx'lanowē qa's lē qepewe'lsax 'wa'palax'dāsa mō'qwasdē lāx l!ā'sanā'yasēs g'ō'kwē. Wā, g'āx xwē'laqa k'!ō'gūlelaq qa's hā'ng'alilēq lā'xes k!waē'lasē. Wā, la'mēsē gūxts!ō'tsa ā'lta 'wāp lāq qa's aē'k!ē ts!ō'xū-g'indeq. Wā, g'ī'l'mēsē la 'ē'g'ig'axs la'ē ē't!ēd la qepewe'lsaq
 35 lā'xēs l!ā'sanā'yē. Wā, g'ī'l'mēsē gwā'lexs g'ā'xāē hā'ng'alilas lāx ōnā'lisasēs legwī'lē. Wā, la gūq!eqa'sa ā'lta 'wāp lā'xa t!ēwē'kwē mō'qwasdā. Wā, lā'xāē aē'k!la ts!ō'x'wīdeq. Wā, g'ī'l'mēsē la 'wī'lāwēda q'walōbesaxs laē melmadzōx'wīda. Wā, la āxts!ālas lā'xa ha'ne'me. Wā, g'ī'l'mēsē 'wīlts!āxs la'ē gūq!eqa'sa ā'lta
 40 'wāp lāq. Wā, la qō't!āma ha'ne'maxa 'wā'paxs la'ē aē'k!ix'īd-xēs legwī'lē qa ē'k'ēs x'ī'x'iqela. Wā, la hā'nx'lents lā'xēs legwī'lē. Wā, k'!ē'st!a gā'laxs la'ē medelx'wīda. Wā, la'mē'sēda

before it boils. Then | for a long time the woman watches it while 43
it is boiling. | When the water is nearly dried up, she pours fresh
water || into it. When it is evening, the kettle is taken off, | and 45
then it is done. Immediately the woman takes her | spoon and dips
the dried stomach out into a small dish. | She does not take the
liquid. Only what is edible is dipped out | into the small dish. As
soon as the small dish is full, she calls || her husband to come and sit 50
down in the evening. Then they | drink water. After they finish
drinking, the | woman takes pointed cedar-sticks and pricks | into
the dried stomach. She (eats) the same way with the pointed cedar-
stick | as white people eat with forks: she || pricks with it into the 55
dried stomach and puts it into her mouth. | When she finishes eating
the dried stomach, the woman takes up the | small food-dish and
pours back what is left over | into the small kettle. Then she pours
fresh water into it and | washes the inside. As soon as it is clean,
she pours more water || into it, and they wash their hands; and 60
after they finish, | they drink fresh water. Dried stomach is also
not used at feasts; | and they do not dip it into oil, for it is really |
fat. |

Soaked Dried Halibut-Fins.— | Dried halibut-fins are also soaked 1
in the bilge-water of the fishing-canoe; | only this is different, that

ts!Edā'qē q!ā'q!ala lā'qēxs la'ē gē'g'ilil maē'mdelqūla. Wā, 43
g'í'l'mēsē elā'q le'mx'wīdē 'wā'pasēxs la'ē gūq!eqa'sa ā'lta 'wāp
lāq. Wā, g'í'l'mēsē dzā'qwx la'ē hā'nx'sanāwēda hā'nx'lanowē. 45
Wā, laē'm L!ō'pa. Wā, hē'x'ida'mēsa ts!Edā'qē āx'ē'dxēs
k'ā'ts!enaqē qa's tseyō'sēsa mō'qwasdē lā'xa la'lōgūmē. Wā,
laē'm k'!ēs lē 'wā'palās; ā'em lē'x'a'ma ha'maē'sas la tseyō'dzem
lā'xa lā'lōgūmē. Wā, g'í'l'mēsē qō't!ēda lā'lōgūmaxs la'ē Lē'ēlā-
laxēs lā'wūnemē qa g'ā'xēs k!wā'galilxa la dzā'qwa. Wā, lā'x'- 50
da'xwē nā'x'idxa 'wā'pē. Wā, g'í'l'mēsē gwāl nā'qaxs la'ēda
ts!Edā'qē āx'ē'dxa k!ā'k!ēx'baa'kwē k!wa'xlā'wa qa's L!ē'nqēs
lā'xa mō'qwasdē. Wā, laē'm yō gwē'gilasa ē'x'ba k!wa'xlā'wē
gwē'gilasasa mā'malāxs ha'mā'paasa ha'mayowē'. Wā, laē'm
L!ē'nqas lā'xa mō'qwasdē qa's ts!ō'q!ūsēs lā'xēs se'msē. Wā, 55
g'í'l'mēsē gwāl memā'lēqasdeg'ixs la'ēda ts!Edā'qē k'ā'g'ililxēs
ha'maa'ts!ē lā'lōgūma qa's xwē'laqē qep'stē'ntsēs hā'mx'sā'ēyē
lā'xa ha'ne'mē. Wā, la gūxts!ō'tsa ā'lta 'wāp lāq qa's ts!ō'-
xūg'indēq. Wā, g'í'l'mēsē ē'g'ig'axs la'ē ē't!ēd gūxts!ō'tsa 'wā'pē
lāq. Wā, lā'x'da'xwē ts!ē'nts!ēnx'wīda. Wā, g'í'l'mēsē gwā'lēxs 60
la'ē nā'x'idxa ā'lta 'wā'pa. Wā, laē'mxaa k'!ēs k!wē'ladzēmēda
mō'qwasdē. Wā, lā'xaa k'!ēs ts!ē'pēla lā'xa L!ē'na, qaxs ā'lāē
tse'nxwa.

Soaked Dried Halibut-Fins (Pelpa'lxa t!ē'lkwē pā'Lasdē).—Wā, 1
hē'emxaē t!ē'lase'wa pā'Lasdēda tō'xsasa lō'gwats!ē. Wā, lē'x'a-

they are soaked for six days | in the canoe, for they are thick.
 5 Therefore they are soaked for a long time. || As soon as they swell
 up, the woman takes her small basket | and carries it by the handle
 to the side of the place where the canoe is on the ground. | Then she
 takes one fin and washes off the soot that is on it. | As soon as it is
 all off, she puts it into the small basket. She only | stops when the
 10 small basket is full. Then she carries the small basket || into her
 house, and she puts it down by the side of the fire. | Then she takes
 the small kettle and washes it out inside. As soon as it is clean, |
 she takes split cedar-sticks. She breaks them into pieces, and | puts
 them crosswise in the bottom of the small kettle, (forming a grating).
 As soon as this is done, | she takes the soaked fins and puts them on ||
 15 the crossed split cedar-sticks in the small kettle. | She does not want
 what she is cooking to be burned: therefore | she puts the cedar-
 sticks under it. When the small kettle is full of | dried fins, she
 pours water into it; and she only stops pouring | when it is full.
 20 Then she puts the kettle on the fire. It || stays on the fire for a long
 time. Sometimes it is put on the fire in the morning, | and it is not
 done until afternoon. As soon as it is done, | the woman takes her
 tongs and takes the | kettle off the fire. Then she takes her small
 dish and puts it down at the | place where she is sitting. Then she

3 ʼmēs ɔ̃gūqālayōsēxs kʼl̥ʼsaē áʼem qʼl̥l̥pʼl̥ʼn̥xwaʼsē ʼnāʼlās
 tʼl̥ʼtʼl̥l̥x̥s lāʼxa xwāʼkʼl̥na, qaxs wōʼkwaē, lāʼgʼilas gāʼla tʼl̥ʼla.
 5 Wā, gʼíʼl̥mēsē pēʼxʼwīd̥x̥s laʼēda tsʼl̥dāʼqē āxʼēʼdxēs lāʼlaxamē
 qaʼs lē kʼl̥ʼxʼwēlsaq lāx ɔ̃ʼgwāgʼayʼasa xwāʼkʼl̥nāxs hāʼnsaē. Wā,
 lē āxʼēʼdxa ʼneʼmē pēlaʼ qaʼs tsʼl̥ōxāʼl̥xa qʼwalōʼbesē āxdzewēʼq.
 Wā, gʼíʼl̥mēsē ʼwīʼl̥āxs laʼē āxtsʼl̥ʼts lāʼxa lāʼlaxamē. Wā, āʼl̥mēsē
 gwāʼl̥x̥s laʼē qōʼtʼl̥ēda lāʼlaxamē. Wā, lē kʼl̥ʼgwīl̥xa lāʼlaxamē
 10 lāʼxēs gʼōʼkwē qaʼs lē kʼl̥ʼxʼwalīlaq lāx ɔ̃nōʼl̥isāsēs lēgwīʼl̥ē. Wā,
 la āxʼēʼdxēs haʼneʼmē qaʼs tsʼl̥ōʼx̥gʼendēq. Wā, gʼíʼl̥mēsē ēʼgʼīgʼaxs
 laʼē āxʼēʼdxa xōʼkwē kʼwaʼxl̥āʼwē. Wā, la kʼōʼkʼēʼxʼseʼndeq qaʼs
 gayīʼl̥āʼlaxʼēidēq lāx ɔ̃tsʼl̥āʼwasa haʼneʼmē. Wā, gʼíʼl̥mēsē gwāʼl̥x̥s
 laʼē āxwūtsʼl̥ōdxa tʼl̥l̥kwē pāʼlasdē qaʼs lē āxdzōdāla lāʼxa
 15 gaʼyīʼl̥āʼlakwē xōkʼ kʼwaʼxl̥āʼwa lāx ɔ̃tsʼl̥āwasa haʼneʼmē. Wā,
 laeʼm gwāʼqʼl̥laq kʼl̥ūmēl̥gʼīl̥tsʼl̥owē haʼmēʼxʼsīl̥aseʼwas, lāʼgʼilas
 benāʼxl̥entsa kʼwaʼxl̥āʼwē lāq. Wā, gʼíʼl̥mēsē qōʼtʼl̥ēda haʼneʼmaxa
 pāʼlasdāxs laʼē gūxʼīʼtsa ʼwāʼpē lāq. Wā, āʼl̥mēsē gwāʼl̥ gūʼqaxs
 laʼē qōʼtʼla. Wā, la hāʼnxʼl̥ents lāʼxēs lēgwīʼl̥ē. Wā, laʼmēsē
 20 gēʼxl̥al̥aem hāʼnxʼl̥ala; ʼnāʼl̥nēmpʼl̥enaas hāʼnxʼl̥entsōxa gāāʼla.
 Wā, la āʼl̥em l̥l̥ōʼpxa la gwāʼl̥ ʼneqāʼla. Wā, gʼíʼl̥mēsē l̥l̥ōʼp̥xs
 laʼēda tsʼl̥dāʼqē āxʼēʼdxēs kʼl̥īpl̥āʼla qaʼs kʼl̥wētsēʼndēs lāʼxa
 hāʼnxʼl̥anowē. Wā, la āxʼēʼdxēs lāʼlōgūmē qaʼs hāʼngʼal̥il̥ēs lāʼxēs
 kʼwaēʼlasē. Wā, la āxʼēʼdxa kʼl̥īpl̥āʼla qaʼs kʼl̥īpl̥īʼdēs lāʼxa pāʼlasdē

takes her tongs and takes out the dried fins, || and she puts them into 25 the small dish. When the small dish is full, | she calls her children and her husband to come and sit down. | Then they drink fresh water; and after they finish drinking, | they take whole pieces of dried fins and eat them. They | hold them in their hands while they are eating. After they have finished || eating, the woman takes the small 30 dish and pours back | into the kettle what is left over. She pours some water | into (the dish) and washes it out inside; and when it is clean, she | pours more fresh water into it, and they wash their hands. | As soon as this is finished, they drink fresh water. That is all || about this. They do not dip it into oil, for it is fat; | and it is 35 also not given at feasts to other people, for | only the owners eat it.

The Indians always | drink water before they begin to eat and when they have finished; | for the people in olden times said that if they should not drink || water when they were about to eat, those who 40 should forget | to drink water before they eat or when they finish would rot inside. | The reason why they rinse their mouths in the morning before they eat is to | get off the sleepiness of the throat. Therefore they do this way. | That is all about this. ||

Halibut-Spawn.—Halibut-spawn is not kept for a long time. | As 1 soon as it is half dried, it is boiled | in a small kettle. Some water is

qa's le k'lipts!ō'dēs lā'lōgūmē. Wā, g'í'lēmēsē qō't!ēda lā'lōgūma- 25 sēs la'ē lē'ēlāxēs sā'senē lē'wīs lā'wūnemē qa g'ā'xēs k'ūs-ā'lila. Wā, lē nā'x'idxa ā'lta ēwā'pa. Wā, g'í'lēmēsē gwāl nā'qaxs la'ē dā'x'idxa senā'la pā'lasda qa's hā'mx-ē'ī'dēq. Wā, lae'm ā'em dēdā'lalilqēxs la'ē hā'mā'pa. Wā, g'í'lēmxaā'wisē gwāl hā'mā'pa la'ēda ts!ēdā'qē k'ā'g'ililxa lā'logūmē qa's lē qepste'nd- 30 xēs hā'mx-sā'ēyē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa ēwā'pē lāq. Wā, la ts!ō'xūg'indeq. Wā, g'í'lēmēsē ē'g'ig'axs la'ē xwē'laqa gūxts!ō'tsa ā'lta ēwā'pē lāq. Wā, la'x'da'xwē ts!ē'nts!enx'wīda. Wā, g'í'lēmēsē gwāl'lexs la'ē nā'x'idxa ā'lta ēwā'pa. Wā, lae'm gwāl lā'xēq. Wā, lae'm k'lēs ts!ēpa'x lē'ēna qaxs tse'nxwāē. Wā, 35 lae'mxaa k'lēs k'wē'ladzem lā'xa ō'gū'la begwā'nema, yixs ā'ēmaē lē'x'aem hā'mā'qēda āxnō'gwadās. Wā, la hē'menāla'ema bā'k'lūmē nā'naqalgiwālaxa ēwā'paxs k'lē'sēmaē hā'mx-ē'ī'da lōxs la'ē gwā'la, qaxs nē'k'aēda g'ā'lē begwā'nemxs g'í'lēmēlaxē k'lēs nā'x'idxa ēwā'paxs g'ā'lē hā'ēmaaxēs hā'mā'lē, wā, la xaxē'x'idēda lē'lē'wa'ēyē 40 nā'x'idxa ēwā'paxs k'lē'sēmaē hā'mx-ē'ī'da, lōxs la'ē gwā'la. Wā, hē'ēmis lā'g'ilas ts!ēwē'l!exōdxa gāā'lāxs g'ā'laē hā'ēmaa qa lawā'yēsēs beq!ūlē'l!exawa'ēyē. Wā, hē'ēmis lā'g'ilas hē gwē'g'ilē. Wā, lae'm gwāl lā'xēq.

Halibut-Spawn (Tsā'p!ēdza'ēyē).—Wā, k'lē's!a gā'la āxē'lakwa tsā- 1 p!ēdza'yasa plā'ēyē. G'í'lēm k'lā'yax'wīdexs lā'ē hā'nx'lentse'wa

poured into the | small kettle, and it is put over the fire of the house.
 5 As soon || as the water begins to boil, the woman takes down the |
 spawn from where it is hanging, and puts it into the boiling | kettle
 on the fire. After it has been boiling for a long time, | it is taken off
 and is done. Then the woman takes a | small dish and a spoon, and
 10 she dips out the boiled || spawn and puts it into the small dish. As
 soon as | it is all out of the water, they drink water, and they just
 take it up with their hands | and bite off the end as they eat it; and
 they do not eat much | before they finish, for this is not very good
 food. | The men do not often eat the spawn. That is the only ||
 15 reason why the woman boils it, that it brings bad luck if it is not |
 boiled; for the men of early times said, that, if it were not done, |
 her husband would not get a bite,—if for once | the woman should
 not boil what comes from the halibut caught by her | husband. As
 20 soon as the woman finishes eating, || she pours out what is left over.
 Then she drinks water. | That is all about this. |

Middle Piece of Halibut.—I have forgotten | the piece in the mid-
 dle,—the fat that is under the skin between | the two flat sides of the
 25 halibut, the meat just on top of the || backbone. As soon as the skin
 is taken off, the | woman cuts off the piece in the middle, and there

3 lā'xaaxa ha'ne'mē. Wā, lae'm ā'em gūxts!ō'ynwēda ēwā'pē lā'xa
 ha'ne'mē qa's hā'nx'lanowē lā'xa legwī'lasa g'ō'kwē. Wā, g'ī'l-
 5 ēmēsē mede'lx'wīdēda ēwā'paxs la'ēda ts!edā'qē āxā'xōdxa tsā'p!ē-
 dza'ye lā'xēs gē'xwalaasē qa's āx'ste'ndēs lā'xa mae'mdelqūla
 hā'nx'lanōxs hā'nx'lalamaē. Wā, la gē'g'ililēm mae'mdelqūlaxs
 la'ē hā'nx'sanā. Wā, lae'm l!ō'pa. Wā, lē'da ts!edā'qē āx'ē'dxēs
 lā'lōgūmē lē'wa k'ā'ts!enaqē qa's xelōstendēxa hā'nx'laakwē
 10 tsā'p!ēdza'ya qa's lē xelts!ā'las lā'xa lā'lōgūmē. Wā, g'ī'lēmēsē
 ēwī'lōstaxs la'ē nā'x'idxa ēwā'pē. Wā, ā'ēmēsē dā'x'itsēs ē'eyasowē'
 lāq qa's q!eg'ī'lba'yēxēs ha'ma'ye. Wā, la k'lēs ā'laem q!ē'k'lēs
 la'qēxs la'ē gwā'la, qaxs k'lē'saē ā'laem ēk' ha'ma'ēya. Wā, la
 k'lēs q!ūnā'la ha'mā'pa begwā'nemaxa tsā'p!ēdza'ye. Wā, lē'x-a-
 15 ēmēs lā'g'ilas ts!edā'qē hā'nx'len'leq, qaxs aē'k'ilaē k'lēs hā'nx'-
 lendeq, qaxs ēnē'kaēda g'ā'lē begwā'nemqēxs k'lē'sēlaxē lā'lax
 q!ek'a'sō lā'xē lō'gūyōs la'ēwūnemas qō k'lē'slax ēnē'mp!enālxēda
 ts!edā'qē hā'nx'lendlāxa g'a'yolē lā'xa p!ā'ēyē, yā'nemsēs lā'-
 ēwūnemē. Wā, g'ī'lēmēsē gwāl ha'mā'pa ts!edā'qaxs la'ē ā'em
 20 qepewe'lsxēs hā'mx'sā'ēyē. Wā, la'xaē nā'x'idxa ēwā'pē. Wā,
 lae'm gwāl lā'xēq.

Middle Piece of Halibut.—Wā, hē'xōlən l!elē'wēse'wēda q!wā'q!ū-
 sawa'ye, yīxa āxā'la tse'nxwē lā'xa āwā'bā'ēyasa l!ē'sē lā'xa ēwī'g'a-
 ēyē lō'ē ōk!waēdza'yasa p!ā'ēyē, yīx k'lūtā'layōsa q!ē'mlalē lāx nexe-
 25 nā'ēyasa hā'mō'mō. Wā, g'ī'lēmē lawā'yēda l!ē'saxs la'ēda ts!e-
 dā'qē sapō'dxa q!wā'q!ūsā'wa'ye. Wā, la xū'lkwalēda āxā'sdās.

is a groove at the place where it was. | Then the woman puts her 27
forefinger into this groove, | and she opens it out at the place where
the (sides of the) meat meet, along the | backbone. As soon as the
piece in the middle is off, she || throws it into a basket which stands 30
by the side of the woman when she is working on the | halibut. As
soon as she has finished, she takes the basket by the handle and |
carries it into the house. Then she splits a piece of red pine | and
makes roasting-tongs just like the roasting-tongs for the edges, | and
the piece in the middle is put in in the same way as the edges || when 35
they are roasted; and it is eaten in the same manner. | What is left
over is put away; and they eat of it again, | even when it is cold.
That is all about this. |

I have also forgotten the one name of the edges. It is called | by
the Newetsee "standing-on-the-edge." ||

Fresh Codfish (1).—The¹ wife at once breaks | some dried halibut and 1
puts it on a food-mat, and she | pours oil into an oil-dish; and after
she has done so, | she spreads out a food-mat in front of her husband,
and she || puts the oil-dish on it. As soon as she has done so, she 5
takes her | small basket in which she keeps her two fish-knives.
She | is going to remove the guts of the codfish. She takes her
fish-knives, | and takes a codfish so that the head turns towards

Wä, â'émēsa ts!edā'qē la ts!e'mg'ilts!axstālasēs ts!emā'laxts!ā'- 27
na'yē lāq, qa āqō'x'wīdēsa āwe'lgōda'yas q!e'mlalās nexenā'yasēda
hāmō'mowē. Wä, g'í'l'mēsē lawā'yēda q!wā'q!ūsawā'yē, wä, la
ts!exts!ā'las lā'xa lexa'yē hānō'dzilisxa ts!edā'qaxs la'ē ē'axalaxa 30
plā'yē. Wä, g'í'l'mēsē gwā'lexs la'ē k'!ō'qūlīsxa lexa'yē qa's lē
k'!ō'gwī'lēlaq lā'xēs g'ō'kwē. Wä, la k'!ā'x'wīdxa wūnā'gūlē
qa's L!ō'psayōgwīlēq, hē gwē'x'sē L!ō'psayāxa xwā'xūsenxa'yē. Wä,
hē'emxaa'wisē gwā'lēda q!wā'q!ūsawā'yē gwā'laasasa xwā'xūsenxa-
yaxs la'ē L!ō'pase'wa. Wä, hē'emxaa'wisē gwē'g'ilaxs la'ē ha- 35
mā'yā. Wä, la g'ē'xasē'wēda hā'nisā'yē qa's ē't!ēdē hā'mx'ī'tsōxs
la'ē wā'x'ēm la wūda'. Wä, lae'm gwāl laxē'q.

Wä, hē'emxaa'wēsen L!ēlēwēse'wa ēnemē lēgēmsa xwā'xūsenxa-
yēda q!wā'q!ūsenxa'yē lāxa L!āl!asiqwāla.

Fresh Codfish (1).—Wä,¹ â'émisē genē'mas hē'x'idaem k'!ō'plēdxa 1
k'!ā'wasē qa's axdzō'dēs lā'xa ha'madzowē' lē'wa'yā. Wä, la
k!ū'nxts!ōtsa L!ē'na lā'xa ts!eba'ts!ē. Wä, g'í'l'mēsē gwā'lexs
la'ē Lēpdza'mōlitsa ha'madzowē' lē'wē lā'xēs la'wūnemē. Wä, la
k'ā'dzōtsa ts!eba'ts!ē lāq. Wä, g'í'l'mēsē gwā'lexs la'ē āx'ē'dxēs 5
lā'laxamē, yīx g'ī'ts!ē'wasasēs ma'lexla gēlts!ē'ma. Wä, lae'm
lā'wiyōdlex ya'x'yeg'ilasa nē'tsa'yē. Wä, la āx'ē'dxēs gēlts!ē'mē.
Wä, la āx'ē'dxa ēnemē lā'xa nē'tsa'yē qa gwastā'lēs lāx k!waē'ts!ē-

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V., p. 482.

- the place where she is sitting. | She first cuts off the pectoral fins. ||
- 10 She cuts them out in one piece with the gills. Then she cuts across the bone in the neck, | and she pulls out the guts. She at once | cuts off the intestines and throws them away on the | beach. Then she turns the stomach inside out and puts it down on the | beach. As soon as all her work is finished, she goes up from the beach ||
- 15 and takes her fish-basket. She carries it by the handle down | to the beach, and takes the stomachs of the codfish and puts them | into it. As soon as they are all in it, she carries the basket by the handle | into the house. Then she puts it down in front of the fire of
- 20 her | house. She takes her kettle, pours || water into it, and, when it is half full of water, she puts it | on the fire. Then her husband invites in his friends. | As soon as all the guests are in, the woman | takes the stomachs and puts them into the boiling water of the | kettle; and when they are all in the water, the woman takes her ||
- 25 tongs and stirs what is being cooked. Then | she lets it boil for a long time before she takes it off from the fire. | At last the woman takes her spoons and distributes them | among her guests. When they have one each, she takes the | kettle by the handle and puts it
- 30 down in front of her guests. Then || she takes a bucket with water and puts it down in front of her | guests. They drink water from the

- na^hyas. Wä, hē^hmis gril xwā^hl'itsōsē pel^hxā^hwa^hyas. Wä, la
- 10 ^hnā^h'nemgoq lē^hwis q^hlō^hsna^hyē. Wä, la gē^h'x'sendex t^hlēm^hq^hl'exā^h-wa^hyas. Wä, ā^h'mēsē la nē^hxūlts^hlōdex ya^h'x'yigilas. Wä, hē^h'x'^hida^hmēsē t^hlō^hsālux ts^hl'ēuē^hxas. Wä, la ts^hl'eqe^h'nts^hlēsāq lā^h'xa l^hlēmā^hisē. Wä, la l^hl'ēp^hl'exse^h'mdxa mōqūlās qa^hs āx^h'ā^hlislēlēs lā^h'xa l^hlēmā^hisē. Wä, grī^h'l'mēsē ^hwī^hla^h la g^hwā^hl'ē āxse^h'wa^hsēxs la^h'ē lā^h'sdēs
- 15 qa^hs lē āx^h'ē^hdxēs k^hlō^hg^hwats^hlē lexā^h'ya. Wä, la k^hlō^h'qūnts^hlēselaq lā^h'xa l^hlēmā^hisē. Wä, la āx^h'ē^hdxā mō^h'qūlāsa nē^h'ts^hlā^h'yē qa^hs āxts^hlā^h'lēs lāq. Wä, grī^h'l'mēsē ^hwī^hlts^hlāxs la^h'ē k^hlō^h'xwūsdē^hselāq qa^hs k^hlō^h'gwē^h-lēlaq lā^h'xēs g^hō^h'kwē. Wä, la k^hlō^h'x^hwā^hlilas lā^h'xa ōstā^h'lilasēs g^hō^h'kwē. Wä, la hē^h'x'^hidaem āx^h'ēdxā hā^h'nx^h'lanō, qa^hs gūxts^hlō^h-
- 20 dēsa ^hwā^h'pē lāq. Wä, la^h'mēsē ^hnēgō^h'yōlaxa ^hwā^h'paxs la^h'ē hā^h'nx^h'lents lā^h'xa legwī^h'lē. Wä, la lē^h'lālē lā^h'wūnemasēxs ^hnē^h'nemō^h'kwē. Wä, grī^h'l'mēsē g^hāx ^hwī^hlaēlēda lē^h'lānemaxs la^h'ēda ts^hl'edā^h'qē āx^h'ē^hdxā mō^h'qūla qa^hs āx^h'stā^h'lēs lā^h'xa la mā^h'mdelqūla ^hwāpsa hā^h'nx^h'lāla. Wä, grī^h'l'mēsē ^hwī^hla^h'staxs lā^h'ēda ts^hl'edā^h'qē āx^h'ē^hdxēs
- 25 k^hlīpla^h'la qa^hs xwē^h'telga^h'yēxēs hā^h'mē^h'x^hsilase^hwē. Wä, la^h'mēsē gē^h'gilil qa^hs mā^h'mdelqūlaxs la^h'ē hā^h'nx^h'sanā lā^h'xa legwī^h'lē. Wä, la^h'mēsē ts^hl'edā^h'qē āx^h'ē^hdxēs k^hā^h'k^hets^hl'enaqē qa^hs lē ts^hl'ewā^h'naēsas lā^h'xēs lē^h'lānemē. Wä, grī^h'l'mēsē ^hwī^hl^h'xtōxs la^h'ē k^hlō^h'qū^hlīlxa hā^h'nx^h'lanowē qa^hs lē hā^h'nx^h'dzamō^h'lilas lā^h'xa lē^h'lānemē. Wä, la
- 30 āx^h'ē^hdxēs ^hwabets^hlā^h'la nā^h'gats^hlā qa^hs lē hā^h'nx^h'dzamō^h'lilas lā^h'xēs lē^h'lānemē. Wä, lā^h'x^h'daxwē xama^h'g^hägēxa nā^h'gats^hlāxs la^h'ē nā^h'x^h'id

corner of the bucket. | After they have finished drinking, the bucket 32
is put away. | Then they eat with spoons out of the kettle. | The
woman takes her small dishes and || puts them down behind the 35
kettle from which they are eating; | and as soon as they find a
stomach with their spoons, they put it into the small dish; | and
when they finish eating the gills and the liquid with their spoons,
they put down the spoons | with which they have been eating, and
they take the stomachs with their hands | and bite them off; and
after they have finished eating them, the || woman takes the small 40
dish and pours back what is left over | into the kettle from which
they have been eating. Then she pours some water | into (the dish)
and washes it out; and when it is clean, she again | pours fresh water
into it. Then she places it before her guests, | and they wash their
hands; but the woman || takes by the handle the kettle from which 45
they have been eating, and puts it down at the | outer end of the fire.
After this has been done, she takes the bucket | with water and places
it before her guests, and | they again drink from the corner of the
bucket. | Then the woman takes the dish in which they washed their
hands and || puts it down at the place where she is sitting. Then the 50
guests go out. | This kind of food is also not a food for the morning,
and no | oil is poured into it, and it is not used at feasts for many |

lā'xa 'wā'pē. Wā, lā'x'da'xwē gwāl nā'qaxs la'ē g'ē'xase'wēda 32
nā'gats'ē. Wā, lā'x'da'xwē yō's'wūtsāxēs yō'sase'wē lā'xa
hā'n'x'lanowē. Wā, lē'da ts!edā'qē āx'ē'dxa lā'elōgūmē qa's lē
k'ā'galilēlas lāx ā'la'yasa ha'ēmaats!ē'yē hā'n'x'lanā. Wā, g'ī'l- 35
'mēsē yayō'sk'īnaxa mō'qūlāxs la'ē g'ē'ts!ōts lā'xa lā'lōgūmē. Wā,
g'ī'l'mēsē gwāl yō'saxa q!ō'sna'yē lē'wa 'wā'palāxs la'ē g'ī'galiltsēs
yeyō'yats!ēxa k'ā'k'ets!ēnaqaxs la'ē xā'max'ts!āna dā'x'ēdxa
mō'qūla qa's q!ēg'ī'lbe'yē. Wā, g'ī'l'mēsē gwāl ha'mā'pqēxs la'ēda
ts!edā'qē āx'ē'dxa lā'lōgūmē qa's lē xwē'laqa gūxts!ō'tsa hā'n'x'- 40
sā'yē lā'xa ha'maa'ts!ē hā'n'x'lanā. Wā, la gūxts!ō'tsa 'wā'pē
lāq. Wā, la ts!ō'xūg'īndeq. Wā, g'ī'l'mēsē ē'g'ig'axs la'ē xwē'laqa
gūxts!ō'tsa ā'tta 'wāp lāq. Wā, la k'ax'dzamō'lilas lā'xēs lē'lānemē.
Wā, lā'x'da'xwē ts!ēnts!ēn'x'wida. Wā, lā'lēda ts!edā'qē k'!ō'-
qūlilaxa ha'maa'ts!ē hā'n'x'lanā qa's lē hā'ng'alilās lā'xa ō'bēx'- 45
lā'ilasa lēgwī'lē. Wā, g'ī'l'mēsē gwā'lēxs la'ē k'!ō'qūlilaxa nā'gats!ē
'wā'bets!āla qa's lē hā'n'x'dzamō'lilas lā'xēs lē'lānemē. Wā, lā'x'-
da'xwē ē't!ēd xā'mag'āgēxa nā'gats!āxs la'ē nā'x'ēdxa 'wā'pē. Wā,
lā'lēda ts!edā'qē āx'ē'dxa ts!ēnts!ēngwats!ē lō'q!wa qa's lē k'ā'-
galilās lā'xēs k!wāē'lasē. Wā, la'ē'm hō'qūwelsēda lē'lānemē. Wā, 50
la'ē'mxaa k'lēs ha'ma'yē gwē'x'sdemasēxa gaā'la. Wā, lā'xaa k'lēs
k'lūnq!eqasōsa lē'ēna. Wā, la k'lēs k!wē'ladzem lā'xa q!ē'nēmē

men, and the numaym is not invited to it. | Only four or six friends of
 55 the || one who caught the codfish eat of the bull-head, for that is its
 name | when it is eaten; and the one who invites his friends says, |
 "We will eat bull-head to-morrow." Thus he says. And the reason
 why its name is | "bull-head" is that the stomach of "the-one-who-
 pulls" is never full, and also | the stomach of the black cod and of the
 60 kelp-fish and of the *xūldzōs*. That is its other || name when it has
 been cooked and when it has been caught by the | fisherman; for the
 fisherman does not allow | the guts of the codfish and of the halibut
 to stay in the body over night; for it is said, that, if | his wife should
 not do so, he would never again have a | bite from the halibut or ||
 65 codfish or black cod or *q!wā'qela* and also the *t!ot!ōp!ē* and also the
gwā'x'gū'wa and | also the *gwē'lēk*. There is only one | way of doing
 with these nine kinds when they are first caught by the fisherman. |
 That is all about this. |

1 **Fresh Codfish (2).**—Sometimes the | woman cooks at once these eight
 kinds besides the | halibut, and the eight kinds of fishes are eaten
 5 fresh | when the tribes are really hungry; and they also do || so
 when they get rotten. The only difference when they are | fresh is,
 that the woman cuts the codfish right away. | Both sides of the
 neck of the codfish are cut, and then around | the back of the head;

53 *bē'begwānema*, *lō'mē'da* *ne'mē'mōtē* *k'lē's'emxaa* *lē'lā'layō* *lāq*.
Ā'em *lē'x'a'mēda* *mō'kwē* *lōxs* *q!el!ō'kwaē* *ne'nemō'kwasā*
 55 *yā'nemaxa* *nē'ts!a'yē* *ha'mā'pxa* *k!ūmēsē*, *qaxs* *hē'māē* *lē'gēmsē*
wā'x'i *ha'mā'ya*. *Wā*, *la* *ne'kēda* *lē'lālāxēs* *ne'nemō'k*:
 "K!wōk!ūmēs'gēlēsā'i," *ne'k'ē*. *Wā*, *hē'em* *lā'g'ilas* *lē'gades*
k!ūmēsaxs *k'lē'saē* *qō't!aēnoxwē* *mō'qūlāsa* *nē'ts!a'yē*, *lē'wa* *mō'*
qūlāsa *nā'leme* *lē'wa'* *pex'i'tē* *lē'wa'* *xū'ldzōsē*. *Hē'em* *ne'mē*
 60 *lē'gēmasēxs* *la'ē* *hā'n'x'lentse'wa*, *lōxs* *g'ā'lōlā'nemaē* *yīsa'*
bā'kū'lēnoxwaq, *yīxs* *k'lē'saē* *hēlq!alē'da* *bā'kū'lēnoxwaq* *xa'māla*
k'lē's *lā'wōyowē* *yā'x'yīg'ilasa* *nē'ts!a'yē* *lē'wa* *p!ā'yē* *qaxs* *g'il'mē*
laxē *k'lē'slaxē* *gēne'mas* *hē* *gwē'x'ēdlaxē* *lae'mēlā'wisē* *k'lē'slax*
lā'lax *ē't!ēdlax* *q!ek'a'sōxs* *la'ē* *ē't!ēd* *bā'kūlaxa* *p!ā'yē* *lē'wa*
 65 *nēts!a'yē* *lē'wa* *nā'emē* *lē'wa* *q!wā'qela*; *hē'misa* *t!ō't!ōp!ē*. *Wā*,
hē'misa *gwā'x'gū'wa*; *wā*, *hē'mislēda* *gwē'lē'k'ē*. *Hē'em* *ne'mē*
gwē'g'ilasē *qaē'da* *ne'nemax'ēdālāxs* *g'ā'laē* *g'ā'xalislēda* *bā'kū-*
lāq. *Wā*, *lae'm* *gwā'l* *lā'xēq*.

1 **Fresh Codfish** (*Gē'ta* *nē'ts!ē*) (2).—*Wā*, *ne'l'nemp!ena'mēda*
ts!edā'qē *hē'x'idaem* *ha'mē'x'silaxa* *ma'lgūnā'fida'a* *ō'gū'la* *lā'xa*
p!ā'yē. *Wā*, *lē'x'a'mēs* *halaxwasō'gwiltsa* *ma'lgūnā'fida'a* *mamaē'*
masēxs *ā'lak'!ālāē* *pā'lēda* *lē'elqwālala'yē*. *Wā*, *la* *hē'emxat!* *gwē'*
 5 *g'ilasēxs* *la'ē* *q!ap!ā'lax'ida*. *Wā*, *lē'x'a'mēs* *ō'gū'qala'yōsēxs*
gē'taē, *yīxs* *hē'x'ida'maēda* *ts!edā'qē* *la* *xwā'lē'dxa* *nē'ts!a'yē*. *Wā*,
hē'em *g'il* *xwā'lētsōsē* *wā'x'sanōlxā'wa'yasa* *nē'ts!a'yē*, *hē'stāla*
lāx *ō'x!aātā'yas*. *Wā*, *la* *xwā'laxōdex* *āwī'g'a'yas* *hā'xela* *lāx*

and she cuts down its back way down to its | tail. She cuts close to the backbone, and || she only stops cutting when she gets down to the 10 belly. Then she turns it over | so that its head turns away from her; and she cuts along the upper side of the dorsal fin | again close to its backbone, | and she only stops cutting when the cuts meet at the belly. | Then she takes the head and pulls it off with the || backbone; 15 and she puts it on an old mat which is spread on the floor of the house. | Then she takes cedar-rope and ties it around the flesh side of the | codfish, in this manner: Then the flesh-side is on the outside, | and the scales are on the inside. After she has finished many of these, | she sends her husband to call his tribe to come || to a feast. As soon 20 as her husband is gone, the woman takes | her large kettles and puts them down inside, by the | door of the house. Then she takes buckets and carries them | to the place where the kettles are, and also long-handled | tongs, and also a basket; and she asks some || young men of her husband's numaym to come and help her build a 25 fire in the middle of the | house where the feast is to be. As soon as the fire in the middle of the house blazes up, | the young men pick up the buckets and go to draw water; | and when they come back, they pour it at once into the | kettles; and they only stop when they are half full of water. || When they have finished, the young men go 30



ts!ā'sna^εyas. Wā, la mā'k'ildzōdalax xemō'mōwēg'a^εyas. Wā, ā'l'mēsē gwāl xwā'laxs la'ē lā'g'aa lāx tek'!ā's. Wā, la xwē'f'ideq 10 qa qwē'sgemālēs. Wā, lā'xaa ē'k'!ōddzōdā'laxa q!wā'g'a^εyasēs la'ē xwā'f'ideq. Wā, lae'mxaa mā'k'ildzōdā'laxa xemō'mōwēg'a^εyē. Wā, ā'l'mēsē gwāl xwā'laxs la'ē lē'lg'owē xwā'la^εyas lax tek'!ā's. Wā, ā'l'mēsē la dā'x'īdxa hē'x't!ā'yē qa nē'xōdēq lē'wī's xemō'-mōwēg'a^εyē qa's grē'dzōdēs lā'xa lēbē'lē k'!ā'k'lobanā. Wā, la 15 āx^εē'dxa dē'usenē dene'ma qa's yiltse'mdēs lā'xa q!ē'mlalāsa nē'ts!ā'yē g'a gwā'lēg'a (fig.). Wā, laem l!āsadza'yēda q!ēmladza'yē. Wā, la na'q!ēg'a'ya gō'betadza'yē. Wā, g'ī'l'mēsē gwā'la q!ē'nemāxs la'ē 'yā'laqaxēs lā'ēwūnemē qa lēs lē'ēlāxēs g'ō'kūlōtē qa g'ā'xēs k!wē'la. Wā, g'ī'l'mēsē lē lā'ēwūnemāxs la'ēda ts!ēdā'qē āx^εē'd- 20 xēs āwā'wē hā'n!hēnx'lanā qa's g'ā'xē hānstō'lilas lā'xa āwī'lēlās t!ēx'ī'lāsēs g'ō'kwē. Wā, la āx^εē'dxa nēnā'gats!ē qa g'ā'xēs ha'nē'l lāx āxā'sasa hā'n!hēnx'lanowē; wā, hē'ēmisēs g'ī'lsg'ilt!a k'!ēk'!lplā'la; wā, hē'ēmisa lēxā'ēyē. Wā, la hē'laxa g'ā'yōlē hā'yā'f'a lāx 'nē'mē'motasēs lā'ēwūnemē qa g'ā'xēs lā'qōlilxa 25 k!wē'ladzats!ēlē g'ō'kwa. Wā, g'ī'l'mēsē x'ī'qōstāwēda laqawa'-lilaxs la'ēda hā'yā'f'a k'!ō'qūlitxa nēnā'gats!ē qa's lē tsāx 'wā'pa. Wā, g'ī'l'mēsē g'ā'xēxs la'ē hē'ts!ālaem gūxts!ā'las lā'xa hā'n!hēnx'lanowē. Wā, ā'l'mēsē gwā'lēxs la'ē 'naē'ngoyālaxa 'wā'pē. Wā, g'ī'l'mēsē gwā'lēxs la'ē ē'tsēstēda hā'yāl'ēāxa k!wē'lē. Wā, 30

31 about again to call the guests. | The woman spreads out the mats for
the feasters all round the | house. As soon as she has finished, she
takes out her box with dried salmon, | and her oil, and also food-
dishes and oil-dishes. | When they are all ready, the guests enter; ||
35 and when they are all in, they | first take the dried salmon out of the
box. Then they are scorched | in the way I told first, when I spoke
about a real feast given to the | invited tribes; for dried salmon is the
first course. After | they have eaten the dried salmon, the kettles
40 are put || on the fire in the middle of the house. They do not put
the | meat of the codfish at once into the kettles that were put on the
fire. | When (the water) begins to boil, the woman takes her | basket
and places it in the boiling water. Then | she takes her tongs and
45 picks up with them the meat of the || codfish that is tied together, and
she puts it with the tongs into the basket which is in the water | in
the kettle. She only stops doing so when it is all in the water. |
The woman does not allow it to be in the water for a long
time. Then she takes her | tongs and pushes them through the
handles of the basket and lifts it out of the water. | Then she puts it
50 into a large dish. Then she at once unties the || ropes which had
been tied around (the meat). Then the woman spreads out the
meat | of the codfish, and she takes a spoon and scrapes off the |
scales. As soon as they are all off, she breaks the meat into pieces |

31 lē'da ts!edā'qē LEpsē'stalī'lelasa k!wē'lē lē'wē lāx āwī'ēstalīlasēs
g'ō'kwē. Wā, g'í'l'mēsē g'wā'lexs la'ē hā'nō'lt!alīlxēs xā'myats'lē
xetse'ma LE'wīs L'lē'na: wā, hē'ē'misa lō'elq!wē LE'wa' ts!ē'ts!E-
bats'lē. Wā, g'í'l'mēsē 'nā'xwa la g'wā'x'gūlīlexs g'ā'xāē hō'g'wī-
35 LElēda Lē'lānemē. Wā, g'í'l'mēsē 'wī'laēlēda k!wē'laxs la'ē hē
g'íl āx'wūlts!ā'layāsa xama'sē lā'xa xetse'mē. (Wā, la ts!EX'ī'tse'wa
lā'xen lā'x'īdā g'wā'g'wēx'sālasa, qaxs ā'lak'lālaē k!wē'lasa Lē'lā-
lāxa lē'lq'wāla'ā'yē, lā'g'iltsa xama'sē ts!ā'g'idzema. Wā, g'í'l'mēsē
g'wāl hā'mā'pxa xamā'saxs la'ē hā'n'x'LEndayowēda hā'n'x'lanowē
40 lā'xa lā'k'awalitsa g'ō'kwē. Wā, k!ē'st!a hē'x'īd āx'ste'ntsa
q!E'mlalāsa nē'ts!ā'yē lā'xa la hā'n'x'lāla lā'xa lēg'wī'lēda hā'nhe'n'x'-
lanowē. Wā, g'í'l'mēsē mēdē'l'x'wīdexs la'ēdā ts!eda'qē āx'ē'dxa
lexā'ēye qā's hā'n'ste'ndēs lā'xa mae'mde'lqūla 'wā'pa. Wā, la
āx'ē'dxēs k!līplā'la qā's k!līplē'dēs lā'xa yīltsemā'la q!E'mlalāsa
45 nē'ts!ā'yē. Wā, la k!līpts!ō'ts lā'xa lexā'ēyē la hā'n'stāla lā'xa
hā'n'x'lanowē. Wā, ā'l'mēsē g'wāl hē g'wē'g'ilaxs la'ē 'wī'la'sta. Wā,
lā'mē'sēda ts!edā'qē k!ēs hē'lq'lālaq g'ē'stā'laxs la'ē L!E'nxts!ōtsa
k!līplā'la lāx k!ā'k!ōg'waasasa lexā'ēyē qā's k!wēt'weste'ndēq. Wā,
la hā'ndzōts lā'xa 'wā'lasē lō'q!wa. Wā, hē'x'īdā'mēsē qwē'lāla
50 dēdēnē'mē yaē'ltsemēs. Wā, lē'da ts!edā'qē LEp!ē'dxa q!E'mla-
lāsa nē'ts!ā'yē. Wā, la āx'ē'dxa k!ā'ts!ēnaqē qā's k'ēxā'lēs lā'xa
g'ō'bētas. Wā, g'í'l'mēsē 'wī'lāxs la'ē k!ū'l'k!lūpsālaxa q!E'mlalē

and puts it into another large dish. As | soon as she has done so
 with (all the meat), she takes the kettles || from the fire, and she also 55
 takes a long-handled ladle | and puts it into the liquid of what has
 been cooked, and she | dips out the scales which came off from the
 skin of the codfish when she | put them into the water. As soon as
 this is all done, she takes the large dish | in which is the broken meat
 of the codfish, and she || pours (the liquid) into the kettle. Then she 60
 puts the kettle on the fire | again; and when it begins to boil, the
 woman takes her | long ladle and dips up the liquid of what is |
 being boiled, and pours it back into what is boiling. | She does the
 same thing as long as the food that is being cooked || is boiling. 65
 She only stops doing so when the food that is being cooked is done. |
 The reason why she does so with the liquid that is | being boiled is
 that the fat and the liquid become mixed; | and for this reason the
 liquid becomes thick, and the liquid also becomes really | milky.
 It looks as though flour had been poured into it. || When it is done, 70
 she takes the kettles off the fire, | and the young men at once take
 the dishes and place them on | each side of the kettles; and she takes
 again her long-handled | ladle and dips the cooked codfish out | into
 the dishes. She only stops doing so when the dishes are full. ||
 There is no food-mat used, for | the liquid always drips from their 75

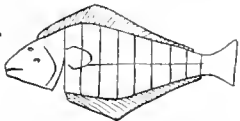
qa's lē'xat! äxts!ä'la lä'xa ö'gü'la'maxat! 'wä'las lö'q!wa. Wä, 53
 g'í'ímēsē 'wī'la hē gwē'x'īd'qēxs la'ē hä'n'x'sendxa hä'nhenx'la-
 nowē lä'xa legwī'lē. Wä, lä'xaa äx'ē'dxa g'ít!EXLä'la k'ä'ts!Enaqa 55
 qa's tsē'g'ilisēlēs lä'xa 'wä'palāsēs hä'n'x'LEntse'wē qa's xē'lg'i-
 lisēs lä'xa gō'betē, yí'xa lawä'yē lä'xa L'ē'sasa nē'ts!a'yaxs lä'x'dē
 la'stanā lāq. Wä, g'í'ímēsē 'wī'laxs la'ē äx'ē'dxa 'wä'lasē lö'q!wa.
 yíx la g'í'ts!E'watsa q!wē'lkwē q!E'mlalēsa nē'ts!a'yē qa's lē gūx-
 stē'nts lä'xa häne'n'x'lanō. Wä, la hän'x'LE'nts lä'xēs legwī'lē 60
 ē't!ēda. Wä, g'í'ímēsē mēdēlx'wī'dēxs la'ēda ts!ēdä'qē äx'ē'dxēs
 g'í't!EXLä'la k'ä'ts!Enaqa qa's tsē'g'östälēs 'wä'palāsēs ha'mē'x'-
 silase'wē qa's xwē'laqē tsē'stē'nts lä'xa maE'mdēlqūla. Wä,
 lae'm hē'x'sāem gwē'g'ilāq lāx 'wä'wase'lilasas maE'mdēlqūlās
 ha'mē'x'silase'wē. Wä, ä'l'ímēsē gwāl hē gwē'g'ilaxs la'ē L!ō'pēda 65
 ha'mē'x'silase'was. Wä, hē'em lä'g'ilas hē gwē'g'ilaxa 'wä'palāsēs
 ha'mē'x'silase'wē qa lē'lgēwēsa tsē'n'x'wā'yas LE'wa 'wä'pala. Wä,
 hē'ēmis lä'g'ilas la gē'nk'ēda 'wä'pala. Wä, lä'xaa ä'lak'älā la
 dze'm'x'stowē 'wä'palās, hē'la gwē'x'sa gū'x'staa'x'sa qū'xē. Wä,
 g'í'ímēsē L!ō'pēxs la'ē hä'n'x'sendxa hä'nhenx'lanowē. Wä, 70
 hē'x'īda'mēsa hä'yā't'a äx'ē'dxa lö'Elq!wē qa's mēx'ā'lilēlēs lāx
 wāx'sanā'lilasa hēhe'n'x'lanowē. Wä, lä'xaa äx'ē'dxa g'í't!EXLäla
 k'ä'ts!Enaqa qa's tsē'x'īdēs lä'xa hä'n'x'Laakwē nē'ts!a'ya qa's lē
 tsēts!ä'las lä'xa lö'Elq!wē. Wä, ä'l'ímēsē gwä'lēxs la'ē qō'qūt!ēda
 lö'Elq!wē. Wä, lae'm k'leä's ha'madzō' lē'wā'ya qaxs hē'mēnā- 75

76 mouths when they are eating the boiled codfish with spoons. | She only distributes spoons among the guests. | As soon as they have one each, they put the dishes in front of them; | and when all this has
 80 been done, the young men take buckets by their handles and || place them before the guests, and they all drink; | and after they finish drinking, they eat with spoons; and after they have finished, | the young men take away the dishes, and they carry the rest to the wives | of the guests. Other | young men give water to the guests.
 85 This was called by || former generations [the first past men] "cooling down when they drink water after | having eaten with spoons boiled fish." After they finish drinking, | they go out. That is all about this. |

1 **Tainted Codfish.**—I first talked about the fresh boiled | codfish. Now I will talk about | what the Indians like best,—tainted boiled codfish. | When the codfish has been kept for a very long time in the
 5 corner of the house, || and when it begins to be tainted, the woman takes the tainted codfish | and puts it into water that is in a large dish. | As soon as the body is soaked, she puts it on the fire | and turns it over and over; and when the body is warm, | she rubs off
 10 the scales. Then the woman || takes an old mat and spreads it out

76 la^{maē} tsā'xūlexstalēda yō'saxa hā'n^xlaakwē nē'ts!^aya. Wā, lē'x^amēsa k'ā'k'ets!^{enaqē} la ts!^{ewanaēdzem} lā'xa k'wē'lē. Wā, g'í'l^{mēsē} wí'lxtōxs la'ē k'axdzamō'lilasōsa lō'elq!wē. Wā, g'í'l^{mēsē} wí'laxs la'ēda hā'yā'l'a k'!ō'qūlilxa nēnā'gats!^ē qa's lē
 80 hānx^{dzamō'lilas} lā'xa k'wē'lē. Wā, la'x^{da}xwē wí'la nā'x'ida. Wā, g'í'l^{mēsē} gwā'l nā'qaxs la'ē yō's'ida. Wā, g'í'l^{mēsē} gwā'l^{exs} la'ēda hā'yā'l'a k'ā'g'ililxa lō'elq!wē qa's lē mō'tlōts lāx gēgēnē'-masa k'wē'lē bē'begwānema. Wā, lā'lē ē't!ēdēda wāō'kwē hā'yā'l'a nāqā'matsa wā'pē lā'xa k'wē'lē. Wā, hē'em gwē'yō'sa
 85 g'í'l^xdā begwā'nem k'ō'xwaxōdēda nā'x'idāxa wā'paxs la'ē gwā'l yō'saxa hā'n^xlaakwē mamaō'masa. Wā, g'í'l^{mēsē} gwā'l nā'qaxs la'ē hō'qūwēlsa. Wā, la'e'm gwā'l lā'xēq.

1 **Tainted Codfish** (Q!āl nē'ts!^ē).—Wā, hē'em gē'ta hā'n^xlaak^u nē'ts!^ayen g'í'l^xdē gwā'gwēx's'alasa. Wā, la'mē'sen gwā'gwēx's'alal lāx ēx'ā'g'a'yasa bā'k'lūmēda la q!āl hā'n^xlaak^u nē'ts!^aya. Wā, hē'maaxs la'ē gā'la āxē'la nē'ts!^ayē lāx ōnē'gwiłasa g'ō'kwē.
 5 Wā, g'í'l^{mēsē} la q!ā'l'īdēxs la'ēda ts!edā'qē āxē'dxa q!ā'lē nē'ts!^aya qa's lē āxste'ndeq lā'xa wā'pē q!ō'ts!ā lā'xa wā'lasē lō'q!wa. Wā, g'í'l^{mēsē} pō's'idē ō'k!wina'yasēxs la'ē āxle'nts lā'xēs legwī'lē qa's lē'x'īlālēq. Wā, g'í'l^{mēsē} wí'la la ts!ex'wī'dē ō'k!wina'yasēxs la'ē x'ī'temg'īlē'lē gō'betas. Wā, la'mē'sēda ts!edā'qē āxē-
 10 ē'dxa k'!ā'k'lobanē qa's lep'lā'lilēs lāx ōnā'lisasēs legwī'lē. Wā,

by the side of the fire; | and she puts the heated codfish on it. Then 11
 she takes | thin cedar-sticks and scrapes off the scales, for | they are
 all loose. When they are all off, she takes a wedge, | and she also
 takes fire-wood and puts it down by the place where she is sitting. ||
 Then she takes the scraped codfish and | puts it down on the belly- 15
 side, holding the head of the fish. Then she takes the | wedge and
 beats it, and she only stops beating it when | the body of the cod-
 fish is really soft. | The reason why they beat it is that the meat
 comes off at once from the || bones when it is cooked; and they just 20
 pick out the bones when it is | done, and only the meat is left in the |
 kettle. As soon as (the woman) has finished
 scraping the body, she takes her | fish-knife^u
 and cuts the body crosswise, in this manner: 
 After | she has finished cutting crosswise, she
 takes the kettle and pours || water into it until it is half full. 25
 Then she takes the scraped codfish, | bends it, and puts it into the
 kettle on the fire. | As soon as it begins to boil, the woman takes
 her tongs | and stirs what she is cooking. At once | the meat
 comes off from the bones. Then she lifts (the bones) out of the
 water || and throws them into the fire. Only the head is not | 30
 taken out. As soon as all the bones are out, she takes a | long-

la^εmē'sē yagūdzō'tsa L!EX'ī'dekwē nē'ts!ē^ε lāq. Wā, la āx'ē'dxa 11
 wī'towē k!wa^εxlā'wa qa's k'ēxā'lēs lā'x gō'betas, qaxs la'ē
 'wī'la la k'linā'la. Wā, g'ī'lēmēsē 'wī'lāxs la'ē āx'ē'dxa LE'mg'a-
 yowē. Wā, lā'xaa āx'ē'dxa leqwa' qa's k'at!ā'lilēs lā'xēs k!waē-
 lasē. Wā, lā'xaa āx'ē'dxa la k'lē'xīdek^u nē'ts!a^εya. Wā, la 15
 k'lo'talaxs la'ē dā'lax x'ō'msas, yix hē'x't!a^εyas. Wā, la āx'ē'dxa
 LE'mg'ayowē qa's t!ēlxwītēs lāq. Wā, a'lēmēsē gwāl t!ē'lɣwaqēxs
 la'ē ā'lak!āla la lē'nt!ēdē ō'k!wina^εyasa nē'ts!a^εyē. Wā, hē'em
 lā'g'ilas t!ē'lɣwētaq qa hē'x'ida^εmēsē lā'wēda q!ē'mlalē lā'xa
 xā'qaxs la'ē L!ō'pa. Wā, ā'ēmēsē la k!we'tüstālayuwēda xā'qaxs 20
 la'e L!ō'pa. Wā, ā'ēmēsē la lē'x'ama q!ē'mlalē la g'ē'stāla lā'xa
 hā'nx'lanowē. Wā, g'ī'lēmēsē gwāl k'ē'xētaqēxs la'ē āx'ē'dxēs gēl-
 ts!ē'mē. Wā, la qatē't!ēdeqg'a gwā'lēg'a (*fig.*). Wā, g'ī'lēmēsē gwāl
 qatētaqēxs la'ē āx'ē'dxa hā'nx'lanowē. Wā, la gūxts!ō'tsa
 'wā'pē lāq qa nego^εyā'lēs. Wā, la āx'ē'dxa qatē'dekwē nē'ts!a- 25
 'ya qa gwā'naxts!ōdēs lāq. Wā, la hā'nx'lents lā'xēs legwī'lē.
 Wā, g'ī'lēmēsē mede'lɣwīdēxs la'ēda ts!ēdā'qē āx'ē'dxēs k'lip-
 lā'la qa's xwē't!ēdēs lā'xēs ha^εmē'x'silase^εwē. Wā, hē'x'ida-
 'mēsē lawā'yēda q!ē'mlalē lā'xa xā'qē. Wā, la k!wē'tüstālaq
 qa's ts!ēxlā'lēq lā'xēs legwī'lē. Wā, lē'x'a^εmēsa hē'x't!a^εyē k'lēs 30
 āx'wū'stā'nōs. Wā, g'ī'lēmēsē 'wī'lāwēda xā'qaxs la'ē āx'ē'dxa

33 handled ladle and dips up the liquid of | what is being cooked by her,
so that it becomes milky; and when it is really | milky, she takes the
35 kettle from the fire. Then || it is done. At once she calls her hus-
band and her | children to eat with spoons what is in the kettle, for
the tainted codfish is not | used to invite many people. It is | only
food in the house for the married couple and their children. As
soon | as they have eaten it with spoons, the man takes the head. ||
40 The first thing to be eaten are the eyes; and | when he finishes them,
he breaks the head and eats the | fat of the skull; and when this is
finished, he takes a | spoon and eats the meat and the liquid; but
first | they drink water, and they also cool themselves with water ||
45 when they have finished eating. That is all about this. |

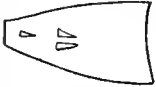
1 **Codfish-Head.**—When the head of the codfish is | really tainted
and has been kept for a long time in the | corner of the house, the
woman takes her kettle and | puts it down at the place where the
5 heads are. Then she puts || the heads into it. They are put in so that
the face is upward. | As soon as the kettle is full, she takes an old
mat and | covers them over. Then she takes a bucket of water and |
pours it over the old-mat covering. She | only stops pouring water
10 when it shows all || around the mouth of the kettle. The reason why

32 g'í'lt!EX!ā'la k'ā'ts!Enaqa qa's tsēg'ustālēx 'wā'palāsēs ha'mē'x-
sīlasē'wē qa dze'mx'ustōx'wīdēs. Wā, g'í'l'mēsē ā'lak'lāla la
dze'mx'ustōx'wīdēxs la'ē hā'n'x'sēndeq lā'xa legwī'lē. Wā, lae'm
35 L'ō'pa. Wā, ā'l'mēsē hē'x'idaem lē'sīlāxēs la'wūnemē lē'wis
sā'sēmē qa's yō's'īdēqēxs g'ē'ts!ōē lā'xa hā'n'x'lanowē, qaxs k'lē'-
saē lē'sīlāyō la'xa q'lē'nēmē begwā'nema la q'lāl nē'ts!ā'ya, yīxs
ā'maē ha'ēma'yaēltsa haya'sek'āla lē'wis sā'sēmē. Wā, g'í'l-
'mēsē yō's'īdēx'da'xwa la'ē hē'dēda begwā'nēmē āx'ē'dxa hē'x'-
40 t!ā'yē. Wā, hē'smis g'íl hā'mx'itsōsēda gēbelō'xstā'yē. Wā, g'í'l-
'mēsē 'wī'laqēxs la'ē wewe'x'sēndxa hē'x't!ā'yē qa's hā'mx'ī'dēx
de'ngwap!ā'yas. Wā, g'íl'mēsē 'wī'laqēxs laē āx'ē'dxa k'ā'ts!E-
naqē qa's yō's'īdēxa q'lē'mlalē lē'wa' 'wā'pala. Wā, lae'mlēda
'wā'pē g'íl nā'x'itsōs. Wā, lā'xaa k'ō'xwaxōdaēmsa 'wā'paxs
45 la'ē gwāl yō'saq. Wā, lae'm gwāl lā'xēq.

1 **Codfish-Head** (Hē'x't!ē'sa nē'ts!ā'yē).—Wā, hē'smaaxs la'ē ā'l-
k'lāla la q'lā'la hē'x't!ā'yasa nē'ts!ā'yaxs la'ē gaēl g'aē'l lāx ōnē'-
gwīlasa g'ō'kwē. Wā, lē'da ts!edā'qē āx'ē'dxēs hā'n'x'lanowē
qa's lē hā'ng'alīlas lāx āxē'lasasa hē'x't!ā'yē. Wā la āxts!ā'lasa
5 hē'x't!ā'yē lāq. Wā, lae'm ā'k'!egēmīts!āxs la'ē āxts!ā'laq. Wā,
g'í'l'mēsē qō't!ēda hā'n'x'lanāxs la'ē āx'ē'dxa k'lā'k'lobanē qa's
naseyī'ndēs lāq. Wā, la āx'ē'dxēs 'wā'bets!āla nā'gats!ā qa's
gūqeyī'ndēs lāx ō'kūya'yasa nā'sema'yē k'lā'k'lobanā. Wā, ā'l-
'mēsē gwāl gūqa'sa 'wā'paxs g'ā'xaē nē'l'īd lāx ō'kūya'yas ē'wa-
10 nē'qwas āwā'xsta'yasa hā'n'x'lanowē. Wā, hē'em lā'g'ilās gūqe-

she | pours water over the old mat is that it does not catch fire | 11
 when the kettle is put on. As soon as she finishes | covering it up,
 she puts the kettle on the fire, and the kettle stays on the fire | for
 a long time; and after it has been kept boiling for a long time, || it is 15
 taken off. Now it is done. Then the woman takes | a large dish
 and her largest spoons. | She puts the dish by the side of the kettle
 and takes off the | mat covering of what is being cooked by her, and
 she puts it down by the side of the fire. | Then she takes the large
 spoon and takes out of the kettle one by one || the whole heads. She 20
 puts them | into the dish, and she only stops doing so when the heads
 are all out. | When this is done, the woman calls her | house-mates to
 come and eat the heads of the codfish. | As soon as they come, they
 sit down, and she puts the dish before them. || They drink water; 25
 and after they have finished drinking water, | they take up with their
 hands each one | head and begin to eat it; and they continue to eat,
 first | the eyes, and after that the fat of the skull; | and they suck the
 bones and throw them into the fire. || As soon as they have finished, 30
 the woman takes the food-dish | and pours into the kettle the food
 that is left over. She pours | water into it and washes it out; and
 as soon as it is clean inside, | she pours the water out by the side of

yí'ntsa 'wā'pē lā'xa k'la'k'lobana qa k'ū'nqēs qa k'lē'sēs x'ī'x'ē- 11
 dexs la'ē hā'nx'lāla lā'xa legwī'lē. Wā, g'í'lmēsē gwāl nā'sa-
 qēxs la'ē hā'nx'lēnts lā'xes legwī'lē. Wā, la'mēsē g'ē'x'lāla
 hā'nx'lāla lā'xa legwī'lē. Wā, hē't!a la gē'g'ilil mae'mdeqūlaxs
 la'ē hā'nx'sanā. Wā, la'f'm l!ō'pa. Wā, lē'da ts!eda'qē āx'ē'd- 15
 xa 'wā'lasē lō'q!wa lē'wa 'wā'lēga'yasēs k'ā'k'rts!ēnāqē. Wā,
 la hānō'liltsa lō'q!wē lā'xa hā'nx'lanowē. Wā, la nā'sōdxa k'lak'lo-
 bā'nē nā'sa'yasēs ha'mē'x'silase'wē qa's g'ē'nolisēs lā'xa legwī'lē.
 Wā, la āx'ē'dxa 'wā'lasē k'ā'ts!ēnaqa qa's 'nā'lēnemsgememk'ē sā'yí-
 nā!aa xē'lx'ēidxa hē'x't!a'yē lā'xa hā'nx'lanowē. Wā, la xelts!ā'las 20
 lā'xa lō'q!wē. Wā, ā'lēmēsē gwāl hē gwē'g'ilaxs la'ē 'wī'lōsa
 hē'x't!a'yē. Wā, g'í'lmēsē 'wī'laxs la'ēda ts!edā'qē lē'lālxēs
 'nema'ēlwūtē qa g'ā'xēs hē'x'hāx'xa hēt!a'yasa nē'ts!a'yē. Wā,
 g'í'lmēsē g'āx k'lūs'ā'lilēxs la'ē k'ā'x'dzamōlilasōsa lō'q!wē. Wā,
 lā'x'da'xwē nā'x'idxa 'wā'pē. Wā, g'í'lmēsē gwāl nā'qaxs la'ē 25
 xā'max'ts!ānasēs e'eyasā'xs la'ē dā'x'ēidxa 'nā'lēnemsgemē lā'xa
 hē'x't!a'yaxs la'ē hā'mx'ī'dēq. Wā, la'f'm hē'x'sāem g'il hā'mx'ēj'-
 tsōsē gēgē'fya'gēsas. Wā, la ā'lēlx'sdalax de'ngwap!a'yas. Wā,
 lā'la k'le'x'wāemxa xā'qas qa's ts!exlā'lēq lā'xa legwī'lē. Wā,
 g'í'lmēsē gwālēxs la'ēda ts!edā'qē āx'ē'dxa ha'maa'ts!ē lō'q!wa 30
 qa's lēgūxts!ō'tsa ha'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa
 'wā'pē lāq qa's ts!ō'x'ng'indēq. Wā, g'í'lmēsē la ē'g'ig'axs la'ē
 qebēnō'lisxa 'wā'pē lā'xa legwī'lē. Wā, la xwē'laqa gūxts!ō'tsa

- the fire, and she pours | fresh water into it and puts it down before
 35 her guests; || and they all wash their hands, and they also wash them-
 selves | around the mouth, for the fat of the | heads sticks all around
 the mouths of those who eat this kind (of food). After | finishing
 they drink fresh water. This kind (of food) | is also not used to invite
 40 many men or the || numaym. Only the housemates of the | owner
 eat it; and no oil is poured into it, for it is really | fat. That is all. |
- 1 **Roasted Codfish.**—When many | codfish have been caught by the
 fishermen, the woman | cuts them in the same manner in which
 she first cut them, | this way:  As soon as she fin-
 5 ishes cutting them, she takes a || piece of pine that
 is easily split to make roasting- tongs. | Four codfish
 are put into each pair of roasting-tongs, | in this manner.¹ A
 strip of cedar-bark is tied between each (two) | codfish and also at
 each end, so that the roasting-tongs do not spread open. | As
 soon as this is done, she puts (the tongs) by the side of the fire. ||
- 10 The flesh side is first roasted. As soon as it is done, she | turns it
 over and roasts the skin side; and when | it is blackened, she takes
 it away from the fire. Then it is done. | Sometimes this is eaten at
 once, while it is still hot. | They do not dip it into oil when it is still

ā'hta 'wā'p lāq. Wā, la k'ax'dzamo'lilas lā'xēs Lē'lanēmē. Wā,
 35 lā'x'da'xwē 'wīla ts!ē'nts!enx'wīda. Wā, lā'xaa ts!ō'x'wīdex
 āwī'stāsēs sēmsēs, qaxs 'nā'xwā'maē k'lūtā'lē tsē'nxwā'yasa
 hē'x't!ā'yē lāx sē'msasa hā'mā'pax gwē'x'sdēmas. Wā, g'ī'l'mēsē
 gwā'lexs la'ē nā'x'idxa ā'hta 'wā'pa. Wā, lae'mxaa k'lēs Lē'lā-
 'layuwē gwē'x'sdēmas lā'xa q!ē'nēmē bē'bēgwānema lē'wa
 40 'ne'mē'mōtē. Lae'm ā'em lē'x'aem hā'mā'pqēda 'nema'ēlwū'tasa
 āxnō'gwadās. Wā, lā'xaa k'leā's L'ē'na k'lū'ngēms, qaxs ā'lak'!ā-
 laē tsē'nxwa. Wā, lae'm gwā'la.

- 1 **Roasted Codfish** (L!ō'bek^u nē'sasdē).—Wā, hē'maaxs q!ē'nemaē
 bā'kūlanēmasa bā'kū'lēnoxwēxa nē'ts!ā'ya. Wā, lē'da ts!ēdā'qē
 xwā'fīdeq lāx gwā'laasa xwā'la'yasēxs g'ī'laē xwā'fīdeq xag'a
 gwā'lēg'a (*fig.*). Wā, g'ī'l'mēsē gwā' xwā'laqēxs la'ē āx'ē'dxa
 5 ē'gaqwa lāx xā'sēwē wūnā'gūla qa's L!ō'psayugwīlēq. Wā,
 lae'm mō'wēda nē'ts!ā'yē la g'ē'k'linē lā'xa 'na'l'snēmts!aqē L!ō'p-
 sayō g'a gwā'lē g'a (*fig.*¹). Wā, lae'm yalā'lēda 'nāl'snē'mē nē'-
 ts!ēxa dena'sē lē'wa wā'x'sba'yē qa k'lēsēs āx'ē'dēda L!ō'psayowē.
 Wā, g'ī'l'mēsē gwā'lexs la'ē lanō'lisas lā'xēs lēgwīlē. Wā, la
 10 hē'em g'il L!ō'pasōsē q!ē'mladza'yas. Wā, g'ī'l'mēsē L!ō'pexs
 la'ē lē'x'fīdeq qa's L!ō'p!ēdēx L!ē'sadza'yas. Wā, g'ī'l'mēsē k'lū-
 me'l'x'fīdexs la'ē āxse'ndeq. Wā, lae'm L!ō'pa. Wā, la 'nā't-
 'nē'mp!ēna hē'x'idaem hā'mx'ē'itsōxs hē'maē ā'lēs ts!ē'lqwē.
 Wā, la k'lēs ts!ēpa's lā'xa L!ē'nāxs hē'maē ā'lēs ts!ē'lqwē, qaxs

¹ See first figure on p. 241.

hot, for || it is still moist with fat inside. As soon as | it gets cold, 15
it gets dry inside; and when it is | given as food, they dip it into oil.
This also is not used to invite | many people. Only the married
couple | and their children eat this kind (of food); and the || roasted 20
codfish is also eaten cold in the morning, at noon, and in the even-
ing; | but it is not eaten hot in the morning, for it is fat, | and it is
bad if it is eaten when still hot in the morning. | They drink water
before and after they have finished eating it. | That is all about this. ||

Another Kind of Roasted Codfish.—When | the woman does not 25
want to boil the codfish, she just | takes the cut codfish and puts it
down by the side of the | fire. Then the belly is first roasted; and
when | the belly is done, she puts it down on the belly-side and
roasts the right-hand side; || and when (the surface) is all blackened, 30
she turns the head the other way and roasts | the left-hand side; and
when that also is blackened, | it is done. [It is done after this.] Then
the woman takes a | food-mat and puts the roasted codfish | on it,
and she calls her husband to come and eat it. || Now the woman first 35
takes water, and they drink it. | After they have finished drinking it,
the woman takes off the skin and | throws it into the fire; and after the
skin is all off, | she breaks the meat into pieces, and then her husband

hē'ēmaē ā'lēs k'ū'nk'ūnq!eqelasēs tse'nxwa'ēyē. Wā, g'í'l'mēsē 15
la wūDEX'í'dēxs la'ē le'mlēmōx'ēwīda. Wā, g'í'l'mēsē hā'mg'í'la-
'yaxs la'ē ts!ē'pela lā'xa L'lē'ēna. Wā, lā'xaa k'lēs Lē'lālayō
lā'xa q!ē'nemē bē'bēgwānema; ā'ēmxaa lē'x'a'ema ha'yasek'āla
Lē'wis sā'sēmē hā'mā'pex gwē'x'sdēmas. Wā, lā'xaa hā'mā'ya
wūda' L'lō'bēk'ū nē'ts!exa gaā'la Lē'wa' neqā'la Lō'ma dzā'qwa. 20
Wā, lā'la k'lēs hā'mā'ya ts!ē'lqwāxa gaā'la qaxs tse'nxwaē,
yixs 'yā'x'sēmaaxs hā'mā'yaaxs hē'ēmaē ā'lēs ts!ē'lqwēxa gaā'la.
Wā, lae'mlēda 'wā'pē nā'naqalg'iwēs Lōxs la'ē gwāl hā'ma'pa.
Wā, lae'm gwāl lā'xēq.

Another Kind of Roasted Codfish (Maē'dzek'ū nē'ts!ē).—Wā, g'í'l- 25
'mēsa tse'dā'qē q!ē'msa hā'nx'LEndxa nē'ts!a'yaxs la'ē ā'em
āx'ē'dxa la ts!ē'x'ewak'ū nē'ts!a'ya qas lē qe'lgūnōlisas la'xēs
lēgwī'lē. Wā, lae'm hē g'il L'lō'pasōsē tek'ā's. Wā, g'í'l'mēsē
L'lō'pē tek'ā'sēxs la'ē k'lō't!alisas qas L'lō'pēx hē'lk'lot!ēna'yas.
Wā, g'í'l'mēsē nā'xwa k'lūme'l'x'īdēxs la'ē xūlēh'saq qas L'lō'p!ē- 30
dēx ge'mxōt!ēna'yas. Wā, g'í'l'ēmxaa'wisē k'lūme'l'x'īdēxs la'ē
L'lō'pa. Wā, lae'm L'lōp lā'xēq. Wā, la āx'ē'dēda ts!ēdā'qaxa
hā'madzowē' lē'wa'ya qas yā'gūdzōdēsa maē'dzekwē nē'ts!ē
lā'qēxs la'ē Lē'lālaxēs lā'wūnemē qa g'a'xēs hā'mx'ē'ī'dēq. Wā,
la'mē'sē hē g'il āx'ē'tsōsa ts!ēdā'qēda 'wā'pē qas nā'x'īdēq. Wā, 35
g'í'l'mēsē gwāl nā'qaxs la'ēda ts!ēdā'qē āxā'laxa L'lē'sas qas
ts!EXLā'lēq lā'xa lēgwī'lē. Wā, g'í'l'mēsē wī'lāwēda L'lē'saxs la'ē
LE'nx'ēwīDEX q!ē'mlālās. Wā, la lā'wūnemas hā'mx'ē'ī'dēq. Wā,

40 begins to eat it. | After he has eaten, the woman takes the food- || mat on which are the remains of food and the bones, and | shakes it into the fire. Then the woman also dips up some | water and drinks, and her husband also. After | they have finished drinking, he squirts a mouthful of water over | his hands; and his wife, on her part, puts
45 her hands || under the hands of her husband. Then he and his | wife wash their hands together. The man takes four | mouthfuls of water and squirts it over his hands. After he has | squirted over his hands four times, he finishes. This kind of food is not used to invite |
50 many people; and the codfish is not || dipped into oil when it is (cooked) this way, and | the head is not eaten. That is all about this. |

Red Cod.—The same is done with the red cod, the one kind of codfish | and with the *nātem*, the *gwe^εlek*, the *q!wā'qela*, | the *!ot!op!ē*
55 and the *LEWE'lgāmē^ε*. Only that is different || with the *xūldzōs*: that is not dried, and also the kelp-fish, for they are | very small. At last it is done. |

Black Cod.—I have forgotten about the black cod, | for this one is treated in the same way as dried salmon when it is dried; and that also | is done in the same way,—it is scorched as they do dried
60 salmon when it is eaten || in the morning; and it is also soaked when

g'il'mēsē gwāl hā'mā'pexs la'ēda ts!edā'qē āx'ē'dxēs hā'madzowē'
40 *lē'wa^εya, yixs hē'ēmaē g'ē'dzā'yē hā'mx'sā'yas LE'wa' xā'qē qa's*
laa'xLEndēs lā'xa legwi'lē. Wā, lā'xaēda ts!edā'qē tsē'x'ēdxa
ēwā'pē qa's nā'x'ēdē, wā, la ō'gwaqē lā'wūnemas. Wā, g'il'mēsē
gwāl nā'qaxs la'ē hā'msgemnd lā'xa ēwā'pē qa's hā'mx'ts!ānendē
lā'xēs ē'eyasowē'. Wā, lā'xaa gene'mas lēlā'be'wēsēs ē'eyasowē
45 *lāx ē'eyasā'sēs la'wūnemē. Wā, lae'mi ē'na'ne'mpleng'ila ts!ē'n-*
ts!enkwa LE'wis gene'mē. Wā, lē'da begwā'nemē mō'p!ēna
hā'msgemnd lā'xa ēwa'pē qa's hāmx'ts!ā'nendēs. Wā, g'il mō'-
p!ēna hā'mx'ts!ānentsēxs la'ē gwā'la. Wā, lae'm k'!ēs lē'ēlālayō
lā'xa q!ē'nemē bē'begwānemē gwē'x'sdemas. Wā lae'mxaa k'!ēs
50 *ts!ē'pela lā'xa l!ē'ēna, yixs hā'ē gwē'kwēda nē'ts!ā'yē. Wā, la*
k'!ēs hā'ma'ē'yē hē'x't!ā'yas. Wā, lae'm gwāl lā'xēq.

Red Cod.—*Wā, hē'ēmeda l!ō'xsemē, yī'xa nē'ts!ā'yē ēne'mē gwa'-*
yilālasaq LE'wa' nāle'mē LE'wa' gwe'lē'k'ē, LE'wa' q!wā'qela,
LE'wa' t!ō'tōp!ē, LE'wa' LEWE'lgāma'yē. Wā, lē'x'a'mēs ō'gū'qā-
55 *la'yāsa xū'ldzōsaxs k'!ē'saē k'!ā'wasilasēwa LE'wa pex'ī'tē qaxs*
xē'nLElāē āmfama'ya. Wā, lawi'sla gwā'la.

Black Cod.—*Wā, hē'xōlen lēlē'wēse'wa nā'lemē, yixs yā'ē*
gwā'lēda xamasaxs la'ē le'mxwase'wa. Wā, hē'emxaa'wisē gwē'-
g'ilasōxs la'ē ts!ēx'a'se'wa lāx gwē'g'ilasaxa xama'saxs la'ē hā'mā'-
60 *xa gā'la. Wā, lā'xaa t!ē'lase'wa, yixs la'ē gā'la āxē'lakwaqēxs*

it has been kept for a long time and | when it is boiled. They dip 61
it into oil; and this is also | used for inviting many people, when the
host has no dried salmon | and no dried halibut. That is at last all
about this. |

Kelp-Fish (1).—Now I'll talk about the kelp-fish, which is | the same 1
as the *xǔ'ldzos*. Its name is "heated body," | because its body is
heated over the fire in order to loosen the scales, | and because also
hot water is poured over it. || Then the scales come off from the skin, 5
and | therefore it is called the "heated body;" and the reason why
it is called "fast swimmer" (*xǔ'ldzos*) | is because it swims very
quickly whenever it is frightened. |

Now I will tell how they are cooked, for | they do not begin right
away to cook them when they are fresh, for they only || begin to 10
cook them after they have been in the house for a long time. Some-
times | they are kept five days, or even more; for they try to obtain
for it a | strong smell, so that the bones will come off from the meat,
and also so that they | may be fat. The first people said so, and
therefore people | of recent times imitate them; and (therefore) also
the kelp-fish becomes tainted (before it is used). || The woman takes 15
the kettle and puts it by the side of the | fire of the house. Then she
takes her drinking-bucket and draws | fresh water. As soon as she
comes home, she pours | the water that she has drawn into the

hǎ'nx'lentse^εwaē. Wǎ, la ts!^εpe!a lǎ'xa L!^εna. Wǎ, lǎ'xaa 61
LE!^εlālayō lǎ'xa q!^εnēmē bē'begwānema, yixs k'!ē!saē xā'matsa
k'!wē!asē, lōxs k'!ē!saē k'!ā'wasa. Wǎ, lawi's!a gwāl lǎ'xēq.

Kelp-Fish (1).—Wǎ, la'mē'sen gwa'gwēx's^εālal lǎ'xa pex'itē, yixs 1
ē'nema'ē LE'wa xǔ'ldzosē. Wǎ, hē'em lǎ'g'ilas Lē'gades pex'itē,
yixs pex'a'sewa^εēs ō'k'!wina^εyaxs la'ē la'lawa^εyase^εwēs gō'betē lǎ'xa
legwī!asa g'ō'kwē, lōxs gūqē'tase^εwaasa ts!^εlxsta ^εwā'pa. Wǎ,
hē'x'ida^εmēsē ^εwi'wēxap!ē'dē gō'betas lǎ'xa L!^εsē. Wǎ, hē'em 5
lǎ'g'ilas Lē'gades pex'itē. Wǎ, hē'ēmis lǎ'g'ilas Lē'gadaxaas xūl-
dzō'sas, yī'x'āē lāx max'ēidē yixs hē'tsāasēs k'il'ē'dayowē.

Wǎ, la'mē'sen gwa'gwēx's^εālal la'qēxs la'ē hǎ'mē'x'silase^εwa, yixs
k'!ē!saē hē'x'ēid hǎ'mē'x'silasōxs hē'ēmaē ā'lē gē'tē, qaxs a'lnaē
hǎ'mēx'silasōxs la'ē gaēl āxē'l lǎ'xa g'ō'kwē ^εnā'l'nemp!ēnaē 10
sek!a'p!enxwa^εsē ^εnā'lās lōxs haya'qaaq qaxs q!a'q!alaaq qa
q!alp!a'lēs, qa k'!ē'nx'ēidēs xā'qas la'xēs q!ē'mlalē. Wǎ, hē'ēmisēxs
tse'nx'wīdaē, ^εnē'kaēda g'ā'lē begwā'nema. Wǎ, hē'ēmis lǎ'g'ilasa
a'lē begwā'nem nā'naxts!ēwaq. Wǎ, hē'ēmaaxs la'ē q!a'l'ēdēda
pex'itē, lāda ts!ēdā'qē āx'ēdxa hǎ'nx'lanowē qa^εs hanō'lisēs lāx 15
legwī!asēs g'ō'kwē. Wǎ, la āx'ē'dxēs nā'gats!ē qa^εs lē tsē'x'ēdex
a'hta ^εwa'pa. Wǎ, g'ī'lēmēsē g'āx nā'nakūxs la'ē gūxts!ō'tsēs
tsā'nēmē ^εwāp lǎ'xa hǎ'nx'lanowē, qa negō'yoxsdalēs. Wǎ,

- kettle, until it is half full, | and she leaves it by the side of the fire.
- 20 Then she takes the kelp-fish and || puts them into a small basket, and she places it near the | side of the fire. Then she takes the short | wedges which are always kept in the house, and also a short wall-board. | Generally she uses the stern-seat of a small canoe. She puts it down | close to the small basket in which the kelp-fish are kept, and she does the same || with the short wedge. Then she takes one kelp-fish out of the | little basket. She holds the head of the kelp-fish, and puts its | body into the fire. Then she turns it over; and as soon as | she sees that the scales begin to come off from the skin, | she puts it down on an old mat that has been spread out on the floor of the house. She takes her || knife and scrapes off the scales that are loose. Then she turns | the fish over and over as she scrapes off the scales. As soon as all | the scales are off, she puts the fish on its belly on the | stern-seat of the small canoe, on which the fish is beaten. She holds it with the left hand, by the | head. With the right hand she takes the flat point of a || short wedge, and with the top end beats the | back of the kelp-fish, beginning at the back of the head, and beating down to the tail. | She only stops beating when the body of the kelp-fish is soft. | After she has beaten it, she takes her | fish-knife and cuts the body across in this manner. After || she has cut it



- ō'x'sā'mēsē ha'nā'lis lā'xa legwī'lē. Wā, lā āx'ē'dxa pex'ī'tē qā's
 20 k'!exts!ō'dēs lā'xa lā'laxamē. Wā, lā hā'ng'alilas lā'xa ma'k'ala
 lāx onā'lisasa legwī'lē. Wā, lā'xae āx'ē'dxa ts!ek!wa' hēmenēl
 LEMg'ayāsa g'ō'kwē. Wā, hē'misa ts!ex'ustō ts!ats!ax'sema. Hē'm
 q'lūnā'la ā'xse'wa g'ixsā'sa xwā'xwagūmē. Wā, lā pax'ā'hila lā'xa
 mā'g'īnwalilasa pex'ī'datslē lā'laxama. Wā, hē'mxaā'wisē āx'a-
 25 lī'lasa ts!ex'ustō LE'mg'ayā. Wā, lā dā'ts!ō'dxa 'ne'mē pex'ī't lā'xa
 lā'laxamē. Wā, lā dā'la hē'x't!a'yasa pex'ī'taxs la'ē k'a'tlents
 ō'k!wina'yas lā'xa legwī'lē. Wā, lā lē'x'ī'lālaq. Wā, g'ī'l'mēsē
 dō'qūlaq la 'wī'la 'wī'wēxap!ēdēda gō'betē lā'xa L'ē'saxs, la'ē
 āxdzō'ts lā'xa LEBī'lē k'lā'k'lobana. Wā, lā āx'ē'dxēs xwā'la-
 30 yowē qā's k'ēxā'lēs lā'xa lā k'līnā'la gō'beta. Wā, la'e'm lē'x'ī-
 lālaq pex'ī'taxs k'ēxā'laax gō'bet!ēna'yas. Wā, g'ī'l'mēsē 'wī'lā-
 wēda gō'bet!ēna'yaxs la'ē ma'dzōtsa pex'ī'tē lā'xa t!elō'dzō
 g'ixsō'sa xwā'xwagūmē. Wā, lā dā'lasēs gē'mxō'ts!āna lāx
 hē'x't!a'yas. Wā, lā dā'x'ē'itsēs hē'k'!ōts!āna'yē lāx pe'lba'yasa
 35 ts!ex'ustowē LE'mg'ayā. Wā, lā t!ē'l'x'wits ō'xtā'yas lāx āwī'g'a-
 'yasa pex'ī'tē g'ā'g'īlēla lāx ō'xlaatā'yas, hē'bendāla lāx ō'xsda-
 'yas. Wā, a'l'mēsē gwāl t!ē'l'xwaqēxs la'ē lē'nt!ēdē ō'k!wina'yasa
 pex'ī'tē. Wā, g'ī'l'mēsē gwāl t!ē'l'xwaqēxs la'ē āx'ē'dxēs xwā'-
 layowē qā's qatet!ē'dēx ō'k!wina'yas g'a gwā'lēg'a (fig.). Wā,
 40 g'ī'l'mēsē gwāl qatētaqēxs la'e ma'stē'nts lāx 'wā'bets!ālasa hānx'-

crosswise, she puts the fish head first into the water in the | kettle. 41
 She never cuts off the head; for the first people | said that a good taste
 is given to the meat of the | kelp-fish by the fat of the eyeballs and
 the | brain. Therefore she puts it all into the kettle; || and she does 45
 this to all the other kelp-fish, if there are to be many | guests. As soon
 as the kelp-fish is in the kettle, | she puts it over the fire; and when it
 begins to boil, | the woman takes the fire-tongs and stirs it; | and after
 stirring it for some time, she takes it down. Then || she takes her large 50
 long-handled stirring-ladle and stirs with it | for a short time what is
 being cooked. She does not | stir it long, before she dips the spoon into
 what is being | cooked and pours it back [on the top of where she took
 it from]; | and she continues this for a long time. It may be || half an 55
 hour according to the clock that the woman | dips up the water of what
 she is cooking and pours it back again. | She only stops when the
 liquid of what she is cooking is really milky. | This shows that the fat
 of the fish is well mixed | with the liquid. That is the reason why
 the woman dips up || the liquid of what she is cooking, so that the 60
 liquid | and the fat of the kelp-fish may be well mixed; for if the |
 liquid of the kelp-fish should not be milky when it is given by the
 host to his friends, | then the guests at once whisper among them-

Lanowē. Wā, lae'm hēwā'xaem qak'ō'dex hē'x't!a'yas qaxs 41
 'nē'k'aēda g'ā'lē begwā'nemqēxs hē'maē yō'sp'layāsa q!e'nmalāsa
 pex'itē tse'ntsenxstā'yas gēgebelō'xstā'yas gēgeyagesas lē'wēs
 leqwa'. Wā, hē'mis lā'g'ila 'wī'la'stents lā'xa hā'nx'lanowē.
 Wā, lā 'wī'laem hē gwē'x'īdxa waō'kwē pex'itā, yixs q!ē'nemaē 45
 lē'lanemas. Wā, g'ī'l'mēsē 'wī'la'stēda pex'itē lā'xa hā'nx'lanow-
 wāxs lā'ē hā'nx'lexts lā'xa leqwi'lē. Wā, g'ī'l'mēsē mede'l'x'wī-
 dexs lā'ēda ts!edā'qē āx'ē'd'xa ts!ē'slāla qa's xwē't'īdēq. Wā,
 k'lē'st!a gē'g'iltēla xwē'tasa ts!ē'slālāxs lā'ē k'at!ā'lilas. Wā, lā
 āx'ē'dxēs 'wā'lasē g'ilt!ex!āla xwē'dayo k'ats!enaqa, qa's ya'ēwas- 50
 idē xwē't!ēts lā'xēs hā'mēx'sī'lase'wē. Wā, k'lē's'ēmxaā'wisē
 gē'g'iltēla xwē'tas laqēxs lā'ē tsē'g'ostālas lāx 'wā'palāsēs hā'mēx'-
 sī'lase'wē qa's xwē'laqē tsēste'nts lāx ō'kūya'fasēs g'aya'nema-
 saq. Wā, lā gē'g'iltēlak'as hē gwē'g'ilē. Wā, wālaanawisē lō'
 nexseg'ilela lā'xa q!aq!alak!a'yē 'wa'ēwasdemasa ts!edā'qē tsē'g'o- 55
 stālaxa 'wāpalāsa hā'mē'x'silase'was qa's xwē'laqē tsēste'nts.
 Wā, a'l'mēsē gwā'texs lā'ē ā'lak!āla la dze'mx'stowē 'wā'palāsa
 hā'mēx'sī'lase'was, qaxs lā'ē ā'lak!āla la qelō'kwē tse'nxwa'fasa
 pex'itē lē'wis 'wā'pala. Wā, hē'em lā'g'ilasa ts!edā'qē tsē'g'ostāla
 'wā'palāsēs hā'mē'x'silase'wē qa ā'lak!alēsē le'lgowēda 'wā'palās 60
 lē'wa tse'nxwa'fasa pex'itē, qaxs g'ī'l'maē k'lē's dze'mx'stowē
 'wā'palāsa pex'itaxs hāmgi'layāasēda lē'elālāxēs 'nē'nemō'kwē.
 Wā, hē'x'ida'mēsē dende'msa k!wē'ldāxs lā'ē hō'qūwels lāx g'ō'-

selves when they leave the house | of their host, and they say about
 65 the woman that she is lazy, || although she may be of chief's blood and
 a chief's wife. However, | the wives of those who are not of chief's
 blood do not give up | trying to get milky the liquid of the kelp-fish
 that they are cooking. When | the liquid of the kelp-fish is really
 milky, the | kelp-fish kettle is taken off the fire, and now it is done. ||
 70 Then the woman brings out of her room her dishes, which | she keeps
 in the inner room. She puts them down on the floor next to the |
 kettle in which the kelp-fish were boiled; and she takes the same
 large | ladle with which she dipped up the liquid of the kelp-fish
 when she was cooking it, | and she dips up with it the boiled kelp-fish
 75 from the || kettle, and she pours them into the dishes. Both the
 liquid and the | meat are put into the dishes. As soon as the dishes
 are filled evenly, | —for they are not entirely full | of liquid and
 meat,—and as soon as everything | is ready, the spoons are distrib-
 80 uted among the small party of guests. || Then the dishes are placed
 before the guests; and there is always | one dish for four men. |
 First, they drink some cold water; and after they have finished
 drinking, | the host speaks to his guests, and says, | “Think of your
 throats and do not swallow the bones!” Then they all begin to
 85 eat with || spoons. It takes them a long time to eat the boiled kelp-

kwās lē'ēlānēmāx'dāq. Wā, laē'm ēnē'x'sēwēda ts!edā'qaxs q!ē'm-
 65 ts!exlāē, yī'xa gī'qamēnē yīxs gēnē'maasa gī'gāma'yē. Wā, lā'la
 ēnā'xwā'mē gēgēnē'masa wā'x'ēmē k'lē's gī'qamēnē k'lē's yā'x'ēd qa
 dzēm'x'stōx'wīdēs ēwā'palās hā'mē'x'silās pēx'ī'ta. Wā, gī'lēmēsē
 ā'lak'lāla la dze'n'x'stōx'wīdē ēwā'palāsa pēx'ī'taxs la'ē hā'n'x-
 sēntse'wēda pēx'ī'tē'lats!ē hā'n'x'lanā. Wā, laē'm l'ō'pa. Wā,
 70 hē'x'ida'mēsēda ts!edā'qē āx'wūlt!alī'laxēs lō'elq!wāxs hā'x'dē
 k'imts!ā'līla ōts!ā'līlē qa's gā'xē k'ā'g'alilēlas lāx mā'g'inwalīlasa
 pēx'ī'tē'lats!ē hā'n'x'lanā. Wā, hē'ēmis āx'ē'tsōsēda ēwā'lasē k'a-
 ts!enā'q, yīx tsēg'ostālayō'sēx ēwā'palāsēs hā'n'x'lēntse'wē pēx'ī'ta.
 Wā, lē tsē'yōlts!ōts lā'xa hā'n'x'laakwē pēx'ī'ta lā'xa hā'n'x'la-
 75 nowē qa's lē tsēts!ā'las lā'xa lō'elq!wē, ēnā'xwā'mē ēwā'palās lē'wa
 q!ēmlā'lē lā tsēts!ā'layō lā'xa lō'elq!wē. Wā, gī'lēmēsē lā ēnemā'x'ē
 āwā'xats!ēwasasa lō'elq!wāxs ēnā'xwā'māē k'lē's ā'laēm qō'qū-
 t!axa ēwā'pala lē'wa q!ē'mlālē. Wā, gī'lēmēsē ēwī'la la gwā'-
 lalaxs la'ē ts!ēwanaē'dzema k'ā'k'ēts!ēnaqē lā'xa k!wā'k!wē-
 80 lēmāxs la'ē k'ā'x'ēdayuwa lō'elq!wē. Wā, hē'mēnālāēm māē-
 mā'lēda bē'bēgwanēmāxa ēnā'l'nēmēxla lō'q!wa. Wā, lē nā'ēna-
 qalg'ēyōēmāx wūda'sta' ēwā'pa. Wā, gī'lēmēsē gwāl nā'qaxs
 la'ē yā'q!lēg'alēda k!wē'lasaxēs lē'ēlānēmē. Wā, lā ēnē'k'a: “ēya'-
 x'dā'x'ū mēlq!ūxā'lano qaōx xa'qas.” Wā, lā ēwī'la yō's'ēitsēs
 85 k'ā'k'ēts!ēnaqē. Wā, lā gē'g'ilil yō'saxa yewē'kwē pēx'ī'ta qaxs

fish, for | in eating it they are very much afraid, for it happens often | 86
that they are hurt when swallowing fish-bones, and therefore they do
not eat fast | [with spoons] when it is boiled; and after they have
eaten, they | cool themselves with fresh cold water. Then they ||
go out of the feasting-house at once. The kelp-fish is not given | to 90
a large number of people, for they never | obtain many when they
are catching them. Therefore it is given only to the | numaym and to
a single family; that is, the sons, and their | wives, and their children,
and the daughters and their || husbands and their children. That is 95
what is called a family of single origin. | Only these are invited by the
owner of the kelp-fish and also his | friends. That is all about the
boiled kelp-fish. |

Kelp-Fish (2).—(The man) first takes the small basket of his wife. | 1
As soon as he arrives at the beach of his house he puts | the fish
caught with the line into the basket. He goes up and enters the |
house. Then his wife spreads an old mat || and carries up the small 5
fish-basket and | places it by the side of the old mat. She sits down
by the side of the old mat, which | is at the right-hand side of the
fish-basket. She takes | one of the fish with her left hand, and she
does in the same way as I | described before. When the intestines
and the gills have all been removed, || she takes her fish-knife, which is 10

â'la^εmaē k'ile^εma pexi'taxs hã^εma'ya^εē qaxs q'lünā'laē g'ā'yalasēs 86
xā'qaxs nex^εwē'tse^εwaē. Wã, hē^εmis lã'g'ila k'lēs ā'lbalēda
yō'säqēxs hã'nx'laakwaē. Wã, g'í'l^εmēsē gwā'la yō'sax'däqēxs
la'ē k'o^εxwaxōtsa ā'lta wūda'sta' ^εwā'pa. Wã, hē^εx'ida^εmēsē la
hō'qūwels lã'xēs k'lwē'layats'ēx'dē. Wã, k'lē's^εemxaa k'lwē'la- 90
dzema pexi'tē lã'xa q'lē'ne^εmē bē'begwānema qaxs k'lē'saē
q'eyōlanemēnoxūxs lã'lanemaē. Hē^εmis lã'g'ila lē'x'a^εma
^εne^εmē'motē lē^εwa ^εne^εmxlala ^εne^εmē'ma, yixa sã'semē lē^εwis
gēgene'mē lē^εwis sã'semē, lē^εwa ts'lē'daqē sã'sema lē^εwis lē'la-
^εwūnemē lē^εwis sã'semē. Wã, hē'fm gwe'yō' ^εne^εmxlala ^εne^εmē'- 95
mē. Wã, lē'x'amēs lē'ēlālasō^εs āxnō'gwadāsa pexi'tē lō'mē'da
^εnē'ne^εmō'kwē. Wã, lae'm gwa'l lã'xa hã'nx'laakwē pexi'ta.

Kelp-Fish (2).—Wã, hē^εmis g'il āx'ētsō^εsēda lã'laxamāxsēs gēne'- 1
maxs g'í'laē lã'galis lãx l'emā'isasēs g'ō'kwē. Wã, lã k'līxts'ō'-
tsēs lã'g'anemēda pexi'tē lãq. Wã, lã, lã'stsas qa^εs lã laē'las la'xēs
g'ō'kwē. Wã, hē^εx'ida^εmēsē gēne'mas la lep'lã'lilaxa k'lã'k'lo-
bana. Wã, lã k'lō'qūlilxa pexi'dats'lē lã'laxama qa^εs lã hãne'n- 5
xelilas lã'xa k'lã'k'lobana. Wã, lã k'lūnxelilxa k'lã'k'lobana lãx
hē'lk'lōdenwalītsa pexi'dats'lē lã'laxama. Wã, la^εmē dōlts'lōdxa
^εne^εmē pexi'tsēs g'e'mxōlts'lāna'yē. Wã, hē^εmis gwē'g'ilagēn g'í'lx-
^εidē wā'ldema. Wã, g'í'l^εmēsē ^εwi^εlāwē yā'x'yig'ilē lē^εwa q'lō'sna-
yaxs la'ē āx^εē'dxēs xwā'layowē. Hē'em ^εne^εm lē'gēmsa xwa'la- 10

- 11 also called | mussel-shell knife, for the first people used the mussel-shell for a knife | (this was sharpened by Deer when he met Q!ā'nēqē^ulak^u). | The woman takes the fish in her left hand | and
 15 puts it down on the old mat with the || tail of the fish towards the woman and the stomach turned towards the left | of the woman. She holds her knife in her right hand, | cuts off the head, and when it is off she cuts open | the back all the way down to the tail, cutting along the upper side of the backbone. | She only stops cutting when
 20 the fish is spread open. || Then she puts it back on the old mat. Then she takes | another fish and she does the same to it, and | she does the same with all the others. Now her husband | makes roasting-tongs of red pine, for they are going to roast the fish. As soon | as
 25 the work is finished, he gives them to his wife, and the woman || takes the roasting-tongs and she takes a long strip of split | cedar-bark and winds it about one span | from the lower sharp-pointed end of the roasting-tongs. | She pulls it tight as she winds it around it, and ties it on. Then the roasting-tongs will not | split when she puts the fish
 30 into them. As soon as || the woman has finished this, she takes one of the fish that have been cut open | and rubs it over the roasting-tongs. When these are | covered with blood and slime, she puts into it one of the fish that have been | cut open. It is put in crosswise. Then

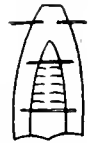
- 11 yowē gēlts!ē'mē yixa xō'lās qaxs hē'ēmaē xwā'layāsa g'ā'lā begwā'-nema (yixs g'ēxasē^uwas gē'x'ustālāxs la'e ba'k'ō lō^u Q!ā'nēqē-^ulakwē). Wā, lē'da ts!edā'qē dā'x'ēitsēs gē'mxōlts!āna'yē lā'xa pē-
 15 x'īte qā'syā'gūdzōdēs lā'xa k'!a'k'lobana. Wā, lae'm g'wā'saxsdaleda
 15 pēx'ī'tē lā'xa ts!edā'qē. Wā, la g'wē'k'!aēsala lāx gēmxōlts!āna-
 'yasa ts!edā'qē. Wā, lā dā'lasēs hē'lk'!ōts!āna'yē lā'xēs xwā'layāxs
 la'ē qak'ō'dex hē'xt!a'yas. Wā, g'il'mēsē lā'wāxs la'ē xwalbete'n-
 dex ō'xlāatā'yas qā's hā'xelē lāx ts!ā'sna'yas ē'k'!ōt!endāla xā-
 k'!adzās. Wā, a'l'mēsē g'wāl xwā'laqēxs la'ē ā'lak'!āla la lēpā'la.
 20 Wā, lā āxdzō'ts lā'xaaxa k'!ā'k'lobanāxs la'ē ē't!ēd āx'ē'dxa
 'ne'mē pēx'ī'ta. Wā, laxaē hē'emxat! g'wē'x'ēideq. Wā, lā'na-
 xwaem hē g'wē'x'ēidxa wāō'kwē. Wā, lā'la lā'wūnemas L!ō'psa-
 yogwilaxa wūnā'gūlē qaxs L!ō'pēlaxa pēx'ī'tē. Wā, g'il'mēsē
 g'wā'lē āxā'ēyasēxs la'e ts!ās lā'xēs gēne'mē. Wā, lā'da ts!edā'qē
 25 dā'x'ēidxa L!ōpsayowē. Wā, lā āx'ē'dxa g'ilt!a ts!ēq!adzō dzexe'k'
 dena'sa. Wā, lā qex'ēale'!ōts lā'xa 'ne'mp!enk'ē lā'xens q!wā'-
 q!wax'ts!āna'yē g'āg'ilela lāx benba'yē ēx'bēsēda L!ōpsayowē. Wā,
 lā lek!ūtā'la'mē qex'ā'yasēxs la'ē yī'lā'LElots. Wā, lae'm k'!ēsl
 xō'x'usla L!ō'psayowē qō la! L!ō'pts!ōdayola pēx'ī'tē lāq. Wā, g'il-
 30 'mēsē g'wā'lēxs la'ēda ts!edā'qē dā'x'ēidxa 'ne'mē lā'xa xwā'LEkwē
 pēx'ī'ta qā's ts!ek'it!ē'dēs lā'xa L!ō'psayowē. Wā, g'il'mēsē
 megūg'ē'txa ē'lkwa lē'wa k'!ē'lāxs la'ē L!ō'pts!ōtsa 'ne'mē xwā'-
 lek^u pēx'ī'ta. Wā, lae'm gē'k'!ena'yaxs la'ē āx'ē'dxa dze-

she takes | split cedar-bark and winds it around just over the edge of the fish, and || she pulls it tight and ties it down. Then she puts 35 another fish just over it. | It is turned the way opposite the one just put into the tongs. Then she | winds cedar-bark just above it, and she pulls it tight when she | ties it around. Then she takes another fish and puts it in. | Its tail is turned again the opposite way, for all of them are turned so that the tails are in alternate directions || in the 40 roasting-tongs. Sometimes there are four | fish, or even six, put into one pair of long roasting-tongs. | Then she ties cedar-bark around the top of the roasting-tongs. | Then the woman places them by the side of the fire of her house. | First the flesh-side is roasted; and as soon as it is almost || black on the surface of the meat, she turns them over 45 and | changes to roast the skin-side. When the skin-side is really blackened, | they are done. Then she pulls the tongs out of the ground and | places them not far from the fire, so that the heat of | the fire reaches them, and so that they keep hot. Then the || man calls his friends, 50 and sometimes he calls his | numaym to come and eat the roasted kelp-fish. | Those whom he has called come in immediately; and as soon | as they are all in, the woman spreads long food- | mats in front of those who are going to eat the roasted kelp-fish. || The woman takes 55 the roasted fish in the roasting-tongs, and takes | it out of the roasting-

xekwē' dena's qa's qex'ēa'lelōdēs lāx ēk'ēnxē'lelās. Wā, lā
 lek'ūtēlaxs la'ē yil'a'lelōdeq. Wā, lā ē'tlētsa 'ne'mē lāx ē'k'lē- 35
 lelās. Wā, lae'm xwē'lalēda ā'lē l'ō'pts'oyos. Wā, la'xaē
 qex'itsa dena'sē lāx ē'k'ēnxēlelās. Wā, la'xaē lek'ūtē'laxs la'ē
 yil'a'lelōdeq. Wā, laxaē ē'tlēd āx'ē'dxa 'ne'mē qa's l'ō'pts'ōdēs.
 Wā, lae'mxaē ē'tlēd xwēlala qaxs 'na'xwa'maē xwē'xwalālēda
 la l'ō'pts'ōyōs lā'xa l'ō'psayowē, yīxs 'nal'nemp'lenaē mō'wēda 40
 pex'itē l'ō'xs q'el'la'ē l'ō'pts'lāla la'xa g'ī'l'tāsa l'ō'psayowē.
 Wā, la'mē a'elaak^u qex'tā'yēda dena'sē lāx ō'xtā'yasa l'ō'psa-
 yowē. Wā, lāda ts!eda'qē lānolisaq lāx legwi'lasēs g'ō'kwē. Wā,
 lae'm hē g'īl l'ō'p'lētsōsēda q'emlālās. Wā, g'ī'l'mēsē naxsaap'la
 l'ō' k'lūmlē ō'kūya'yas q'e'mlalāsēxs la'ē lē'x'ideq qa hēs lā 45
 l'ā'yō l'ō'p'lēdē l'ē'sadza'yas. Wā, g'ī'l'mēsē la ālak'lāla k'lūmlē
 l'ē'sadza'yasēxs la'ē l'ō'pa. Wā, lā k'līqūlēlaq qa's g'ā'xē lā'-
 galilaq lā'xa k'lē'sē qwē'sala lā'xa legwi'lē qa lā'gaēs l'ē'salāsa
 legwi'lē lāq, qa ts!elq wax'sā'nēsē. Wā, lā hē'x'ida'mēda begwa'-
 nemē la lē'ēlālaxēs 'nē'nemō'kwē l'ōxs hā'ē lē'ēlālase'wēs 'ne- 50
 'mē'motē qa g'a'xēs l'el'ō'begūxa l'ō'bekwē pex'itā. Wā, lā
 hē'x'idaem g'āx hō'gwēlelēda lē'ēlānemē. Wā, g'ī'l'mēsē
 'wī'laēlexs la'ēda ts!edā'qē lep'la'līxa g'īlledzowē ha'madzō'
 lē'wa'ya lāx l'ā'salīlāsa l'el'ō'begūlāxa l'ō'bekwē pex'itā. Wā,
 lā'da ts!edā'qē āx'ē'dxa l'ō'pts'lāla l'ō'bek^u pex'itā qa's x'ik'ōl- 55
 ts'ō'dēq la'xēs l'ō'psayowē. Wā, lā nae'nlemlilēlāsa 'nal'ne'mē

57 tongs. She puts them down with the skin below in front | of the
 guests, and she pours oil into oil-dishes, | and she puts down one in
 front of every four men. | The feasters themselves break the fish; ||
 60 and when it is all broken in pieces, they begin to eat. | Then they dip
 it in oil, for all the fat comes out while | it is being roasted, and there-
 fore it is dry. As soon as they have finished | eating the roasted fish,
 they drink fresh water; | and after they have finished drinking they go
 65 out. Roasted kelp-fish is not || given at a feast to many tribes, for they |
 never catch much of it. Therefore only the friends, husband and
 wife, | or the numaym, or strangers, eat roasted | kelp-fish. Now,
 that is all about this. |

1 **Kelp-Fish (3).**—Oh, I forgot to talk about | wind-dried kelp-
 fish. It is cut in the same way as the roasted | kelp-fish.
 The only difference is, that the backbone is taken out, | and
 the scales are left on in the same way as the scales are left
 5 on || roasted fish. They do not eat the skin of the roasted
 kelp-fish, for | they only eat the meat. After the feasters
 have eaten the roasted kelp-fish, | they throw away the
 skin. When | the woman finishes cutting open the kelp-fish,
 she splits thin pieces of | cedar-sticks and spreads the fish
 10 with two of them so as to keep it open, || in this manner: |



57 la'xēs lē'ēlanēmē. Wā, lā k'ū'nxts!ōtsa l'ē'ēna lā'xa ts'ē'ts!ēba-
 ts'ē qa's lā k'ag'īmīlēlas lāx l'ā'sa'yasa maē'mokwē bē'begwā-
 nēma. Wā, lā q'ūlē'x's'ēm lē'nqwēda k'wē'laxa pēx'ī'tē. Wā,
 60 g'ī'l'mēsē 'wī'wēlx's lē'ngēkūxs la'ē 'wī'la hā'mx'ē'ī'da. Wā,
 lae'm ts!ēpa's lā'xa l'ē'ēna qaxs 'wī'lāmaē tse'nxwa'yasēxs la'ē
 l'ō'pase'wa. Wā, hē'ēmis lā'g'ilas lē'mxwē. Wā, g'ī'l'mēsē gwāl
 l'ēl'ō'bēgūxa l'ō'bekwaxs la'ē na'gēk'elaxa a'īta 'wā'pa. Wā,
 g'ī'l'mēsē gwāl nā'qaxs la'ē hō'qūwēlsa. Wā, k'ē's'ēmxaēda l'ō'-
 65 bekwē pēx'ī't k'wē'ladzēm lā'xa q'ē'nēmē lē'lqwālala'ya qaxs
 k'ē'saē q'ūnā'la q'ēyō'lānēma, lā'g'ilas lē'x'a'mēda nē'nēmō'kwē
 lē'wa ha'yasek'āla lē'wa nē'mē'mōtē lē'wa bā'gūnsē l'ēl'ō'-
 begūxa pēx'ī'tē. Wā, lae'm gwāl la'xēq.

1 **Kelp-Fish (3).**—Ā, hē'xōlēn ē't!ēdel gwā'gwēx's'ālaslēda x'ī'l-
 kwē pēx'ī'ta. Hē'em gwā'lē xwā'la'yasē xwā'la'yasa l'ō'bekwē
 pēx'ī'ta. Wā, lē'x'a'mēs ō'gūx'īdayōsēxs la'wēyakwa'ēs xā'k'la-
 dzowē. Wā, la āxā'laemxaē gō'betas hē gwā'lē gō'betasa l'ō'be-
 5 kwaxs āxā'la'ēmaē. Wā, lā k'les ha'ma'ē l'ē'sasa l'ō'bekwē yixs
 lē'x'a'maē ha'ma'ē q'ē'mlālās. Wā, g'ī'l'mēsē gwāl l'ēl'ō'bēgwē-
 da k'wē'laxs la'ē ā'em ts!ēx'ēdayowēda l'ē'sas. Wā, g'ī'l'em
 gwā'lēda ts!ēdā'qē xwā'laxa pēx'ī'taxs la'ē xō'x'wīdxa wīswēltōwē
 k'wa'xlāwa qa's qet!ī'dēsa ma'īts!aqē lā'xa pēx'ī'tē qa lēpa'lēs
 10 g'a gwā'lēg'a (*fig.*).

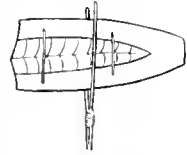
After she has done so, she hangs them up just over the | fire; and 12
 after they have been hanging there for four days, | they are half dried.
 Then the owner takes them down; | and when he wishes to boil them,
 she takes the || small kettle and puts it over the fire. She takes her | fish- 15
 knife and cuts the kelp-fish into two pieces lengthwise, | and she also
 cuts it in halves crosswise. Now each of the dried kelp-fish is in four
 pieces. | When the kettle begins to boil, she | puts the pieces of kelp-
 fish into it. It does not || boil long before she takes the kettle off the fire, 20
 for then | it is done. Then the woman takes her dish and puts it down |
 at the place where she is sitting. She takes her tongs, and with them
 she lifts | the boiled fish and puts it into the dish. | When it is all in
 the dish, she takes her oil-dish, || pours oil into it, and puts it down 25
 in front of the persons for whom she has cooked it. | They drink water
 before they begin to eat; | and after drinking water they eat. They |
 dip it into oil. They do not eat the skin with it, for | the scales are
 still on it. They only eat the meat. || After they have eaten, a bucket 30
 of water is placed in front of them. | They put their mouths at the
 corner and take a mouthful | of water. Then they squirt the water
 into the hands and wash them; | and after they have washed their

Wä, gí'l'mēsē gwā'lexs la'ē tētā'k'ostōdayo lāx nā'qostā'yasa 11
 legwīlē. Wä, gí'l'mēsē mō'p'lenxwāsē 'nā'lās tē'tā'k'ostowēxs
 la'ē k'layax'wīda. Wä, lae'm āxa'xoyā yīs āxnō'gwadās. Wä,
 gí'l'mēsē 'nē'k'ē āxnō'gwadās qa's hānx'le'ndēq, lā āx'ē'dxa
 ha'ne'mē qa's hānx'lendēs lā'xēs legwīlē. Wä, lā āx'ē'dxēs 15
 xwā'layowē qa's tlō'ts!endēxa pex'it'asdē lā'xēs g'īldōlasē. Wä,
 laxaē gē'x'sendeq nexse'ndeq. Wä, lae'm mae'mox'sēda 'nal'ne'-
 mē pex'it'asd. Wä, gí'l'mēsē medelx'widē hānx'lenāsēxs la'ē
 āxste'ntsa tlō't!ets!aakwē pex'it'asd lāq. Wä, k'!ē'st!a gē'g'ilil
 mae'mdelqūlaxs la'ē hānx'sanōwēda hānx'lanōwē, qaxs lae'm 20
 L!ō'pa. Wä, lē'da ts!edā'q āx'ē'dxēs lō'q!wē qa's k'a'galilēs
 lā'xēs k'!waē'lasē. Wä, lā āx'ē'dxēs ts!ē'slāla qa's k'lip'lī'dēs
 lā'xa hānx'laakwē pex'it'asdē qa's lā k'!iptslā'las lā'xa lō'q!wē.
 Wä, gí'l'mēsē 'wī'!ts!ā lā'xa lō'q!wāxs la'ē āx'ē'dxēs ts!eba'ts!ē
 qa's k'lūnxts!ō'dēsa L!ē'ēna lāq. Wä, lā k'ā'gēmlilas lā'xēs hā'mēsī'- 25
 lag'ilāq. Wä, lā nā'naqalgiwālaemxa 'wā'paxs k'!ē's'māē hā'mx'-
 i'da. Wä, gí'l'mēsē gwāl nā'qaxs la'ē hā'mx'ē'da. Wä, lae'm
 ts!epa's la'xa L!ē'ēna. Wä, lā k'!ēs hāmgā'q lē'wis L!ē'sē, qaxs
 āxā'taē gō'betas, qaxs lē'x'amaē ha'ē'māsē q!ē'mlālās. Wä, gí'l'-
 mēsē gwāl ha'mā'paxs la'ē hāngēmlē'lema na'gats!ē 'wā'bets!ālaxa 30
 'wā'pē. Wä, ā'ē'mēsē xwā'ēmag'ägēsēs se'msaxs la'ē hāmsgē'md
 lā'xa 'wā'pē, qa's hāmx'ts!āne'ndēs qa's ts!ē'nts!enx'widē. Wä,
 gí'l'mēsē gwāl ts!ē'nts!enkwaxs la'ē ē't!lēd hāmg'ägentēsēs se'msē

hands, they put their mouths | to the corner of the bucket and drink
35 water. Now that also is finished. ||

1 **Broiled Dried Kelp-Fish.**— Sometimes other people want | to eat
soaked half-dried kelp-fish. | The woman first takes her tongs and
puts them down | where she is sitting. Then she takes down the
5 kelp-fish that has been hung up to dry, || and she puts it down at the
place where the tongs are. She dips up some | water and places it
with the dried kelp-fish. Then | she takes the fire-tongs and lifts
the dried kelp-fish in the middle. | in this manner: |

Then she holds it in the tongs over the fire, the flesh-
10 side first || turned down; and as soon as the steam
puffs out all over, | she turns it over and she broils
the skin-side; and when | the skin becomes all black,
she stops | broiling it, for it is done. Then she puts
it down | on the mat with the skin down. She drinks water; and
15 after || drinking, she begins to eat the meat. She only | takes off
the meat from the skin and puts it into her mouth. | She does not
dip it into oil, for this kind is fat. |



I forgot. As soon as she finishes broiling the half-dried | kelp-fish,
20 and when it is done, she takes a cup with water, || takes a mouthful,
and blows the mouthful of water over the flesh-side of what she | has
cooked. Then it gets really tender, and | therefore old women and

lāx ō'gwāg'a'yasa nagats!ē' qā's nā'x'idēxa 'wā'pē. Wā, lae'mxaē
35 g'wā'la.

1 **Broiled Dried Kelp-Fish.**— Wā, lā 'na'l'nemp!ena hē ha'ma-
ē'xstsō'sa waō'kwē bē'begwānem pē'nkwē k'lāyaxwa pex'ī'tasda.
Wā, hē'em gril āx'ē'tsō'sa tsledā'qēs ts'lē'slāla, qā's k'at!alilēs
lā'xēs k'lwaē'lasē. Wā, lā āxaxō'd lā'xa x'ilelā'lēla pex'ī'tasda
5 qā's g'ē'galilēs lāx k'adē'lasasa ts'lē'slāla. Wā, lā tsē'x'id lā'xa
'wāpē qā's g'ā'xē hāng'alilas lāx g'āē'lasasa pex'ī'tasdē. Wā, lā
dā'x'idxa ts'lē'slāla qā's k'ip'l'dēs lāx negō'yā'yasa pex'ī'tasdē
ga g'wālēga (*fig.*).

Wā, lā k'lipā'lasēs ts'lē'slāla laqēxs la'ē pex'ā'x q'lē'mladza'yas
10 qaxs hē'maē g'ilē'lālē. Wā, g'ī'l'mēsē k'exūmxsāwēda k'lā'lēla
lā'qēxs la'ē lē'x'idēq qā's pex'ī'dēx l'lē'sadze'yas. Wā, lae'm-
la k'lū'mlēq. Wā, g'ī'l'mēsē 'nā'xwa k'lū'mla l'lē'sasēxs la'ē g'wāl
pex'ā'q qaxs lē'maē l'lō'pa. Wā, ā'mēsē neledzō'ts lā'xa ha-
'madzō'wē lē'wā'yaxs la'ē nā'x'ēd lā'xa 'wā'pē. Wā, g'ī'l'mēsē
15 g'wāl nā'qēxs la'ē hāmx'ī'dxa q'lē'mlālē. Wā, lae'm ā'em āxā'-
laxa q'lē'mlālē lāx l'lē'sas qā's ts!ō'q'lūsēs lā'xēs sē'msē. Wā,
lae'm k'leā's l'lē'na ts!epa's qaxs tsē'nuxwē g'wē'x's!emas.

Hē'xōl'en l'lē'lē'wēsōxs g'il'maē g'wāl pex'ā'xa k'lā'yaxwa pex'ī'-
tasedxs la'ē l'lō'pa. Wā, lā dā'x'idxa k'lwa'sta' 'wā'bets!āla qā's
20 hā'msgemdē hāq qā's selbexū'mdēs lāx q'lē'mladza'yasēs hā'mēx'-
sī'lase'wē. Wā, hē'mis lā'g'ilas ā'lak'lāla la tē'kwē. Wā, hē'em

old men are | fond of broiled half-dried kelp-fish, | because it is tender. As soon as the woman finishes eating, || she drinks water. 25 When the dried kelp-fish is really dry, | it is soaked like dried salmon when it is soaked; | and it is cooked in the same way as the | half-dried kelp-fish is cooked when it is broiled and when it is boiled. | That is all about this. ||

Split Kelp-Fish.—Now I will talk again about the | kelp-fish split 1 in two. When the man goes home who has (gone out) | with the fish-trap to catch kelp-fish, as soon as he has many, | the woman takes her fish-knife and sits down at the || edge of the old mat on which the 5 fish has been put. Then she takes one of the kelp-fish with her left hand. | Its tail is towards the woman, | and its stomach is turned towards the left side, when she puts it down. | Then she cuts off the head; and when the head has been cut off, | she cuts into the back and cuts all the way down to the tail, || cutting through along the 10 upper side of the backbone. When it is spread open, | she pulls out the intestines; and when all the intestines are out, she | cuts along the under side of the backbone and takes it out close | to the tail, and then she breaks it off. She | throws away the backbone. The tail is left on the || split kelp-fish. Then she cuts it down lengthwise, 15

lā'g'ilasa lae'lk!wana^{syē} lē^{wa} nō'neimasē bē'begwānem hē'menā- 22
haem āx^ē'xsdxa pe'nkwē k'lā'yaḡwa pex'ī'tasd qa^s hā'ma'pēq,
qaxs tē'lqwaē. Wā, g'ī'l^{mēsē} gwāl ha'mā'pa ts!edā'qēxs la'ē nā'-
x^ēidxa ^ēwā'pē. Wā, g'ī'l^{mēsē} ā'lak!lāla la le'mxēda pex'ī'tasdxs 25
la'ē ā'em t!ē'lasō hē gwē'g'ilasēwēda xamā'saxs t!ē'lasēwaē. Wā, la
hē'em gwē'g'ilasōxs la'ē hā'mē'x'silasewē hā'mēx'silāēna^{syaxa}
k'lā'yaḡwa pēx'ī'tasda la'qēxs pe'nkwaē lōxs hā'nx!Laakwaē.
Wā, lae'mxaē gwāl lā'xēq.

Split Kelp-Fish.—Wā, la'mē'sen ē'dzaqwał gwā'gwēx'sēlāl lā'xa 1
pex'ī'taxs q!wā'gēkwaē. Wā, hē'mēxs gṛaxaē nā'ēnakwēda lēqā'-
dāsēs lēgē'mē lā'xa pex'ī'tē; wā, g'ī'l^{mēsē} q!ēyō'lēxs la'ē hē'x^ē-
ida'ma ts!edā'qē āx^ē'dxēs xwā'layowē qa^s k'lūnxelilēxa k'lā'-
gedzowē k'lā'k!lobana. Wā, lē dā'x^ēitsēs gē'mxōlts!ā'na^{syē} lā'xa 5
ē'ne'mē pex'ī'ta. Wā, lae'mxaē gwā'saxsdāla lā'xa ts!edā'qē. Wā,
la gwē'k!aēsāla lāx gē'mxōlts!āna^{syas} la'xēs qē'lkwalaē'na^{syē}. Wā,
lā qak'ō'dex hē'xt!a^{syas}. Wā, g'ī'l^{mēsē} lā'wāyē hē'xt!a^{syasēxs}
la'ē xwā'lbetendex ō'x!aātā^{syas}. Wā, lā hā'xela lax ts!ā'sna^{syas};
ē'k!ōt!endā!ax xā'k!adzās. Wā, g'ī'l^{mēsē} la lēpā'laxs la'ē gē'l- 10
x^ēōdex ya'x'yig'ilas. Wā, g'ī'l^{mēsē} ^ēwēlāwē ya'x'yig'ilasēxs la'ē
xwa!ē'dex benā'dze^{syasa} xā'k!adzowē qa^s lā'wēyōdēq g'ā'gē-
lēla lā'xa ma'k'alāxa ts!ā'sna^{syasēxs} la'ē k'ō'qōdēq. Wā, lā
ts!ex^ē'ē'dxa xā'k!adzowē. Wā, lae'm āxā'lē ts!ā'sna^{syas} lā'xa
xwā'lēkwē pex'ī'ta. Wā, lā q!ā'xsēndēq qa ma'lts!ēs hā'xela g'ā'- 15

- 16 beginning at the neck, down | to the belly, until she comes to
the | tail, in this manner: Now it is called "split | kelp-
fish." As soon as this has been done, she hangs it up
over the | fire of the house; and when it is half dried, it is
20 cooked. || First she takes her small kettle, pours some |
water into it, and, when it is half full, she puts it on
the fire. | She takes down the split fish and cuts it into two parts, |
and she cuts one side into three pieces; and she does | the same to
25 the other side, in this manner: Now it is in six pieces. || She
throws away the tail, and throws the pieces | of fish
into the kettle in which the water is boiling. | I think
the length of time that it is on the fire is more than half |
an hour by the watch, and then it is done. She | takes the
30 kettle off the fire. She takes a small dish || and puts it down by the
side of the kettle. | She takes her tongs and with them she lifts
the fish and puts it | into the small dish; and when it is all in, she
drinks water; | and after drinking, she takes a piece of the | boiled
35 kelp-fish, pinches off the meat, and puts it into her || mouth. Now
she is eating the meat. She does not eat the | skin, on account of
the scales: therefore she just puts it back into the | dish. After
she has eaten, she takes the | small dish from which she has eaten,



- 16 g'ilela lāx ō'xawa^εya hā'xela lāx tek'lā's lā'graa lāx ō'xla^εyas
ts'lā'sna^εya g'a gwālē g'a (*fig.*). Wā, lae'm lē'gades q'lwā'gek'^u
pexi'ta. Wā, g'í'f'mēsē gwā'lexs la'ē gē'x'wits lāx neqā'stāwasa
legwī'lasēs g'ō'kwē. Wā, g'í'f'mēsē k'lā'yax'widexs la'ē ha'mē'x'si-
20 lasē'wa. Wā, hē'em g'il āx'ē'tsō'sēs ha'nemē. Wā, lā gūxts'lō'tsa
ēwā'pē lāq qa negō'yoxsdalēsēxs la'ē hā'nx'lents lā'xēs legwī'lē
Wā, lā āxaxō'dxa q'lwā'gekwē pexi'ta qa's hēx'se'ndē t'lō'ts'endeq.
Wā, lā yū'dux'send t'lō't'ets'lālaxa āpsodē'lē. Wā, la'xaē hē'em-
xat! gwē'x'idxa āpsō'dilē g'a gwā'lēg'a (*fig.*). Wā, lae'm q'el'lā'-
25 xs^εa. Wā, lā'la ā'em ts!ex'ē'dxa ts'lā'sna^εyas. Wā, lā āxste'ntsa
t!ewē'kwē pexi't iā'xa hā'nx'lāla hā'ux'lanāxs la'ē mae'mdeqūlēs
ēwā'pē. Wā, k'ō'tat!enlāq hāyā'qax neseg'ile'la lā'xa q'lā'q'la-
lak'la'yaxens ēnā'lāqē ēwā'ēwaslalasasēxs la'ē l'lō'pa. Wā, lae'm
hā'nx'sanowēda hā'nx'lanowe. Wā, hē'ēmis āx'ētsō'sēs lā'logūmē
30 qa's g'a'xē k'ā'galilas lāx ma'g'inwalilasa hā'nx'lanowē. Wā, lā
āx'ē'dxēs ts'lē'slāla qa's k'lip'lī'dēs lā'xa pexi'tē qa's lā k'lip'ts'lā'las
lā'xa lā'logūmē. Wā, g'í'f'mēsē ēwī'f'ts'lāxs la'ē nā'x'idxa ēwā'pē.
Wā, g'í'f'mēsē gwāl nā'qaxs laē dā'x'idxa ēne'mē lā'xa t!ewē'kwē
hā'nx'laak' pexi'ta qa's ēpā'lēx q'lē'mlālās qa's ts'lō'q'ūsēs lā'xēs
35 se'msē. Wā, lae'm hā'mā'pex q'ēmlalās. Wā, lā k'lēs hā'mā'pex
l'lē'sas qaxs āxā'laē gō'betas lā'gilas ā'em xwē'laq āxts'lālas lāxa
lo'q'lwē. Wā, g'í'f'mēsē gwāl ha'mā'pexs la'ē dā'x'idxēs hā'ma'ts'lē

and pours into the kettle what is left in it. | She pours some water into the dish and washes her hands; and || after doing so, she drinks 40 fresh water. This also is not | given at a feast to many tribes. It is only eaten by the | husband and wife, or by friends whom they invite, or by the numaym, for | the woman does not cure many in this way. | That is all about this. ||

Boiled Kelp-Fish Gills and Stomachs.—Immediately¹ | (the) wife 1 goes to meet (her husband), carrying a small basket made of split | spruce-root. She puts it into the small canoe which has been used in fishing kelp-fish. | Then she puts the kelp-fish into the basket. When || it is full, she takes it out of the canoe and carries it to her 5 house, | and pours the fish on the coarse plaited mat made of split cedar-bark | which she has spread out to pour the kelp-fish on. |

As soon as she has carried up all the kelp-fish, she sits down on the floor and | begins to take out the intestines. The woman takes hold of the || kelp-fish with the left hand and squeezes at the back of its 10 head, | the belly being turned towards the woman. She puts the thumb of her | right hand into the gills, and puts the | forefinger of her left hand at the left side of the neck, while she puts her thumb into the gill at | the right side. Then she squeezes it and pulls at it; || and as soon as the gills become loose, she puts her thumb | at the 15

lā'logūma qa's gūxts!ō'dēsēs ānē'x'sā'yē lā'xa hā'nx'lanowē. Wā, 38
lā gūxts!ō'tsa 'wā'pē lā'qēxs la'ē ts!ē'nts!ēnx'wida. Wā, gr'f'-
'mēsē gwā'lexs la'ē nāx'ēdxa ā'lta 'wā'pa. Wā, lae'mxaē k'lēs 40
k!wē'ladzem lā'xa q!ē'nēmē lē'lqwālala'ya. Â'em le'x'a'mēda hā-
yasek'āla lōxs lē'lālayāaxa 'nē'nēmō'kwē lē'wa 'nē'mē'motē qaxs
k'lē'saē q!ē'nēmē āxā'yasa ts!edā'qaxs āxa'ax gwē'x'sdemas. Wā,
lae'm gwā'l lax'q.

Boiled Kelp-Fish Gills and Stomachs.—Wā,¹ hō'x'ida'mēsē gene'- 1
mas la lā'lalaq k!ō'qūlaxa la'laxamē dzede'x'sem l!ō'p!ek'sa
ālē'wasē qa's lā hā'ng'aalexsas lā'xa pa'panayox'sīlats!ē xwā'-
xwagūma. Wā, lā k!ixts!ōdalasa pex'ī'tē lāq. Wā, gr'f'ē'mēsē
qō't!axs la'ē k!ō'x'ūltōdeq qa's lās lā'xēs g'ō'kwē. Wā, lā 5
gūgedzō'ts lā'xa āwā'dzolēdkwas k!ita'yē lē'wa'ya, yix lep!alē'-
lemas qa gr'ē'dzāyaatsa pex'ī'tē.

Wā, gr'f'ē'mēsē 'wī'lōsdēsa pex'ī'taxs la'ē k!wa'g'alilēda ts!edā'qē
qa's t!ō'x'wīdēq. Wā, hē'ēmaaxs la'ē dā'x'ēdēda ts!edā'qaxa pex'ī'-
tasēs ge'mxōlts!āna. Wā, lae'm q!wē'salax ō'x!āatā'yasa pex'ī'tē 10
qa gwā'sk!āē'salēs lā'xa ts!edā'qē. Wā, lā āx'ā'lēlōts qo'māsēs
hē'lk!ōlts!āna'yē lāx q!ō'sna'yas. Wā, la'xaē ts!ē'mā'bōtsēs ts!ē-
mā'la lāx ge'mxōt!xawa'yas yixs hā'ajal lās qo'mēda hē'lk!ōt!-
xawa'yē q!ō'sna'yas. Wā, lā q!wē'sēd!qēxs la'ē nē'x'ēdeq. Wā,
gr'f'ē'mēsē k!f'nx'ēdēda q!ō'sna'yaxs la'ē ē't!lōd āx'ā'lēlōtsēs qō'ma 15

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 488, line 21.

16 inside of the pectoral fin, and puts her forefinger on the outside. |
 Then she bends it outward and twists the skin off at that place. |
 Then she turns the fins back and pulls them off | with the intestines
 20 and the gills. When she has finished, || she throws the intestines into
 a small hand-basket. | She puts the clean kelp-fish back on the
 spread | mat, and she does not stop until all the kelp-fish have
 been cut. | Then the woman takes in one hand the small basket
 containing the intestines, and carries it | to the beach and pours the
 25 contents of the small basket || into the salt water. She puts the
 small basket into the water and | washes off the slime outside and
 inside. After she has done so, | she puts down the little basket on
 the beach, and then she takes some of the | intestines of the kelp-fish
 and pulls it off from the | stomach. She leaves the gill at one end
 30 of it. || Then she washes the intestines so that all the blood comes off;
 and she pulls it through | (between her thumb and fingers), so that all
 the food-contents come out. As soon as this is done, | she turns it
 inside out, so that the stomach is turned inside out; | and she washes
 it, and finally throws it into the | small basket. She does the same
 35 to all the others; || and as soon as all the stomachs have been washed,
 the woman | takes up the basket containing the gills and puts it |
 into the sea-water, and shakes it so that all the blood and the | slime

16 lāx ō'ts'lāwasa pēPEL'xawa'yē. Wā, lā L'lā'sadza'yē ts!emā'lax'ts!ā-
 na'yasēxs la'ē L'lō't'lē lēq. Wā, hē'ēmis la qwa'p'ēdaats L'lē'sas.
 Wā, la'mē nelā'wē pēPEL'xa'wa'yas. Wā, ā'ēmēs la nexō'dēq
 'wī'la L'ē'wa' ts!eyi'mē L'ē'wa q'lō'sna'yas. Wā, g'i'l'mēsē gwā'lēxs
 20 la'ē ts!exts'lō'ts lā'xa k'lō'gwats!ē lā'laxamēda yax'yēgilē. Wā,
 la'la xwē'laqaem āx'adzō'lalasa lā t!ēg'i'ku pexi't lā'xa lēbē'lē
 lē'wa'yas. Wā, lā ā'l'ēm gwā'lēxs la'ē 'wī'la la t!ēg'i'kwa pexi'tē.
 Wā, lā'da ts!ēdā'qē k'lō'qūlilxa yax'yig'ilats!ē lā'laxama qa's lēs
 lā'xa L!emā'isē. Wā, lē gūxstā'lisxa g'i'ts!āx'dāxa lā'laxamē
 25 lā'xa dē'msx'ē 'wā'pa. Wā, lā āxste'ndxa lā'laxamē qa's ts!o-
 xā'lēxa k'lē'lasgema'yas L'ē'wēs ō'ts'lāwē. Wā, g'i'l'mēsē gwā'-
 lēxs la'ē hāng'a'lisaxa lā'laxamē. Wā, lā, dā'x'ēidxa gā'yolē lā'xa
 ya'xyig'ilasa pexi't. Wā, lā ālā'laxa ts!eyi'mē lā'xa hā'maa'-
 ts!ē pō'xūntsa pexi'tē. Wā, lā āxba'ya q'lō'sna'yē la'qēxs la'ē
 30 ts!ō'x'wīdeq qa 'wī'lā'wēsa E'l'kwa. Wā, hē'ēmisēxs la'ē x'ix'ē'dēq
 qa 'wī'lā'wēsē lā'its'lāwē hām'k'lā'ē'dza'yas. Wā, g'i'l'mēsē gwā'-
 lēxs la'ē L'lēp!exsemdeq qa L'lēp!exsemā'lēsa hā'maa'ts!ē pō'x'ūn-
 sa. Wā, la'xaē ts!ō'x'wīdeq. Wā, lawē'slē ts!exts'lō'ts lā'xa
 lā'laxamē. Wā, lā 'na'xwaem hē gwē'x'ēidxa wā'kwē. Wā,
 35 g'i'l'mēsē 'wī'la la ts!ō'kwa hā'maats!āxs la'ēda ts!ēda'qē
 k'lō'qūlēsxa q'lō'sna'yaa'ts!ē lā'laxama qa's lā k'lō'xstēndēq
 lā'xa dē'msx'ē 'wā'pa qa's naleltā'lēq qa 'wī'lāwēsa E'l'kwa L'ē'wa

come off. As soon as she has finished this, she takes the | basket containing the gills out of the water and carries it || to the house. 40 She puts it down by the side of the fire of her house. | She takes a kettle and pours some water into it, and | when it is half full she puts it over the fire. When | the water begins to boil, she takes the *k'ūmēs* (for that | is the name of the gills when they are cooked) out of the little basket || and throws them into the boiling water. 45 When they are all | in, she takes her fire-tongs and stirs (what is in the kettle). The kettle is not | kept long on the fire, perhaps for | half an hour or a little longer. Then it is taken off. | Now it is done and she invites all those who like to eat gills with her. || As soon as 50 those come who are going to eat gills with spoons, she takes | the spoons, gives one to each of those who are going to eat with it, then | the woman takes the water and gives a drink to those who are going to eat with spoons. | After they have drunk, they eat with spoons. | The guests eat with spoons the liquid and the stomachs of the kelp-fish || and its gills. They just blow out of their mouths the bones, 55 for there are bones | in the gills of the various kinds of fish. After they have eaten, | the woman takes water and gives it to those who eat with spoons with her. | Then she cools with cold water those who had eaten the gills with spoons, | for those who eat gill-soup perspire. ||

k'lē'la. Wā, g'ī'fēmēsē gwā'lexs la'e k'lo'x'westendxa q'lo'sna- 38
 ēyaatslē lā'laxama qa's lā k'lo'x'wesdēseleq qa's lā k'lo'gwēleleq
 lā'xēs g'ō'kwē. Wā, lā k'lo'gūnōlisaq lax legwī'lasēs g'ō'kwē. Wā, 40
 lā āx'ē'dxa hā'n'x'lanowē qa's gūxts'lo'dēsa ēwā'pē lāq qa ēnegō'-
 yoxsdalesēxs la'e hā'n'x'lents la'xēs legwī'lē. Wā, g'ī'fēmēsē mē-
 delx'wī'dexs la'e ēnā'f'ēmēmēk'a dā'Its'lālaxa k'ū'mēsē (qaxs hē'-
 ēmaē la lē'gēmsa q'lo'snaēyas la'e hēmēx'sī'lase'wa), lā'xa lā'laxamē
 qa's lā āxstā'las lā'xa māē'ndelqūla ēwā'pa. Wā, g'ī'fēmēsē ēwi'- 45
 ēlaēstaxs la'e āx'ē'dxēs ts'ō'slāla qa's xwē'telgaēs lāq. Wā, k'lē'stla
 ā'laēm gē'x'lāla hā'n'x'lāla lā'xa legwī'lē, wālaauawisē lō'
 ēnexseg īlē'la la'xa q'lā'q'lalak'la'ye lō' hā'yā'qaxs la'e hā'n'x'sen-
 deq. Wā; laēmē l'lo'pa. Wā, lā lē'ēlāxēs k'lo'k'lōmīsg'otlē.
 Wā, g'ī'fēmēsē ēwī'la g'ā'xēda yō's'wūtlasēxa k'ūmēsaxs la'e āx'ē'd- 50
 xa k'ā'kats'ēnaqē qa's k'ā's'idēs lā'xēs yō's'wūtlē. Wā, laēmē
 āx'ē'dēda ts'ēdā'qaxa ēwā'pē qa's tsē'x'ēidēs lā'xēs yō's'wūtlē.
 Wā, g'ī'fēmēsē ēwī'la la g'wāl nā'qaxs la'e yō's'ida. Wā, laēm
 ēwī'laēm yō'sēda k'wē'lax ēwā'pas lē'wa hā'ēmaats'lāsa pex'ī'tē
 lō'mēs q'lo'snaēyē. Wā, ā'ēmēsē pox'ā'laxa xa'qē qaxs xagadaē'da 55
 q'lo'snaēyasa ēna'xwa mamaō'masa. Wā, g'ī'fēmēsē g'wāl yō'saxs
 la'ēda ts'ēda'qē āx'ē'dxa ēwā'pē qa's tsē'x'ēidēs lā'xēs yō's'wūtdā.
 Wā, laēmē k'oxwaxalisēda yō'sax'dāxa k'ūmēsē yīsa wūda'sta'
 ēwā'pa, qaxs ā'la'ēmaē gegōsemaē'da yō'sāxa k'lōmstag'ī'lakwē.

60 Therefore they always say, "Let us | now cool ourselves with cold water!" and therefore the host | gives his guests fresh water to cool themselves. | Then those who have eaten the gills go out of the
65 house. | This is not given at a great feast to many tribes, for || they never catch enough of these fish. Therefore those who catch them just | eat them with their wives, children, and relatives. | That is the end. |

1 **Roasted Kelp-Fish.**—If (the woman) is really hungry, | she takes one of the kelp-fish, puts it down on its stomach at the right-hand side | of the fire, close to it, the woman facing towards the rear of
5 the | house. The roasting fish also faces the rear || of the house. As soon as the steam puffs out from the body | of the fish, she turns it around so that it faces the | door of the house: but it is still lying on its stomach. It does not take long | before it is cooked. Then the woman takes a long | eating-mat, spreads it out outside of the place
10 where || she is sitting (that is, away from the fire), and she takes the roasted kelp-fish and places it on its stomach on the | mat. Then she eats it. She does not | take out the intestines and the gills before she puts it down to be roasted | by the fire, for she takes them off when she begins to eat it. | Just before she begins to eat she takes a
15 piece of cedar-wood || about a span long. With it she | scrapes off

60 Wä, hē'ⁱmis lā'g'ilas ɛnē'k'ēda yō'säx gwē'x'sdemas: "Wē'g'ax'ins k'ō'xwaxalisas wūda'ⁱstā' ɛwā'pa." Lā'g'ilasa k'wēlasē hē'x'idaem la tsäx a'tā wūda'ⁱsta' ɛwā'pa qa k'ō'xwaxalēdzemsēs k'wēlē'kwē. Wä, lae'm ā'em hō'qūwelsēda k'wo'k'lūmēs'g'ix'dāxa k'lūmēs'sē. Wä, k'lē'saē k'wēladzema k'lūmēs'sē lā'xa q'lē'nemē lē'lqwālala'yē qaxs
65 k'lē'saē q'lē'yō'lānemēnoxwa, lā'g'ilas lē'x'a'mēda āxa'nemāq hā'mā'peq lē'wis gēnē'mē lē'wis sā'sēmē lō'ⁱmis lē'lēlā'la. Wä, lae'm gwā'la.


1 **Roasted Kelp-Fish.**—Wä, g'ī'l'mēsē ā'lak'lāla pō'sq!axs la'ē dā'x'ⁱdxa ɛnē'mē pex'ī'ta qas manō'lisēs lāx hēlk'lōdenwa'lisasēs legwī'lē yāxs gwē'gēmliāēda ts!edā'qē lā'xa ō'gwiwalilasēs g'ō'kwē. Wä, la gwē'gēmliāēda pex'ī'tē lā'xa ō'gwiwalī-
5 lasa g'ō'kwē. Wä, g'ī'l'mēsē k'īxū'mx'sāwēda k'ī'lēla lāx ō'k'wi-na'yasa pex'itaxs la'ē xwē'lēlilaq qa gwē'gēm'ⁱdēs lā'xa t'lē'x'ī-lāsa g'ō'kwē. Wä, lae'm manō'litsā'mā. Wä, k'lē'stla gāē'lexs la'ē l'ō'pa. Wä, hē'x'ida'mēsa ts!edā'qē āx'ē'dxa g'īlde-dzowē hā'madzō' lē'wa'yā qas lēplālī'lēs lāx l'ā'sa'yasēs k'waē'-
10 lasē. Wä, lā āx'ē'dxa māē'dzekwē pex'it qas madzō'dēs lā'xa lē'wa'yē. Wä, hē'x'ida'mēsē lē'xwaq. Wä, la'mē hewā'xa lā'-weyōdx ts!eyī'mas lē'wis q'lō'sna'yaxs k'lē'sēmē'dē manō'lisāq lā'xēs legwī'lē qaxs a'lē'māē lā'wiyodqēxs la'ē hā'mā'peq. Wä, hē'ⁱmisēxs g'ī'l'māē ha'ⁱmaāqēxs la'ē ā'em āx'ē'dxa k'wa'xlā'wē
15 wā'laanawisē lō' ɛnē'mpl'enk' lā'xens q'lā'q'lax:ts!āna'yēx qas

the scales and the skin; and when it is all off, | she eats it. She does not 17
dip it into grease, because it is very fat. | I have forgotten this, that
the woman also beats | the body of the kelp-fish before she puts it
down on its stomach to roast by the fire, || so as to loosen the bones 20
from the meat. |

After she has eaten the kelp-fish, she drinks | water, but not much,
for it tastes salt. That is the reason why she does not drink much |
water, for she knows that she has to keep on drinking water. | Only
the one who has caught the fish eats it roasted by the fire while lying
on its stomach; || for she only does this with the kelp-fish when she 25
is very hungry | when she comes home, after having been fishing
with her fish-trap. | That is the reason why she puts one kelp-fish
down on its belly by the fire, | for it takes a very short time to be
done. Old women | eat kelp-fish roasted by the fire while lying on
its belly; for it is || too dirty for young women, because the | intes- 30
tines and the gills are in it, and the scales are also on it; for | they
are afraid to eat the scales of the fish, because it often kills | those
who eat them with the meat, because they stick in the throat and
they can not get out | the scales when they eat the kelp-fish. There
is no way of getting them out when they are || stuck in the throat, 35
and our throat gets sore when we | swallow them. Now I have
finished talking about this. |

k'ëxâ'lëx gō'betas lē'wis l'ë'sē. Wā, g'ī'l'mēsē 'wīlāxs la'ē 16
hām-x'ī'deq. Wā lae'm k'lē's ts!epa's lā'xa l'ē'na qāxs tse'n-
xwāē. Wā, hē'xōlën l'elē'wēsōxs t!e'l'x'wīdamaēda ts!edā'-
qax ō'k!wina'yasa pex'ī'taxs k'lē's'maē manō'lisas lā'xēs legwī'lē
qa k'le'n'x'īdēs xā'qas lā'xēs q!emlālē. 20

Wā, g'ī'l'mēsē gwāl ha'mā'pxa pex'ī'taxs la'ē nagē'k'ilaxa
'wā'pēxa k'lē'sē q!ē'nema qaxs de'mp!aē, lā'g'ila k'lē's q!ē'k'lesxa
'wā'pē qaxs q!ō'lēla'maaxs hē'menē'l'mēlē nā'qalxa 'wā'pē. Wā,
lae'mxaa lē'x'aem hā'mā'pxa manō'lidzekwē pex'ītēda āxā'nemāq
qaxs lē'x'a'maē hē gwē'x'īdaatsēxa pex'ī'tēxs ā'lak'lālaē pō'sq!axs 25
g'ā'xaē nā'nakūxs lēqēx'dāsēs lēge'mē lā'xa pex'ītē. Wā,
hē'ē'mis lā'g'ila hā'labala manō'lisasa 'nē'mē pex'īt lā'xēs legwī'-
laxs lō'max'īdaē 'nemā'l'īdēxs la'ē l'ō'pa. Hē'ē'mēda lae'lk!wa-
na'yē hā'mā'pxa manō'lidzekwē lā'xa legwī'lē pex'ī'ta qaxs k'lel-
ta'maasēda ealostā'gasē hā'mā'peq qaxs 'wī'la'maē āxā'lēs yax'- 30
yīg'ilē lē'wis q!ō'sna'yē, wā, hē'mislālēda gō'bet'ēna'yas, yīxs
k'ile'maē hā'ma'yēda gō'betasa pex'ītē qaxs q!ūnā'lāē g'ā'yala-
tsa hā'mgāk' lē'wis q!emlālē, yīxs paq!exā'ēda k'lē'sē kwē'sōdxa
gō'betaxs ha'mā'paaxa pex'ītē. Wā, la k'le'ās gūyō'lās qēxs la'ē
k'ūdē'l lā'xēxs q!oq'lō'nēx. Wā, ā'mes la xas'ē'dē q!ō'q'lonāsa 35
hām-k'ī'na'lāq. Wā, la'men gwāl gwa'gwēx's'āla lāq.

- 1 **Perch (1).**—The¹ wife cuts open the perch, so that | the gills come off, and the intestines; and as soon as all the intestines | and the gills have been taken out, she throws them out of the house. | She cuts (the perch) open with her fish-knife, and she scrapes the body so
5 that the || scales come off. When they are all off, she cuts across the body, in this manner: | As soon as she has finished, she takes her kettle  and | pours some water into it; and when it is half full, she puts it on the | fire. When it boils, she takes the opened | perch and
10 puts them into it. When they are all in, the man || takes his tongs and stirs them. They stay | for about half an hour according to the watch | boiling over the fire. Then they are taken off of the fire. Now | the boiled perch is done. Then the woman | takes her
15 spoons and gives one to each of those who are to eat the || boiled perch. When each has one spoon, | they put the kettle of boiled perch in front of those who are to eat the boiled perch, | and they begin to eat it with spoons. | First they take out the backbone and the ribs; | and when they have all been taken out, they take out the
20 heads and suck them, for || they are very fat; and when the fat is all off, they | suck out the eyes; and when these are off, they break them | to pieces and suck out the brains; and when these are out, |

- 1 **Perch (1).**—Wā,¹ la^{mē} genemas t!ex^widxa lamawē qa lawāyēs q!ōsna⁵yas lē^wēs yāx^yig ilē. Wā, g!il^mēsē w!lāwa yax^yig ilē lē^wwa q!ōsna⁵yaxs la^ē k!ādeq lāx l!āsanā⁵yasēs g!ōkwē. Wā, laem hēem t!ekūlasēs xwalayowē. Wā, la k!osēt!ēdeq qa lawālēs
5 gōbet!ena⁵yas. Wā, g!il^mēsē w!lāxs laē qatēt!ēdeq gra gwālēgra (*fig.*). Wā, g!il^mēsē gwālexs laē āx^ēlxēs hānx^lanowē qa^s gūxts!ōdēsa wāpē lāq qa negoyōxsdalesēxs laē hānx^lents lāxs legwīlē. Wā, g!il^mēsē medelx^widexs laē āx^ēdxā t!eg!ikwē lamawa qa^s āxstendēs lāq. Wā, g!il^mēsē w!lā^staxs laē
10 dāx^ēidēda begwānemaxēs ts!ēslāla qa^s xwēt!ēdēq. Wā, lāxent!a nexseg ilēlag!ila lāx q!āq!alak!a⁵yaxens nālāx yix wā^swaslalasas lāxa legwīlē maemdelqūlaxs laē hānx^lsano lāxa legwīlē. Wā, laem l!ōpa LEMx^ustag!lāk^wē lāxēq. Wā, hēx^ēida^mēsa ts!edāqē āx^ēlxēs k!āk^ēts!enaqē qa^s lā ts!ewānaēsas lāxa yōsalaxa
15 LEMx^ustag!lāk^wē. Wā, g!il^mēsē wilxtoxa k!āk^ēts!enaqaxs laē hānx^ldzamōlilema LEMx^ustag!lats!ē hānx^lanōlaxa LELEMx^ustaa-gūlaxa LEMx^ustag!lāk^wē. Wā, lax^ldxwē yōs^ēida. Wā, laem hē g!il xelostayosēda xemōmowēg^ayas lē^wwa xaqē. Wā, g!il^mēsē w!lōstaxs laē xelōstalax hēx^lta⁵yas qa^s k!lēxwēq qaxs
20 lōmaē tsenxwa. Wā, g!il^mēsē w!lāwē tsenxwa⁵yasēxs laē k!ūmt!ūlts!lāx gēgēbelōxstā⁵yas. Wā, g!il^mēsē w!lāx laē wewēx^send qa^s k!ūmt!ūlts!ōdēxa leqwās. Wā, g!il^mēsē w!lāqēxs laē

¹Continued from p. 184, line 21.

they throw the sucked head-bones into the fire. | When this is done, they eat the liquid with the meat; || and when they have had 25 enough, they stop eating with spoons and they drink a little water. | That is what the Indians refer to as "cooling off;" and when they finish, | they go out. That is all about one way | of the Kwakiutl of cooking perch. There is only one way of cooking it. |

(2) This is the manner in which the perch is cooked by the Koskimo. It || is cut open in the same way as I said first, and the scales are 30 scraped off. | When the intestines and the gills and the | scales are off, the woman squeezes out the stomach and the guts, and | she squeezes out the slime of the gills. After she has done so, she | throws (the perch) into a dish, and she does this with all the others. || When this is done, she takes her kettle and pours some | water into 35 it, a little less than half full. Then she puts it on the fire. | When it begins to boil, she takes the whole perch | and puts them into the kettle; and when they are all in, | she takes the intestines that had been squeezed out, the stomach, and the || gills, and puts them in. 40 She lets this boil for maybe more than | half an hour according to the watch. | Then the kettle is taken off the fire. Now it is done. | They never stir it, for it is called "whole perch." | The woman

ts!EXLENDxēs k!wāx^umōtē nāqsa hēx't!a^εyē lāxa legwīlē. Wā, 23 gr!f^εmēsē gwāLEXs laē ^εyōs^εidxa ^εwāpala L^εwa q!Emlalē. Wā, gr!f^εmēsē pōl^εidEXs laē gwāl ^εyōsa. Wā,lā xāLEX^εid nax^εidxa ^εwāpē. 25 Hēm gwē^εyōsa bāk'lūmē k'ōxwaxōda. Wā, gr!f^εmēsē gwāLEXs laē hōqūwēlsa. Wā, laem gwāla ^εnemx^εidāla hā^εmēx'silaēnēxa lamawē yisa Kwāg'ulē, yixs ^εnemx^εidāla^εmaē hā^εmēx'silaēna^εyaq.

(2) Wā, gr^εa^εmēs hā^εmēx'silaēnēsa Gōsg'imoxwaxa lamawē, yixs hē^εmaē gwēg'ilaxs laē t!Ekwaq lāxEN g'ālē waldeina Lōxs laē k'ōsālayiwēs 30 gōbetē. Wā, gr!f^εmēsē ^εwīlāwē yāx'yig'ilas L^εwa q!ōsna^εyē L^εwa gōbetasēxs laēda ts!Edāqē x'ix^εidEX mōqūlās L^εwis ts!enēxē. Wā, lā q!wēsālux k'!ēlāsa q!ōsna^εyē. Wā, gr!f^εmēsē gwāLEXs laē ts!EX-ts!ōts lāxa lōq!wē. Wā, lā ^εnāxwaem hē gwēx^εidxa waōkwē. Wā, gr!f^εmēsē ^εwīla gwāLEXs laē āx^εēdxēs hānx'lanowē qa^εs gūxts!ōdēsa 35 ^εwapē lāq. Wā, la benk'!ōldza^εyaxs laē hānx'LEnts lēxēs legwīlē. Wā, gr!f^εmēsē medelx^εwīdEXs laē āx^εēdxā āmemk'lināla lamawa qa^εs āxstendēs lāxa hānx'lanowē. Wā, gr!f^εmēsē ^εwīlastaxs laē āx^εēlxa x'ig'ikwē ts!enēxa qa^εs āxstendēs L^εwa mōqūla L^εwa q!ōsna^εyē. Wā, lā medelx^εwīda. Wā, laxent!a hāyāqax nexse- 40 g'ILElag'ila lāxENS q!aq!alak!ayaxsens ^εnālāqē ^εwā^εwaslalasas ma-emdelqūlaxs laē hānx'sanowa lāxa legwīlē. Wā, laem L!ōpa. Wā, laem hewāxa xwēt!ētsē^εwa qaxs hē^εmaē Lēgades āmstaēkwē lamawē. Wā, lāda ts!Edāqē āx^εēdxēs lōq!wē L^εwis gelemx'ā xelyowa qa^εs

45 takes her dish and her rib-strainer, and || she puts down the dish by the side of the kettle with whole perch; | and she takes the rib-strainer and lifts out the whole boiled perch | and puts them into the dish. She puts | all the perch crosswise into the dish. | When they are all in the dish, she goes and puts (the dish) down in front of
 50 those || who are going to eat the whole perch. The men immediately | pick off (the meat) and put it into the | mouth. When they have nearly eaten everything, the host takes | spoons and gives one to each of his guests; and as soon as | each has one, he takes up the
 55 kettle in which the perch had been boiled and || pours the liquid of the boiled perch into the dish. | He pours it on what is left over of the boiled perch. | As soon as the dishes are nearly full, he goes back, carrying the kettle; | and he puts it down at the end of the fire, towards the door. Then | the men eat with spoons the liquid
 60 and the gills and the stomach, || as it has been boiled, and the intestines; and when they have eaten enough, they stop. | That is what the ancient Indians call "washing down the food." Then | they go out. They never drink water, for they know that they | will drink water when they notice a salty taste of what they have eaten, | and
 65 it is not very long before they wish to drink water. Then || they drink. That is all. |

45 hānōlilēsa lōq!wē lāxa āmstaakwilats!āxa lamawē hānx!lanowa. Wā, lā āxēdxa gēlēm^x!ā xelyowa qā^s xelōstālēxa āmemk!līnāla hānx!laak" lamawa qā^s lā xelts!ālas lāxa lōq!wē. Wā, laem ēnāxwāem gēyalēda lamawaxs laē yēyax"ts!ā lāxa lōq!wē. Wā, g'il'mēsē ēwī!la la yax"ts!ā lāxa lōq!wāxs laē k'ax'dzamōlilas lāxa
 50 āmemk!līnalag!lāxa lamawē. Wā, hēx'ēdaēmēsē xāmax'ts!anālēda ēnāxwa bēbegwānemxs laē ēpaq qā^s ts!lōq!ūselēs lāxēs semsē. Wā, g'il'mēsē elāq ēwī!laqēxs laēda lē!lānemaq āxēdxa k'āk'ets!ēnaqē qā^s lā ts!ēwanaēsas lāxēs lē!lanēmē. Wā, g'il'mēsē ēwiltōxs laē k'!lōqūlilxa āmemk!līnalag!lats!ē hānx!lanowa
 55 qā^s lā gūqōsas ēwāpalāsa lēm^xustag!laxwē lāxa lōq!wa. Wā, laem āem gūgēg!nts lāxa haēmōtasa lēm^x!laxwaxa lamawē. Wā, g'il'mēsē elāq qōt!axs laē xwēlaqa k'!ōxstōlilelaxa hānx!lanowē qā^s lā hāngalilas lāxa obēx!lalililāsēs lēgwilē. Wā, lāx!da'xwē ēyōs'idēda bēbegwānemaxa ēwāpalās lē!wa q!ōsna'ēyē lē!wa mōqū-
 60 lāxs laē l!ōpa lē!wa ts!ēnēxē. Wā, g'il'mēsē pōl'idēxs laē gwāla. Wā, hēem gwe'ēyōsa gālē bāk!ūm mēkwāxalisē. Wā, laem hōqūwelsa. Wā, laem hēwāxa nāgēk!lax ēwāpa qaxs q!ālela'emaaxs nāx'ida'ēmēlaxa ēwāpē qō lāl q!āk'alqēxs demp!aēs ha'māx'dē. Wā, k'!ēst!a ālaem gālaxs laē nanaq!ēsdgrilaxa ēwāpe. Wā, hē'mis
 65 la nāgatsē. Wā, laem gwāla.

Roasted Perch.—Perch is roasted by the side of the fire; and | they 66
take the perch just out of the basket and put it down | under the
side-pieces of the fire of the house. They never | take out the
intestines and gills and scales. When || the scales are scorched, (the 70
woman) turns it over so that what was the outer side is inside. |
Then the woman watches it until the steam comes through | on the
inner side all along the body. She does not | let the steam come
through for a long time, before it is done. | Then she takes her food-
mat and spreads it out outside || of her seat. She takes her tongs 75
and with them lifts the | roasted perch and puts it on the food-
mat, | and she takes a piece of broken cedar-stick and with it she
scrapes off the scorched | scales. When they are all off, she picks
off the | meat with her fingers and puts it into her mouth. After
she has finished, she || takes water, takes a mouthful and squirts it 80
into her | hands and washes them; and as soon as she has done so,
she | rinses her mouth; and after that she drinks a little | water.
That is all about this. |

Flounder.—When it is calm weather and the tide is coming in, | 1
the flounder-fisherman launches his small flounder-fishing canoe, |
and he puts the flounder-spear on the left-hand side of his | flounder-

Roasted Perch.—Maēdzek^u lamawa lāxa legwilē, yīxs ā^{maē} 66
dōlts!oyewēda lamawē lāxa lēxa^{yē} qa^s lā manōlidzem lāx āwa-
bā^{yasa} k^{ak}edenwa^{yasa} legwilasa g^{ōkwē}. Wā, laem hēwāxa
lāwoyiwē yāx^{yīg}ilas lēwēs q^{lōsna}yē lē^{wis} gōbetē. Wā, gīl^{mēsē}
k^{lūmelx}idē gōbetasēxs laē xwēlēlisaq qa l^{āsot}!endēsa ālot!e- 70
nēx^{dē}. Wā, lāda ts^{edāqē} dōqwalaq qa k^{ixūmx}sāwēsa k^{lālela}
lāx ālōt!ena^{yas} lō^{mē} wāsgemasas ōgwida^{yas}. Wā, k^{lēs}mēsē
ālaem gēg^{ilil} k^{exūmx}sālēda k^{lālela} lāx ōgwida^{yasēxs} laē l^{ōpa}.
Wā, lā āx^{ēdxēs} hā^{mādzowē} lē^{wa}ya qa^s lēp^{lālilēq} lāx l^{āsahila}-
sēs k^{lwaēlasē}. Wā, lā āx^{ēdxēs} ts^{lōslāla} qa^s k^{lip}!ēdēs lāxa maē- 75
dzekwē lamawa qa^s lā k^{libedzōts} lāxa hā^{mādzowē} lē^{wa}ya. Wā,
ā^{mēsē} ax^{ēdxa} k^{ōq}!ā^{yē} k^{lwa}xlāwa qa^s k^{exālēs} lāxa k^{lūm}la
gōbeta. Wā, gīl^{mēsē} wī^{lāxs} laē xamax^{ts}!ānaxs laē ēpaxa
q^{lēm}lālē qa^s ts^{lōq}!ūselēs lāxēs sēmsē. Wā, gīl^{mēsē} wī^{lāxs} laē
āx^{ēdxa} wāpē qa^s hāmsgemdēqēxs laē hāmx^{ts}!ānents lāxēs 80
ē^{eyasōwaxs} laē ts^{lents}!en^xwīda. Wā, gīl^{mēsē} gwālēxs laē
ts^{lEWEL}!EXōda. Wā, gīl^{mēsē} gwālēxs laē xāl^{!EX}id nāx^{idxa}
wāpē. Wā laem gwāl lāxēq.

Flounder.—Wā, gīl^{mēsē} k^{līmāqelaxa} yō^{nakūlāxs} laē wī^xsten- 1
dēda hānx^{ēnoxwaxa} paēsaxēs pāpayaats^{lēlē} xwāxwagūma. Wā,
lā k^{at}!alēxsaxēs pāpayayowē saents^{lō} lax gēm^xāga^{yasa} pāpa-

5 fishing canoe, the prongs pointing to the place || where the fisherman is sitting in the stern of the flounder-fishing canoe. | He paddles seaward with his flounder-fishing paddle. As soon | as he comes to a place where the water is two fathoms deep, he | looks down, resting on his left hand, looking for | flounders. He backs-water with his
10 flounder-fishing paddle, and is || going astern. As soon as he discovers a flounder, he paddles ahead | to stop his flounder-fishing canoe; and when | the canoe stops, he puts the flounder-fishing paddle into the canoe, and | he takes his flounder-spear and puts it into the water, and he spears | the flounder in the middle, pulls it up, and shakes
15 it off in the bow || of his flounder-fishing canoe; and he just goes on in the same way with the | others. As soon as he has caught many flounders, he goes home to his | house. |

When he arrives at the beach of his house, his wife | comes and
20 picks up a small basket, and she goes down to the beach carrying || the small basket. Then she puts it down in the middle of the flounder-fishing | canoe. She takes the flounders and puts them into the small basket; | and when the flounder-basket is full, she lifts it out of the canoe | and carries it up the beach into her house, and | she puts it down in the corner of her house. ||

25 Then she takes her small kettle and pours some water into it, and | she washes it out until it is clean; and as soon as all the dirt is out, |

yaats!ē xwāxwagūma laem gwāsbālē dzēdzēgūmas lāx k!wax-
5 dzasasa papayaēnoxwē lāx ōx!a⁵yasēs pāpayaats!ē xwāxwagūma. Wā, lā sēx⁵wūt!asēs pāpayax⁵sa⁵yasē sēwayowa. Wā, g!l⁵mēsē lāg⁵aa lāxa malp!enk⁵as ēwālaēdzas lāxens bālāxs laē hex⁵dze-
gemx⁵ida qas qelkwālēxs gemxōt!ēna⁵yaxs laē hānxensela ālāx
paēsa. Wā, laē pelk!lāla⁵masxēs pāpayax⁵sa⁵yasē sēwayōxs laē
10 k!l⁵k!ēnakūla. Wā, g!l⁵mēsē dōx⁵wālelaxa paēsaxs laē sāsēwala
qa wūl⁵g⁵aalayēsēs pāpayaats!ē xwāxwagūma. Wā, g!l⁵mēsē
ēwel⁵g⁵aalēxs laē k!āt!alēxsaxēs pēpayax⁵sa⁵yasē sēwayowa qas
dāx⁵idēxs pāpayayowē saents!āxs laē medēnsas qas sex⁵idēxa
nēgedzā⁵yasa paēsaxs laē nēxōstōdeq qas k!l⁵l⁵ālēxsēs lāx āg⁵iwa-
15 yasēs pāpayaats!ē xwāxwagūma. Wā, ā⁵mēsē la hēx⁵sā gwēg⁵ilaxa
waōkwē. Wā, g!l⁵mēsē q!ēyōl⁵xa paēsaxs laē nā⁵nakwa lāxēs
g⁵ōkwē.

Wā, g!l⁵mēsē lāg⁵alis lāx l!ēma⁵isasēs g⁵ōkwaxs laē genēmas
k!lōqūlil⁵xa lāluxamē qas lā lents!ēsela lāxa l!ēma⁵isē k!lōqūl⁵axa
20 lāluxamē qas lā hāng⁵aalēxsas lāx negoyā⁵yasa pāpayaats!ē xwā-
xwagūma. Wā, lā āx⁵ēdxa paēsē qas lā k!l⁵ixts!ālas lāxa lāluxamē.
Wā, g!l⁵mēsē qōt!ēda pāyats!ē lāluxamāxa paēsaxs laē k!lōgūlēxsax
qas lā k!lōx⁵wūsdēselaq qas lā k!lōgwīlēlaq lāxēs g⁵ōkwē qas lā
k!lōx⁵walilaq lāx onēg⁵wilasēs g⁵ōkwē.

25 Wā, lā āx⁵ēdxēs ha⁵nēmē qas gūxts!ōdēsa ēwāpē lāqēxs laē
ts!ōxūg⁵indeq qa ēx⁵ts!owēs. Wā, g!l⁵mēsē ēwīlāwē ēyāg⁵ig⁵a⁵yasēs

she pours away the dirty water with which she washed it out; and 27 she pours in some more water, | until it is half full, and she puts it on the fire. After | she has done so, she takes her fish-knife and sits down alongside of the || flounder basket; and she takes out one of the 30 flounders and cuts open | the belly, which contains the intestines, in this manner at ×:

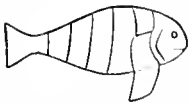


white side, she pulls
off the intestines close

| As soon as she turns over the
out the intestines. | She cuts
to their end, at the gills. | She

does not take off the gills from the head. || As soon as she has taken 35 out the intestines, it is in this way: |

down to the bone on each side cross-
manner: |
she puts it
beenspread
others; and



When this
on an old
out, | and she does the same with the



Then she cuts
wise, in this
has been done,
mat that has

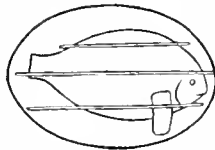
the tails; and when they have been cut off, the water in the flounder-kettle begins to boil. || She takes it off and puts it down by the 40 side | of her fire, and she takes split cedar-sticks and measures them off | so that they are the size of the flounder-cooking kettle crosswise. | Then she breaks off eight of them. When she has done so, she puts | four on the water of the flounder-cooking kettle, || and 45 she takes the four others and puts them crosswise over the four that are

laē gūqōdxa nēqwa ts!ōxūg'indmōt 'wāpexs laē gūxts!ōtsa 'wāpē 27
lāq qa negoyoxsdālisēxs laē hānx'!ents lāxēs legwilē. Wā, g'il-
'mēsē gwālexs laē āx'ēdxēs xwālayowē qa's lā k!wag'āgīlītxa
pāyats!ē lālaxama qa's dāx'ēdēxa 'nemē lāxa paēsē qa's xwāłtsē- 30
'stalēx yax'yig'īlats!ās tek!āsa paēsēxa g'a gwālēg'a (fig.) yix ×.
Wā, g'il'mēsē nelāwa 'meladza'yaxs laē gēlx'ūłts!ōdxa yax'yig'ilē.
Wā, la t!ōsōdex mag'aanā'yasa āwanā'yasa yāx'yig'ilē lāxa q!ōs-
na'yē. Wā, laem k!ēs āxōdxa q!ōsna'yē lāxa hēx't!a'yas. Wā,
g'il'mēsē 'wīlāwa yax'yig'ilaxs laē g'a gwālēg'a (fig.). 35

Wā, lā qaqēdedzōdex wāx'sadza'yas g'a gwālēg'a (fig.). Wā, g'il-
'mēsē gwālexs lā k!līgēdzōts lāxa k!lāk!obanē lebēla. Wā, lā
hēemxat! gwēx'ēdxa waōkwē. Wā, g'il'mēsē 'wīla gwālexs laē t!ō-
sāłax ts!āsnā'yas. Wā, g'il'emxaāwīsē 'wīlaxs laē maemdelqūlē pa-
stag'īlats!ās hānx'!anowa. Wā, lā hānx's'ēndeq qa's hā'nōlīsēs 40
lāxēs legwilē. Wā, lā āx'ēdxa xōkwē k!wa'xlāwa qa's mens'īdēs
lāx wāłzeq!exsdaasasa pāstag'īlats!ē hānx'!anowaxs laē k'ōk'oxsen-
deq qa malgūnāłts!aqēs. Wā, g'il'mēsē gwālexs laē lex'stentsa
mōts!aqē lāxa 'wābets!āwasa pāstag'īlakwē hānx'!anowa. Wā, laxaē
āx'ēdxa mōts!aqē qa's gēk'iyīndēs lāxa lā lex'stāla mōts!aqa (fig.¹). 45

¹ See figure on p. 416.

- 46 in it. (Then it is this way:) are floating on the hot|water; and she takes the clean floun-
 ders and lays them on top of the | cedar-sticks; and she
 takes three more pieces of broken | cedar-sticks and lays
 50 them on the flounder lengthwise; and || she takes another floun-
 der and lays it on top of it, so that it is crosswise | on the first one;
 and she takes three pieces of broken | cedar-sticks and lays them on
 top of it, in this way: one, | so that the hot
 This is called | "cedar-
 55 flounders;" and || the bottom of the kettle
 sticks of the whole boiled flounders." When all | this has been
 done, she puts her flounder-cooking kettle on the fire; and | the
 flounders stay on the fire boiling for about half an hour according
 60 to the watch. | Then she takes them off the fire and puts || them
 down outside of the place where she is sitting. Then she takes
 a dish and | the bone strainer, and she puts (the dish) down by
 the side of the kettle in which the whole flounders have been
 cooked. | She puts the bone strainer under the topmost one of the |
 flounders, so that it does not break to pieces when she lifts it out, and
 she puts it into the | dish of the one who is to eat the flounder; and
 65 she does the same with the others. || As soon as she has taken the
 boiled flounders out of the kettle, she puts them into a dish | in front



- 46 Wä, laem pex'älēda k'ōk'oxsaakwē k'wa^εxlāwa lāxa ts!elx^usta
 'wāpa. Wä, lä äx'ēdxā ts!ēwalagekwē paēs qa^s pāqeyindēs lāxa
 k'wa^εxlāwē. Wä, lāxāē äx'ēdxā yūdux^uts!aqē k'ōk'oxsaakwē
 k'wa^εxlāwa qa^s k'ak'ēdedzōdalēs lāxa paēsē lāxēs g'ildōlasē. Wä,
 50 laxāē äx'ēdxā 'nemē paēsa qa^s pāqeyindēs lāq qa geyālēs lāxa
 g'ilx'dē äxts!ōyōs. Wä, laxāē äx'ēdxā yūdux^uts!aqē k'ōgek^u k'wa^εx-
 lāwa qa^s k'āk'ēdedzōdēs lāq, g'a gwālēg'a (*fig.*). Wä, lä 'nāxwaem
 hē gwēx'ēdeq qa lālāk'ēsa ts!elx^usta 'wāpē lāq. Wä, hēmis lēgades
 k'āk'etawa^εyasa pāstag'i'lakwē k'wa^εxlāwa. Wä, hēmis lēgādēda
 55 banāxla^εyē k'ōk'oxsaak^u k'wa^εxlāwa lāx banāxla^εyasa hānx'lanowē
 gayaxlē k'wa^εxlāsa āmstaēkwē pāstag'i'lakwa. Wä, g'ilēmēsē 'wēla
 gwālexs laē hānx'lents lāxēs paēsēlax'dema legwila. Wä, lāxent!a
 nēxseg'ilēlag'ila lāxens q'lālāk'layaxens 'nālāqē 'wā'waslalasas lāxa
 paēsēlax'dema legwilexs laē hānx'sendeq lāxēs legwilē qa^s hāng'a-
 60 liles lāx l'āsalilāsēs k'waēlasē. Wä, lä äx'ēdxā lōq!wē lē'wa
 xelyowē xaxx'ā qa^s lä hā'nōlilas lāxēs āmstaēkwē pāstag'i'lakwa.
 Wä, lä aēk'ilaxs laē xelabōtsēs xaxx'ā xelyo lāxa ek'lek'ēya^εyē
 paēsa qa k'lēsēs q'wēl'ēdaxs laē xelōstendeq qa^s lä xelts!ōts lāxa
 pāspets!ats!ēlē lōq!wa. Wä, lä 'nāxwaem hē gwēx'ēdxā wāōkwē.
 65 Wä, g'ilēmēsē 'wēg'iltēda pāstag'i'lats!ē hānx'lanōxs laē k'agemli-

of those who are to eat the boiled whole flounders; and | immedi- 67
ately those who are to eat the flounders begin to eat, taking them up
in the hands. | Some Indians call this "flounder-eating." They
suck | the bones and the head and the gills while they are eating the ||
meat. When they have eaten it all, then water is given to them to | 70
rinse their mouth, and they drink. This is all about | one manner
(of cooking flounder). |

Flounder eaten with Spoons.—The | cutting of the flounder is the
same as the cutting of the whole boiled flounder, || the only difference 75
being that there are no broken cedar-sticks, for | it is just put into
the water when it begins to boil. When it has been | boiling a little
while, it is stirred so that it breaks; and when | the meat comes off
from the bones, it is done. Then | the flounder-cooking kettle is
taken off the fire, and || a little oil is taken and poured into it. Then | 80
the woman takes the spoons and distributes them among those who
are to eat | the boiled flounder. The woman takes dishes and a | large
spoon, and puts the dishes down by the side of the | flounder-cook-
ing kettle; and she takes the large spoon and || dips the boiled floun- 85
der out of the kettle, | and puts into the flounder-dish all the liquid
and the meat. The dishes are half full of it. | Then it is placed in
front of the flounder-eaters, who immediately | eat the flounder.

lem lāxa pāspeslaxa āmstaēk^u hānx^ulaakwē paēsa. Wā, hēx^{ci}-
da^{mēsē} pāspeslaq xāmax^{ts}lānasēs e^{eyasō}waxs laē hāmx^{ci}ideq. 66
Wā, la ē^{nēk}ēda waōkwē bāk^{lū}ma pāspesēda. Wā, laem k^{li}xwax
xāqas lē^{wa} hēx^{tl}a^{eyas} lō^ē q^{lōsna}eyas, yīxs laalal q^{lēm}lq^{lalex}
q^{lēm}lālās. Wā, g^{il}mēsē wī^{laxs} laē tsēx^ēitsa ē^{wāpē} lāq qa
ts^lewēl^{exoyos}. Wā, lā nāx^{idexs} laē gwāla. Wā, laem gwāl lāxa 70
ē^{nemx}idāla.

Flounder eaten with Spoons (ē^{yewēk}^u paēs). Wā, hēm gwālē
xwāla^{eyasa} paēsē xwāla^{eyasa} āmstaēkwē hānx^ulaakwē paēsa. Wā,
lēx^amēs ōgⁿqalayōsēxs k^{leō}sāē k^{ōk}oxsaak^u k^{lwa}xlāwa yīxs
ā^{maē} āxstendayo lāxa ē^{wāpaxs} laē maēmdelqūla. Wā, lā gag āla 75
maēmdelqūlaxs laē xwēt^{lētse}wa qa q^{lwēq}ūlts^{lēs}. Wā, g^{il}mēsē
k^{linem}g^{il}elēda q^{lēm}lālē lāxa xāqaxs laē lōpa. Wā, laem hānx^u-
sanowēda pāstagⁱlats^{lē} lāxa pāstagⁱlax^{dem} legwila. Wā, lā āx^ē-
tse^{wa} hōlalē l^{lē}na q^as k^{lūnq}l^{egemē} lāq. Wā, la^{mē} āx^ēdēda
ts^ledāqaxa k^{āk}ets^lenaqē q^as ts^lewanaēsēs lāxa pepastagūlaxa 80
pāstagⁱlakwē. Wā, lā āx^ēdēda ts^ledāqaxa lōelq^lwē lē^{wa}
ē^{wālasē} k^{āts}l^{enaqa}. Wā, lā mēxenōlilelasa lōelq^lwē lāxa pāsta-
gⁱlats^{lē} hānx^ulanowa. Wā, lā āx^ēdxa ē^{wālasē} k^{āts}l^{enaqa} q^as
tsayōlts^{lālēs} lāxa pāstagⁱlakwē q^as lā tsēts^{lālās} lāxa pāspeyats^{lēlē}
lōq^lwa ē^{wī}lēda ē^{wāpala} lē^{wa} q^{lēm}lālē. Wā, lā naengōyōx^sdalēda 85
lōelq^lwaqēxs laē k^{āgem}lēlem lāxa pāspeslaq. Wā, hēx^{ci}da^{mēsē}

They eat it with spoons; and | when they have eaten, they drink a
 90 little water to cool themselves; || and after drinking, they go out.
 That is all | about it. |

1 **Steamed Flounder** (Flounders steamed standing on edge on
 stones).—(The man gathers driftwood, and when he thinks he has
 enough to steam on stones the flounders put on edge, he goes home to his
 house. When it is high water, he throws out the driftwood on the
 beach of his house;) and¹ when all the driftwood is out, | he takes two
 medium-sized pieces of | driftwood not quite one fathom in length, |
 5 and puts them down above high-water mark. They are four || spans
 apart. He takes | easily-splitting cedar-wood and splits it into |
 thin pieces to start the fire, and he puts them down between the | two
 side-pieces of the fire. Then he takes medium-sized dry | driftwood
 and puts it down on top, so that the top is on the same level as the ||
 10 two side-pieces. Then he puts driftwood crosswise over them. | As
 soon as it reaches from one end to the other the whole length of the
 two side-pieces, he | takes a medium-sized basket and goes to pick
 up medium-sized fresh stones, | and puts them into his stone carrying-
 basket. When it is full, | he carries it up and pours the stones on top
 15 of the cross-pieces on which the flounders are to be steamed. || He
 continues doing this, and does not stop until the stones are thick |
 over the top of it. Then he lights a fire under | them at each end.


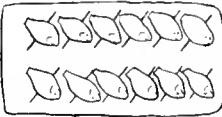
88 pāspes^ēēdex'da^ēxwa. Wā, laem^ēyōs'itsēs k'āk'ets!enaqē lāq. Wā,
 g'il'mēsē^ēwi'laqēxs laē xāl!ex^ēid nāx^ēidxa wāpē qa's k'ōxwaxōdēs
 90 lāq. Wā, g'il'mēsē^ēgwāl nāqaxs laē hōqūwelsa. Wā, laem^ēgwāl
 lāxēq.

1 **Steamed Flounder** (°neg'ek^u k'lot!aak^u paēs). Wā, g'il'mēsē^ēwi-
 °lōltāwa q'lēxalaxs laē hēx^ēidaem āx^ēēdxa °malts!aqē hā'yāl'ag'it
 q'lēxalaxa hālsela^ēmē k'lēs °nemp!enk'ēs āwāsgemasē lāxens bālax
 qa's k'ātēmg'alisēs lāx āla'yasa °yax^umutē. Wā, lā mōp!enk'ē
 5 āwālagālaasas lāxens q!wāq!waxts!āna'yēx. Wā, lā āx^ēēdxa
 ēg'aqwa lāx xāsewē k!wa^ēxlāwā qa's xōxox^usendēq qa ām'āmā-
 yastowēs qa's g'ālastoyā. Wā, lā lōlāxōts lāx āwāgawa'yasa
 °malts!aqē k'āk'ēdenwa'yā. Wā, lā āx^ēēdxa hā'yala^ēstōwē lem'xwa
 q'lēxala qa's lōxūyindālēs lāq. Wā, g'il'mēsē^ē°nemāk'īya lē'wa
 10 °malts!aqē k'āk'ēdenwēxs laē gēk'īyindālāsa q'lēxalē lāq. Wā,
 g'il'mēsē^ēlelbend lāx °wāsgemasasa °malts!aqē k'āk'ēdenwa'yē, laē
 āx^ēēdxa hēla lexa'yā qa's lā menaxa hā'yāl'ā ālexsem t!ēsema
 qa's lā t!āxts!ālas lāxēs t!āgats!ē lexa'yā. Wā, g'il'mēsē^ēqōt!axs
 hē k'lox^ēūsdēsaq qa's lā qepeyints lāxēs t!ēqwapdema!axa paēsē.
 15 Wā, lā hēx'sāem gwēg'ilē. Wā, āl'mēsē^ēgwālexs laē wākwa
 t!ēsemē la hamelqeyē lāx ōkū'yā'yas. Wā, hēx'ida^ēmēsē^ētsēna-
 bōtsa gūlta lāx °wāx'sba'yas. Wā, g'il'mēsē^ēx'iqōstāxs laē āx^ēēdxa

¹ Continued from p. 481, line 62.

As soon as it flames up, he takes the | basket in which he carried up 18
the stones, and | carries it down to his fishing-canoe. Then he takes
the flounders || and places them in the basket. When it is full, he | 20
takes up the flounder-basket and carries it to the wood-pile. | He takes
an old mat and spreads it out on the beach. Then | he takes the
flounder-basket and pours the flounders on to the old | mat, so that
they lie on it. Then he goes back to the beach and || brings up the 25
rest of the flounders. As soon as he reaches his fishing-canoe, | he
takes the flounders and puts them into the flounder-basket; | and
when they are all in, he picks up (the basket) and | carries it up the
beach, and puts it down by the side of | the old mat on which the
flounders have been placed; and he goes up the beach, and takes the
tongs out of his house, || and a bucket, and also old mats for covering, | 30
and also-cedar wood; and he takes these and puts them down by the
wood-pile. | Then he takes the long tongs, picks out the red-hot
stones, and | puts them down on the beach not far from | where he
stands, for he never moves his feet when he puts down the || red-hot 35
stones. He puts them down on a level place on the beach. | When all
the stones have been taken out of the fire, he levels the | hot stones
with his tongs; and when they have all been levelled down, | he takes
his bucket with fresh water in it and | sprinkles a little on the red-hot

lexa^əyē yix t^lägats!ēx^ədāsēxa t^lēsēmē qa^əs lā dālaq qa^əs lā k^lōx- 18
^əwalexsas lāxēs L^lägēdzats!ē xwāxwagūma. Wā, lā āx^əēdxa paēsē
qa^əs lā k^lexts!ālas lāxa lexa^əyē. Wā, g^lil^əmēsē qōt^laxs laē 20
k^lōgūltsaxa pāyats!ē lexa^əya qa^əs lā k^lōgūnōlissas lāxa t^lēqwabē-
gwēsē. Wā, lā āx^əēdxa k^lāk^lōbanē qa^əs lēp^lālissēs. Wā, lā
āx^əēdxa pāyats!ē lexa^əya qa^əs lā gūgēdzōtsa paēsē lāxa k^ligēdzowe
k^lāk^lōbanā. Wā, lā xwēlaqants!ēs lāxa L^lēmā^əisē qa^əs lā ēt^lēd
lāxēs ānēx^əsā^əyē lāxa paēsē. Wā, g^lil^əmēsē lāg aa lāxēs L^lägēdzats!ē 25
xwāxwagūmxs laē āx^əēdxa paēsē qa^əs lā k^lixts!ālas lāxa pāyats!ē
lexa^əya. Wā, g^lil^əmēsē ^əwi^əltslāxs laē k^lōgūl^əxsax qa^əs lā k^lōx-
^əwūsdēselaq qa^əs lā hānēx^əelissas lāxa k^lēgēdzāyaasasa paēsa
k^lāk^lōbana. Wā, lā lās^ədēsa qa^əs lā āx^əēdxa k^liplālāa lāxēs g^lōkwē
L^əwa tsāyats!ē nagats!ā. Wā, hē^əmisa nēnayimē k^lāk^l!ēk^lōbana. 30
Wā, hē^əmisa k^lwa^əXLāwaxs laē dālaq qa^əs lā āx^əālissas lāxēs t^lēqwa-
bekwē. Wā, hēx^əida^əmēsē āx^əēdxa g^lilt^lā k^liplālāa qa^əs k^lip^lidēs
lāxa x^lix^əixsemāla t^lēsēma qa^əs k^lip^lālēsēlēs lāxa k^lēsē qwēsāla
lāxēs lāwēdzasē qaxs hēwāxāē lēqūlisē g^lōgūyāsēxs laē k^lip^lēdxa
x^lix^əixsemāla t^lēsēma qa^əs k^lip^lālissēs lāxa ^ənemā^əisē. Wā, g^lil- 35
^əmēsē ^əwilg^lilqēda gūltāxa t^lēsēmāxs laē gōlg^lilqasēs k^liplālāa lāxa
x^lix^əixsemāla t^lēsēma qa ^ənemāk^liyax^əidēs. Wā, g^lil^əmēsē ^ənemā-
k^liyaxs laē āx^əēdxa nāgats!āxs laē ^əwābets!ālaxa ^əwē^əwāp^lēmē qa^əs
xal^əlex^əidē xōdzeleyints lāxa x^lix^əixsemāla t^lēsēma qa ^əwi^əlāwēsa

- 40 stones, so that the || ashes that stick on them come off. When he has sprinkled water | over the whole surface, he takes split cedar-sticks not | really thick, and measures off one span | and four finger-widths, and breaks it off; and | this is the measure for the other
- 45 cedar-sticks, when he keeps on breaking off || many of them,—all cedar-sticks of the same length. When he thinks | that he has enough, he puts them end | down between the red-hot stones, | in this manner:  They are one span apart | lengthwise and crosswise; and | the cedar-sticks standing on end among the red-hot stones are called "holders of the
- 50 steamed flounders standing on edge on stones." || The name of the red-hot | stones is "steaming-place for flounders standing on edge on stones." When all | the cedar-sticks stand on edge on stones, the man takes the flounder- | basket and puts it down by the side of the steaming-place. He never | cuts the flounders to take out the
- 55 intestines. He takes out one || flounder, and lays it flat on the cedar-sticks. so that it stands on its edge on the | hot stones. Each flounder leans against one of the | cedar-sticks. When he has finished, it is in this way:  | When he has put them all on, he takes the old mats and | lays them down
- 60 close to his steaming-place. When this has been done, || he

- 40 gūna^{ayē} k'wēk'lūtsemēq. Wā, g'il^{mēsē} wī^{la} xōsēlgrīntsa wāpē
lāx wādzeqayayaasasasēxs laē āxēdx xōkwē k'wāxlāwa k'lēs
ālaem lēslekwa qas ēmens'idēsa nemp!enkē lāxens q!wāq!wax-
tslāna^{ayē}, hē^{misa} mōdenē ēsegiwa^{ay}asēxs laē k'oqōdeq. Wā,
hē^{mis} la ēmenyayosēxa wōkwē k'wāxlāwaxs laē hanal k'ōk'oxsā-
laxa q'lēmēmē hēsta āwāsgem xōk^u k'wāxlāwa. Wā, g'il^{mēsē} k'ōtaq
laem hē^{āl}alaxs laē q!wāgaalōdālas lāxa x'ix'ixsemāla tlēsema gra
gwālēgra (fig.), yīxs nāl^{nemp}!enkāē lāxens q!wāq!wax'tslā-
na^{ay}aqē āwālagālaasas lāxēs g'ildōlasē lē^{wis} tslēg'olasē. Wā,
hēem lēgades k'lōt!aasdemasa nēg'ikwē paēsa k'wāxlāwē q!waaak^u
- 50 lāxa x'ix'ixsemāla tlēsema. Wā, hē^{mis} lēgadēda x'ix'ixsemāla
tlēsemas nēx'demaxa k'lōt!aakwē paēsa. Wā, g'il^{mēsē} wī^{la} la
q!waaakwa k'wāxlāwaxs laēda begwānēmē āxēdx pāyatslē
lēxa^{ya} qas lā k'lōgūnōlīsas lāxēs nēg'aslaq. Wā, laem hēwāxa
tlox^uwīdxa paēsē qa lawāyēs ts!enēxas. Wā, lā dōlts!ōdxa nēmē
- 55 paēs qas paxendēs laxa k'wāxlāwē qa k'lōtalēsēxs laē āxa lāxa
ts!elqwa tlēsema. Wā, lā nāl^{nema} paēsē lāxa nāl^{nemts}!aqē
k'wāxlāwa. Wā, g'il^{mēsē} gwālexs laē gra gwālēgra (fig.).
Wā, g'il^{mēsē} wīl^{gaal}axs laē āxēdx k'lāk!ek!lobana qas lā
lēp!elselas lāx māg'ūwalīsasēs nēk'asōlē. Wā, g'il^{mēsē} gwā-
- 60 lēxs laē āxēdx wewāp!emts!āla nagats!ā qas tsādzeleyīndēs

takes the bucket with fresh water and pours it | over the flounders 61 standing on edge on the stones. When the water has been poured out, | he quickly takes up the old mats and throws them over them; | and it does not take long before he takes off the covering, for (the flounders) are now done. | As soon as he has taken off the whole covering of old mats, the man || calls his numaym to sit 65 around the place where the flounders were steamed, | to eat the steamed flounders. The men all come and sit around | what they are going to eat. When they are all there, | each man takes one | flounder, and they pinch off (the meat) and put it into their mouths; and || after each has eaten one flounder, they take another one and 70 eat it; | and when there are many flounders, then all the men try to eat many | flounders; and sometimes each man will eat four | flounders when there are many. And when the flounder-eaters finish, | they go home to their houses, and they wash their hands; and || after they have done so, they drink a little water, after | rinsing 75 their mouths for the salty taste to come out. The reason why they do not | drink much water is because they are afraid to drink much when they first | taste the flounders steamed standing on edge on stones, for then they would | always want to drink water. Therefore they only || drink a little water to wash down what they have 80 eaten. | This also is not given at a feast to many tribes. That is | all about this. |

lāxa k'lot!aakwē paēsa. Wā, g'il'mēsē 'wīlg'ilt!āwa 'wāpaxs laē 61
hanakwila dāx'īdxa k'lāk'lek'lobana qa's nāseyindēs lāq. Wā,
k'lēst!a ālaem gālaxs laē nāsōdexa nayí'mē qaxs lē'maē l!ōpa.
Wā, g'il'mēsē 'wīlāwēda k'lāk'lek'lobana nāyinxs laēda begwā-
nemē lē'lālaxēs 'nē'mēmōtē qa lās klūtsē'stālaxa 'neg'asaxa paēsē 65
qa's pāspesēxa 'neg'ek" paēsa. Wā, lā 'wī'laem lā klūtsē'stalīse-
lēda bēbegwānemaxēs ha'mālē. Wā, g'il'mēsē 'wīlg'alīsexs laē
hēx'īdaem dāx'īdēda 'nāl'nēmōkwē bēbegwānemxa 'nāl'nēmē lāxa
paēsaxs laē ēpaxelaq qa's ts!ōq!ūselēs lāxēs semsē. Wā, g'il'mēsē
'wī'laxa 'nemē paēsēxs laē ēt!ēd āx'ēdxa 'nemē qa's hāmīx'īdēq. 70
Wā, g'il'mēsē q'lēnema paēsaxs laēda 'nāxwa bēbegwānem q'lāq'lē-
k'lesap!axa paēsē, yīxs 'nāl'nēmp!ēnaē mōklūsa 'nemōkwē begwā-
nemxa paēsaxs q'lēnemaē. Wā, g'il'mēsē g'wāla pāspesaxs laē
nā'nak" lāxēs g'ig'ōkwē qa's lā ts!ents!enkwa lāq. Wā, g'il'mēsē
g'wālexs laē xāl!EX'īd nāx'īdxa 'wē'wāp!ēmē yīxs laē g'wāl ts!E- 75
wē!EXōda qa lāwāyēsēs demp!aē!EXawa'yē. Wā, hēm k'lesēlts
q'lēk'lesxa 'wāpē qaxs k'ilelaē geyōl q'lēk'lesēq qaēxs g'il'maē
p!EX'ALElēda ha'maag'ōlaxa k'lot!aakwē 'neg'ik" paēsēxs laē āem
lā hēmenālāem la naq!ēxsdxā 'wāpē. Wā, hē'mis lāg'ilas āem
xāl!EX'īd nāx'īdxa 'wāpē qa's ts!EWENDZEMxēs hamāx'dē. Wā, 80
lāxaē k'lēs k'wēladzēm lāxa q'lēnemē lēlqwālala'ya. Wā, laem
g'wāl lāxēq.

1 **Fresh Herring-Spawn on Cedar-Branches.**—Now I will talk about |
 (herring-spawn on) cedar-branches, for that is also done in the same
 manner as with the hemlock-branches, | when they are put into the
 sea; and the only difference is, that they are | not often dried, for
 5 they are only put || into the spawning-place; and as soon as herrings
 stop spawning, then | the cedar-branches with the spawn on them
 are given | to the tribe to eat. The raw spawn is eaten fresh. | It is
 bad when it is dried, for it quickly gets a strong taste, | and it quickly
 10 gets red; and it also || tastes of cedar-branches when it gets dry; and
 the only | reason why it is put into the sea is, that it is easy to wipe
 off | the herring-spawn; and it is not cooked in kettles. |

Soaked Herring-Spawn.—A | large steaming-box is taken, and the
 15 box with herring-spawn is taken, || and it is put down on the left-hand
 side of the house. | Then they untie the rope of the cover, and they
 pour (the herring-spawn) into the steaming-box; | and as soon as it
 is nearly full, they pour fresh water | into it; and they only stop
 pouring water into it when it covers the | spawn. This is done in
 20 the morning, and it is just || left that way until noon. Then the old
 women are asked | to come and rub the herring-spawn; and when
 the old women | come, they sit down in the house, one on each side |

1 **Fresh Herring-Spawn on Cedar-Branches.** Wä, la^εme'sen e'dza-
 qwaltsa tslap!axē yixs hē^εmauxat! gwälē gwä'laasasa q!wä'xē,
 yixs laē grīwä'la lā'xa de'msx'ē. Wä, lē'x'a'mē ō'gūqalayosēxs
 k'le'saē q'lünā'la le'mxwase^εwa, yixs lē'x'a'māē lā'grilas āxstā'nō
 5 lā'xa wa'yadē qaxs grī'lmaē gwäl wa'sēda wa'na'yaxs la'ē hē'x'ī-
 daem āxwūstā'nowēda ēēēndēxlā'la ts!a'p!axa qā's lā hāmgrī'layo
 lā'xa g'ō'kūlōtē. Wä, lae'm halaxwa k'le'lx'k'!ax'xa ae'ntē.
 Wä, la^εya'x'semxs le'mxwase^εwaē. Hē'em hā'labala la k'lex'p!a-
 x'ī'dē; hē'εmēsēxs hā'labalaē la l!ax'wī'da. Wä, la'xaa lā'sē
 10 gwē'p!aasasa ts!a'p!axē la'qēxs la'ē lemx'wīda. Wä, lē'x'a'mēs
 lā'grilas āxstā'nō lā'xa de'msx'āxs hō'lem!a'axs la'ē qūsā'layā
 ānē'ntē lāq. Wä, lā'xaē k'lē's hā'nx'!entsē^εwa.

Soaked Herring-Spawn (Wūsē'laxa ae'ntē).—Wä, hē'εmaaxs la'ē
 āx'ē'tsē^εwa ēwā'lasē q!ō'lats!ē. Wä, la^εmō'sē āx'ē'tsē^εwa ānda'ts!ē
 15 xetse'ma qā's grā'xē hā'ng'alilas lax gemxotsā'ililas g'ō'kwē. Wä,
 la, qwēleyi'ndex t!emā'k'eya'yas. Wä, la gūxts!ā'las lā'xa q!ēq!o-
 ēlats!ē. Wä, grī'l'mēsē elā'q qō'qūt!axs la'ē qep!eqa'sa a'lta ēwap
 lāq. Wä, a'l'mēsē gwāl qepa'sa ēwa'paxs la'ē nēlk'eya'x'īd lā'xa
 ae'ntē. Wä, hē'em hē'x'dems gwē'x'īdēda gaā'la. Wä, ā'εmēsē
 20 la bawa'p!es. Wä, grī'l'mēsē neqā'laxs la'ē hē'lase^εwa lae'lk!wa-
 na'ēyē qa grā'xēs wūsa'xa ae'ntē. Wä, grī'l'mēsē grā'xēda lae'lk!wa-
 na'yaxs la'ē klūs'ā'ilēda ēnal'ēmō'kwē lāx ēwā'x'sanā'ililas ēnāl-

of each steaming-box; and as soon as they have sat down, they rub the | herring-spawn. After they have continued rubbing it for a
 a long time, they shake out with the back || of the hand the hemlock- 25
 leaves, and they draw the spawn towards themselves; and | when all
 the spawn is on the near side of the steaming-box, | then all the
 | hemlock-leaves are on the far side; and the old woman | skims them
 off with her right hand, and puts them into a | small dish that stands
 on the floor; and when all the hemlock-leaves are out, she || rubs the 30
 spawn again; and she rubs (among) it for a long time, | doing in the
 same way as she had done before, when she first worked at the |
 spawn, shaking her hands so as to remove the hemlock-leaves to the
 outer side | of the steaming-box; and she also does the same, skim-
 ming off the | hemlock-leaves and throwing them into the small dish.
 She keeps on || doing this, and only stops when all the hemlock-leaves 35
 are out. | As soon as this has been done, a large kettle is taken, and |
 the spawn is poured into it. When the kettle is full, | the man calls
 his tribe; and | when all the guests are in, they first eat || scorched 40
 dried salmon. After they have eaten it, they put the | kettle with
 herring-spawn on the fire, and | the young men at once stir it; and
 when it begins to boil, | it is taken off the fire. Then it is | done.
 Then dishes are taken, and || long-handled ladles, and with the 45

enemsgemē q!ō'lats!ä. Wä, g'í'l'mēsē k!ūs'ā'hilexs la'ē wūs'ē'dxa 23
 ae'ntē. Wä, g'í'l'mēsē gē'g'ilil wüse'lgēqēxs la'ē ne'l'i'ts āwē'gr'a'yas-
 sēs e'eyasō' lā'xa k'lā'ēmo'mo. Wä, la go'laxa ae'ntē. Wä, g'í'l- 25
 'mēsē 'wī'ēla g'ā'xēda ae'ntē lā'xa gwā'sanēqwasa q!ō'lats!äxs la'ē
 'wī'ēlēda k'lā'ēmo'mo lā'xa qwē'sanēqwē. Wä, lē'da le'k!wana'yē
 gō'lx'itsēs hē'lk!ōlts!āna lā'xa k'lā'ēmo'mo qas gūxts!ō'dēs lā'xa
 lā'logūmē ha'nē'la. Wä, g'í'l'mēsē 'wī'ēlēda k'lā'ēmo'mōxs la'ē ē't'lēd
 wūsge'ndxa ae'ntē. Wä, g'í'l'mēsē la gē'g'ilil wüse'lgēqēxs la'ē 30
 ē't'lēd hē gwē'x'ēdeq lā'xes g'í'lx'dē gwē'g'ilasexs la'ē g'ā'laqaxa
 ae'ntē qas 'ne'lēxēs e'eyasō' qa lā'sa k'lā'ēmo'mo lā'xa lā'sanē-
 qwasa q!ō'lats!ē. Wä, lā'xaa hē'em gwē'x'ēdexs la'ē gō'x'wīdxa
 k'lā'ēmo'mo qas lā gūxts!ō'ts lā'xa lā'logūmē. Wä, la hē'x'sāem
 gwē'g'ilaq. Wä, a'l'mēsē gwā'hēxs la'ē 'wī'ēlāwēda k'lā'ēmo'mo. 35
 Wä, g'í'l'mēsē gwā'la la'ē āx'ē'tsē'wēda ā'wā'wē hā'nēnx'lano qas
 gūxts!ā'yāēsa ae'ntē lāq. Wä, g'í'l'mēsē la 'wī'ēla qō'qūt!ēda
 hā'nē'lanāxs la'ē lē'ēlalēda begwā'nēmaxēs g'ō'kūlōtē. Wä,
 g'í'l'mēsē 'wī'ēlālēda lē'ēlānēmaxs la'ē g'ā'g'alasila hā'nē'x'ē'dxa
 ts!ē'ukwē xamā'sa. Wä, g'í'l'mēsē gwāl hā'mā'pqēxs la'ē lānx- 40
 lā'nowēda ēentts!āla hāux'lā'no lā'xa legwī'lē. Wä, la'mēsē
 hē'x'ēda'mēda hā'yā'fū xwē'taq. Wä, g'í'l'mēsē medelx'wī'dexs
 la'ē hā'nē'x'sanowēda hā'nē'x'lanowē lā'xa legwī'lē. Wä, la'e'm
 l!ō'pa. Wä, la āx'ē'tsē'wēda lo'elq!wē. Wä, la'xae āx'ē'tsē'wēda
 g'í't!ex!ala k'ats!ēnaqa. Wä, lē tseyolts!alasa k'a'ts!ēnaqē 45

46 ladles they dip | the herring-spawn out of the kettle and put it into the dishes. | As soon as (the dishes) are full, oil is taken and is poured | on the spawn in the dishes; and they only stop pouring on the oil | when the liquid of the spawn is covered with it. Then it is
50 put before the || guests, and the guests at once eat it with spoons, for before this | spoons are given to them. They do not drink water before it, | for they have eaten dried salmon; therefore they do not | drink. As soon as they finish eating herring-spawn, they | cool themselves with fresh water. That is all.||

- 1 **Half-Soaked Herring-Spawn.**—They | do the same with the herring-spawn as I have told before. | Only this is different, that it is not left in the steaming-box for a long time, | and it is rubbed before the
5 herring-spawn swells; || and when all the hemlock-leaves are taken out, the spawn is taken out | and made into balls large enough to fit into the hands | put together; and the reason why it is made round is, | that it is put into the dishes, and two balls are made for | each man.
10 When there are eight || balls of herring-spawn put into each dish, | it is put before four men. Immediately | the guests take out each one ball of | herring-spawn, and they eat it; and after they have eaten it, the wife | of the host takes her spoons and puts them down on the ||

46 lā'xa ae'ntē la'xa hā'nʰlanowē qa's lā tsēts'lā'las lā'xa lō'elq!wē. Wā, g'í'f'mēsē qō'qūt'laxs la'ē āx'ē'tse'wa l'ē'na qa's kl'ūnqeyi'ndē lā'xa lox'ʰts'lā'la ae'nta. Wā, a'f'mīsē gwāl kl'ū'nqasa l'ē'nāxs la'ē t'lā'x'īdē 'wā'palāsa ae'ntē. Wā, lā k'ax'dzamolē'lem lā'xa
50 kl'wē'lē. Wā, la hē'x'īda'ma kl'wē'lē 'yō's'īdēqēxs g'ā'laē ts'lā'ya k'ā'k'ets'!enaqē lāq. Wā, lae'm kl'ēs nā'naqalgrewālux 'wā'pa qaxs la'mē'x'dē hā'mā'paxa xama'sē. Wā, hē'ē'mis lā'g'ilas kl'ēs la na'x'īda. Wā, g'í'f'mēsē gwāl ē'nt'lātxa ae'ntaxs la'ē k'ō'x'wa-xōtsa a'ŋta 'wa'pa. Wā, lae'm gwā'la.

- 1 **Half-Soaked Herring-Spawn** (Dex'dā'x'xa ae'ntē).—Wā, hē'emxaa gwē'g'ilaxa ae'ntēs gwē'g'ilasaxa g'í'lx'den gwā'gwēx's'ala'sa. Wā, lē'x'amēs ō'gūqalayō'sēxs kl'ē'saē gē'stalila lā'xa qlō'ats'lāxs lā'ē wūsē'tse'wa yīxs kl'ē's'maē ēel'!ex'semx'īdēda ae'ntē. Wā,
5 g'í'f'mēsē 'wī'ē'lāwēda kl'a'mō'māxs la'ē tē'tex'semidūlaxa ae'ntē qa lō'elx'semēs qa ā'ē'mēs hē'ē'lāla mūx'ʰts'lowēs lā'x'ens ē'eyasā'xs gō'x'semēse'wāē. Wā, hē'ē'mis lā'g'ilts la lō'elx'semxs la'ē mūx'ʰts'lā'layo lā'xa lō'q!wē. Wā, la 'maē'ē'maltsemg'ī'lak' lā'xa 'nā'l-ē'nemō'kwē bē'begwānema. Wā, g'í'f'mēsē 'mā'lgūmaltsema lō'elx-
10 semē ā'ent la xex'ʰts'lō lā'xa 'nā'l'ēmēx'la lō'elq!wāxs la'ē k'ax'dzamolē'lem lā'xa mō'kwē bē'begwānema. Wā, hē'x'īda-ē'mēsēda kl'wē'lē dā'g'ilts'lōdxa 'nā'l'ē'nisgemē lā'xa lō'elx'semē ae'nta qa's hā'mx'ī'dēq, wā, g'í'f'mēsē hā'mx'ī'dēxs la'ēda gēnē'-masa kl'wē'lasē āx'ē'dxēs k'ā'k'ets'!enaqē qa's lā āx'ēgents lāx

inner side of the dish. She dips up some fresh water and | pours it 15 on to the balls of spawn which are in the dish; and | when the guests eat the balls of spawn, they take the spoons | and eat the spawn with its liquid with spoons; and when | they finish, they go out. This half-soaked spawn is often given at feasts || to the tribe, and also 20 dried salmon is eaten before it, | before they eat the half-soaked | spawn. No oil goes with it. That is | all about this. |

Eating Herring-Spawn.—When a man desires to eat herring-spawn, || he just goes into the house of a man who owns | some good dried 25 spawn, and he sits down in the house. | Then they tell the wife of the man that they want to eat spawn. | At once the woman takes her food-mat | and spreads it outside of the men. Then she takes her || small basket and fills it with herring-spawn. Then she pours | the 30 herring-spawn on the food-mat, and she scatters the spawn over it. | She also takes her oil-dish and pours oil into it, and | she places it among the spawn. Then the men take | the spawn, dip it into the oil, and put it || into their mouths. Then they take much oil with it, 35 for | dried herring-spawn is very rough to eat. | After they finish eating, some fresh water is fetched, and they drink; | and after they finish drinking, they go out. That is all about this. |

ā'Lotāga^syasa lō'q!wē. Wā, la tsē'x^sīdxa a'ltē 'wā'pa qa^s lā 15 qep!ē'qas lā'xa lō'elxsemē ae'nt g'ets!ā lā'xa lō'q!wē. Wā, g'ī'l-^smēsē 'wī'ēlēda k!wē'laxa lō'elxsemē ae'nta, la'ē āx'ē'dxa k'ak'e-ts!ena'qē. Wā, la 'yō's'īdxa 'wa'paqela ae'nta. Wā, g'ī'l^smēsē 'wī'ēlaxs la'ē hō'qūwelsa. Wā, hē'em q!ūnā'la k!wē'ladzem lā'xa g'ō'kūlōtēda de'ntkwē ae'nta. Wā, la'xaēda xama'sē g'a'galal- 20 griwē hā'mx^sī'tse'wa, yīxs k!ēs^smaē dex'dax'ī'dxa de'ntkwē ae'nta. Wā, lae'm k!ēā's L!ē'na lā'yo lāq. Wā, lae'mxaē g'wāl la'xēq.

Eating Herring-Spawn (Seq!a'xa ae'ntē). Wā, g'ī'l^sem seq!aē'xs-
dēda bēbegwā'nemē, wā, la ā'em hogwē'la lāx g'ō'kwasa āxno'- 25 gwadāsa hē'laxās le'mx^swīdaēna'yēs ae'ntē. Wā, la k!ūs'alila. Wā, la nē'laemxa gene'masa begwā'nemaxs seq!aē'xsdaē lāx ae'nta. Wā, hē'x^sīda^smēsēda ts!ēda'qē āx'ē'dxēs hā'madzō'wē lē'wa'ya qa^s lep!ā'lilēq lāx L!ā'sa'yasa bēbegwānemē. Wā, la āx'ē'dxēs lālxamē qa^s lē k!ats!ō'deq lā'xa ae'ntē. Wā, lē gūgedzō'ts 30 lā'xa ha'ma'dzowē lē'wa'ya. Wā, la gūddzō'tsa ae'ntē lāq. Wā, la'xaē āx'ē'dxēs ts!ēba'ts!ē qa^s k!ūnxts!ō'dēsa L!ē'na. Wā, la hā'nqas lā'xa ae'ntē. Wā, lā'x'da'xwēda bēbegwānemē dax'ē-
īdxa ae'ntē qa^s ts!ep!ē'dēs lā'xa L!ē'na qa^s ts!oq!ūsēs lā'xēs se'msē. Wā, lae'm q!ē'qebalas lā'xa L!ē'na qaxs xe'nle- 35 laē k!ō'lēda ae'ntaxs hā'ma'yaxs le'mxwaē. Wā, g'ī'l^smēsē g'wāl hā'mā'pa la'ē tsē'x^sī'tse'wa a'ltā 'wā'pa qa nax'īdēs. Wā, g'ī'l^smēsē g'wāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm g'wāl lā'xēq.

1 **Herring-Spawn with Kelp.**—When | a man wishes to invite his tribe
in for the morrow, | then in the evening his wife takes the steaming-
box | and pours some fresh water into it until it is half full. Then
5 she takes a || bundle of kelp (with spawn) tied in the middle, and she
unties it in the middle. Then | she puts it into the steaming-box in
the evening. Now it is soaking in the house during the whole |
night. In the morning, when day comes, | the man invites his tribe
in; but his wife clears | the house, so that it may be clean; and after
10 she has finished clearing it, || she spreads the mats around the house;
and as soon as she has finished, | she takes the kettles and puts them
down by the door of the | house; and after she has finished, she takes
her dishes and | puts them down near the door of the house; and
when she has finished, | she takes her oil and her spoon-basket, and ||
15 these also are put down by the door of the house, and also | two
buckets, and sometimes even four buckets, | for there is much water
(needed) with the kelp with herring-spawn when it is boiled. | Now
everything is ready. As soon as | her husband comes, he starts the
20 fire in the middle of the house; and when || the fire blazes up, he
waits for the young men of his numaym | to come in. As soon as they
come, he sends them to call | his tribe again. Immediately the

1 **Herring-Spawn with Kelp** (Qā'x'q!ēlis aē'nt).—Wā, hē'ēmaaxs
la'ē nē'nk'lēx'idēda begwā'nemē qa's lē'ēlalēxēs g'ō'kūlōtaxa lē'n-
sē. Wā, la dza'qwaaxs la'ē āx'ē'dēda gēnē'masēxa q'lō'ēlats'ē.
Wā, la gūxts'ō'tsa a'l'tē ēwāp lāq qa negoyā'lēs. Wā, la āx'ē'dxa
5 yaē'loyāla q'laxq!ēli'sē. Wā, la qwē'lālax yaē'loyā'yas. Wā, la
āxstā'las lā'xa q'lō'ēlats'lāxa dzā'qwa. Wā, lae'm t'lē'ltali' se'n'bēx
ēwā'sgēmasasa gā'nulē. Wā, g'ī'l'mēsē nā'x'ēdxa gā'lāxs la'ē
lē'ēlalēda begwā'nemāxēs g'ō'kūlōtē. Wā, lā'la gēnē'mas ē'kwa-
xēs g'ō'kwas qa ē'k'lēgwilēs. Wā, g'ī'l'mēsē gwāl ē'kwaxs la'ē
10 lēpsē'stalilēlasa k'wadzō'wē lē'el'ēwa'ya. Wā, g'ī'l'mēsē gwā'lēxs
la'ē āx'ē'dxa hānēn'x'la'nowē qa g'ā'xēs hex'hani'l lā'xa ōstā'lilasa
g'ō'kwē. Wā, g'ī'l'mēsē gwā'lēxs la'ē āx'ē'dxēs lō'elq'wē qa
g'ā'xēs mēx'ā'lita laxaaxa ōstā'lilasa g'ō'kwē. Wā, g'ī'l'mēsē gwā'-
lēxs la'ē āx'ē'dxēs lō'ēna lē'wēs k'ā'yats'ē yibēlō'sgēma. Wā,
15 ga'x'ēmnaa āx'ā'lilēlas lā'xa ōstā'lilasēs g'ō'kwē. Wē, hē'ēmēlēda
naē'ngats'ē mēltse'ma. Wā, nāl'nē'mp'ēna mō'sgēmē-la naē'ngats-
t'ē qaxs q'lē'nemāēda ēwa'pēl ā'xa q'lā'x'q!ēlisaxs hā'n'x'lēntse'wāē.
Wā, lae'm nā'xwaēm la gwalala. Wā, g'ī'l'mēsē gā'xē
la'ēwūnēmsēxs la'ē hē'x'ēdaēm la'qolilxēs g'ō'kwē. Wā, g'ī'l-
20 mēsē x'q'ostāxs la'ē ē'sēlax hā'yā'l'āsēs nē'mē'mote qa g'ā'xēs
hō'gwīla. Wā, g'ī'l'mēsē gā'xēxs la'ē ē'yā'laq qa lēs ē'tsē'sta-
xēs g'ō'kūlōtē. Wā, hē'x'ēda'mēsa hā'yā'l'a la xwē'laqa hō'qū-

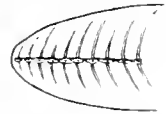
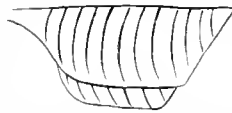
young men go out again | to call the guests again. Not long and |
all the guests come. Immediately the woman takes her || box of 25
dried salmon and puts it down near the door of the house. | Immedi-
ately the young men untie the cover, and they scorch (the salmon),
and several | of them draw fresh water for the guests to drink first.
Now we have | finished with the eating of the dried salmon, for I have
already talked | about this. Then the young men take the kelp and ||
break it into pieces small enough for our mouths. As soon as | it is 30
all in pieces, it is taken out of the steaming-box with the hand, and
put into | the kettles; and when they are full, fresh water is poured
on; | and they only stop pouring on fresh water | when it shows over
the pieces of kelp. Then the || kettles are put on the fire. The 35
young men | take the tongs and stir with them. They keep on |
stirring until it begins to boil; and when it has been | boiling for a
long time, the kettles are taken off the | fire. Now it is done. At
once the young men take || dishes and put them down in a row behind 40
the kettles; | and then the woman takes the large long-handled
dipping-ladle | and gives it to the young men. This is used to dip |
out the kelp from the kettle and put it into the | dishes. They only
stop dipping it into the dishes when (the dishes) are nearly || full. As 45
soon as they have finished, they take oil and | pour it on, and they

welsa qa's lē ē'tsēstaxa lē'lanemlē. Wā, k'ē'st'la gā'laxs gā'- 23
xāē wī'ēlaēla lē'lanemē, wā, hē'x'ida'mēsa tsedā'qē āx'ē'dxēs
xē'myats'ō xetse'ma qa's gā'xē hā'nstōlilas lāx ō'stālilasa gō'- 25
kwē. Wā, hē'x'ida'mēsa hā'yā'fa xā'x'wēdeq. Wā, lē'da wāō'-
kwē tsā'x altā ēwā'pa qa na'naqalgiwēsa k'wē'lē. Wā, laē'mjens
gwāl lā'xa xē'msxasaxa xā'ma'sē qaxg'in lā'x'ida'mēk' gwā'gwe-
x's'ala lāq. Wā, lē'da hā'yā'fa āx'ē'dxa q'ā'x'elī'sē qa's k'ō'-
k'lūpsa'lē qa ā'ēmēs hē'dzeqela lā'xens se'msēx, wā, g'ī'l'mēsē 30
ēwī'wūlx'sexs la'ē gō'x'ūlts'lālayo lā'xa q'ō'lats'lē qa's lē gūxts'ō'-
yo lā'xa hāne'n'x'lanowē. Wā, g'ī'l'mēsē qō'qūt'laxs la'ē gūq'lē-
qasōsa ā'lta ēwāp. Wā, a'l'mēsē gwāl gū'qasa ā'lta ēwāp la'qēxs
la'ē nē'l'id lāx ō'kūya'yasa k'ō'bēkwē q'ā'x'q'elīsa. Wā, lē hā'n'x'-
lendayowēda hāne'n'x'lanowē lā'xa lēgwī'lē. Wā, lē'da hā'yā'- 35
fa āx'ē'dxa k'ē'k'!ēplāla qa's xwē'tēs lāq. Wā, la hē'menala-
g'ilil'ēm la xwē'taqēxs la'ē mae'mdelqūla. Wā, hē't'la la gē'g'ī-
lil mae'mdelqūlaxs la'ē hān'xa'nowēda hāne'n'x'lanowē lā'xa
lēgwī'lē. Wā, laē'm l'ō'pa. Wā, hē'x'ida'mēsa hā'yā'fa āx'ē'd-
xa lō'elq'wē qa's mex'alī'lēlīs lāx ā'lalilasa hāne'n'x'lanowē. 40
Wā, lē'da ts'edā'qē āx'ē'dxa tsē'xlaxa g'ilt'lexlala ēwā'las k'ats'ē-
na'qa qa's ts'lowēs lā'xa hā'yā'fa. Wā, hē'ēmis la tseyō'lts'lā'-
layos lā'xa hā'n'x'laakwē q'ā'x'q'elīsa qa's lē tsēts'lā'las lā'xa
lō'elq'wē. Wā, ā'l'mēsē gwāl ts'ēts'lā'laxa lō'elq'wāxs la'ē elā'q
qō'qūt'lā. Wā, g'ī'l'mēsē gwā'l'exs la'ē āx'ē'dxa l'ō'ēna qa's 45
k'lūnx'ī'dēs lāq. Wā, a'l'mēsē gwāl k'lū'nqasa l'ē'nāxs la'ē

- 47 only stop pouring oil on when | the liquid of the kelp is all covered
with it. Other | young men pass the spoons around among the
guests; and as soon as | every one has a spoon, the dishes are put
50 before them, and they || begin to eat with spoons; and they eat for a
long time, then they have finished. Then they | cool themselves
down with fresh water. As soon as they finish drinking, the | young
men take up the dishes and take them to the wives of the | guests.
Then the guests go out. Kelp with herring-spawn is not eaten | dry.
55 It is only eaten soaked, and || it stays on the fire a long time when it is
being boiled. | That is all about this. |

Herring-Spawn with Salmon-Berry Shoots.—One thing | I have forgotten about the herring-spawn. It is eaten dry with salmon-berry shoots, | and it is dipped into oil with salmon-berry shoots when it ||
60 is eaten. That is all about this. |

- 1 **Mountain-Goat Butchering.**—Now I will talk | about the mountain-goat brisket. It is cut off beginning at the | soft place between the lower ends of the ribs and the breast-bone, | in this way:
As soon as it has been taken off, || it is hung up right over
5 the fire of the house. If it is very |
fat, then the side-ribs are cut off
from the backbone | the way down to the
flanks, and it is in this way; and | it is also hung
up just over the fire of the house, and the other piece also. |



- 47 ha^melqeyi'ndex ^εwa'palāsa q!ā'x'q!elisē. Wā, lē'da waō'kwē
hā'yā'ta ts!ewanaēsasa k'a'k'ets!ena'qē lā'xa k!wē'lē. Wā, gī'l-
^εmēsē ^εwī'lxtōxs la'ē k'ax'dzamolilema lō'elq!wē lāq. Wā, la'x-
50 da^εxwē ^εyō's'ida. Wā, lē gē'g'ilil ^εyō'saxs la'ē g'wā'la. Wā, lē
k'ō'xwaxōtsa ā'ta ^εwā'pa. Wā, gī'l^εmēsē g'wāl nā'qaxs la'ēda
hā'yā'ta k'a'g'ililxa lō'elq!wē qa's lē mō't!ōts lāx gegene'masa
k!wē'lē. Wā, la hōqūwelsēda k!wē'ldē. Wā, lae'm k'le's hāma^εya
q!ā'x'q!elisaxs le'mxwaē. Lē'x'aem ha^mā'pdeinqēxs la'ē t!ē'lkwa.
55 Wā, la'xaa gē'g'ix'lalaxs la'ē hā'ux'lentse^εwa lā'xa legwī'lē. Wā,
lae'm g'wāl lā'xēq.

Herring-Spawn with Salmon-Berry Shoots.—Wā, hē'^εmēsen ^εnem
l!elē'wēse^εwa, ae'ntaxs ma'yīmaaxs le'mxwaē lā'xa q!wā'lemē.
Wā, la ts!epe'laem lā'xa l!ē'^εna yīxa ae'ntē lē'wa q!wā'lemaxs
60 sē'x'asewaē. Wā, laem g'wāl lā'xēq.

- 1 **Mountain-Goat Butchering.**—Wā, la^εmēsen ēt!ēdel g'wāgwēxs^εālāl
lāxa lōq'lūbānosa ^εmēlxowē. Wā, hē'mēxs laē t!ōsoyā g'āg'ilela
lāx tēte^xba^εyas āwūlgawa^εyas gelemas lē'wa xaqasa lōq'lūbā-
nowē. Wā, lā g'a g'wālēga (*fig.*). Wā, gī'l^εmēsē lāwāxs laē tē^x-
5 stōts lāx nexstā^εyasa legwilasēs g'ōkwē. Wā, gī'l^εmēsē ālak!āla
tsenxwaxs laē tsek'ōdex gel'ganodza^εyas lāxēs xē'momowēga^εyē
lāg'aa lāx pelspanōdza^εyas. Wā, lā g'a g'wālēga (*fig.*). Wā, laxaē
tē^xstōts lāx neqōstāwas legwilasēs g'ōkwē lē'wa āpsōdeq!as.

Then it is smoked mountain-goat meat; for that is its name when it is done || this way. (The man) also spreads the suet at a place not 10 too | near the fire, and he cuts out the kidney-fat. He puts it | into a dish containing water. As soon as all the kidney-fat | has been taken out, he washes it well in the dish with water. | He takes it out and puts it on a well-made new mat. He || pours off the water 15 that was in the dish, and puts the dish down at the place where he sits. | Then he takes up the kidney-fat and bites off a piece, which he chews. | After chewing it to pieces, he takes it out of his mouth and | puts it into the dish. He does the same with other pieces, | and he only stops when he has chewed it all and || put it all into the dish. 20 Then he goes down to the beach and takes some | fresh stones. He puts them on the fire of his house. | Then he takes another dish and puts it down near | the one containing the chewed kidney-fat. He pours some water | into it, so that it is not quite full. Then he also pours some water || into the dish containing the chewed kidney-fat; 25 but this dish is half full. | After this has been done, he takes the smaller dish and | washes it well. As soon as it is clean, he puts it near the | fire, with the inside towards the fire, in order to dry it. After this has been done, he goes down | to the beach and searches for

Wä, laem x'ilx'eld 'mel'melq'lega'ya qaxs hē'maē lēgemsa hē gwēkwē. Wä, laxaē lep'lālalōtsa yix'sema'yē lāxa k'lēsē ālaem 10 'nēxwāla lāxa legwilē. Wä, lā t'lōsālux met'lōsas qa's āx'stēndēs lāxa 'wābets'lāla loq'wa. Wä, g'il'mēsē 'wī'lāmasxa met'lōsaxs laē aēk'la ts'lōx'wīdeq lāx 'wābets'lāwasa lōq'wē. Wä, lā āx'ūstēndeq qa's g'īdzōlīlēs lāxa ēk'ē alōmas lē'wa'ya. Wä, lā gūx'ēdex 'wābets'lāwasa lōq'wē. Wä, lā hāng'alilas laxēs k'waē- 15 lasē. Wä, lā āx'ēdxa met'lōsē qa's q'lex'ēidē laqēxs laē malēx'wīdeq. Wä, g'il'mēsē 'wī'welx'ens laē dāx'ēideq laxēs semsē qa's lexts'lōdēs lāxa lōq'wē. Wä, lā banal hē gwēg'ilaxa waōkwē. Wä, almēsē gwālexs laē 'wī'la lā malēg'ikwa qa's lā 'wī'la la lexts'lā lāxa lōq'wē. Wä, lā hēnts'lēs lāxa l'ema'isē qa's xex'wīdēxa 20 ālexsemē t'lēsēma qa's lā xex'lents lāx legwīlasēs g'ōkwē. Wä, laxaē āx'ēdxa ōgū'lamē lōq'wa qa's g'āxē hāng'alilas lāxa mak āla lāx lexts'lēwasasa malēg'ikwē met'lōsa. Wä, lā gūxts'lōtsa 'wāpē lāq xa hā'lsela'mē k'lēs qōt'la lāq. Wä, laxaē gūq'leqasa 'wāpē lāx lā lexts'lēwatsa malēg'ikwē met'lōsa. Wä, lāla negoyoxsdāla. 25 Wä, g'il'mēsē gwālexs laē āx'ēdxa āma'yē laxēs lōq'wa qa's aēk'lē ts'lōxūg'īndeq. Wä, g'il'mēsē la ēg'ig'axs laē pex'elg'īndeq lāxēs legwilē qa lem'xūg'ax'ēidēs. Wä, g'il'mēsē gwālexs laē leuts'lēs lāxa l'ema'isē qa's alēx'ēidēx 'wā'wadā. Wä, g'il'mēsē q'lāqēxs laē

30 a piece of kelp. When he has found it, || he cuts off a piece two spans long | from the head. He carries it up and puts it down | by the side of the dish. Then he takes down a spoon and | puts it down. Now the stones are white-hot. Then he | takes his tongs and lifts
 35 the red-hot stones, || dips them into the water in the dish, so that the ashes that stick on the stones come off, | and then he puts them into the chewed kidney-fat. | He continues doing this; and, before a great many red-hot | stones have been put in, the water in the dish containing the chewed kidney-fat begins to boil. | Then the chewed
 40 kidney-fat begins to melt; and when it is all || melted, he takes the tongs and with them lifts the stones | out of the "dish in which the fat is melted," for that is the name of the dish. | He puts them down by the side of the fire. When he has taken them all out, | he takes the spoon and takes the kelp (bottle) and places its opening upward; |
 45 and he skims off the fat that is now floating on the water, || and he pours it into the kelp bottle. When it is filled, he puts | it down in the corner of the house where it gets stiff quickly. | (Some people say that in this manner "it gets hard" quickly.) Then he goes back | to the dish, for the fat is not all done yet. He just | takes a piece of short
 50 broken cedar-wood, and with it he lifts the skum off from the || fat; and when it is all out, he takes up the dish and pours the con-

30 p!ôqôdx̄a ɛmalp!enk̄ē lāx̄ens q!waq!wax̄ts!ānaɣ̄yēx̄ yix̄ ɛwāsgemasas
 ḡāḡil̄ela lāx̄ ōxl̄āɣ̄as. Wā, ḡāx̄ē dāsd̄eselaq̄ q̄aɣ̄s ḡiḡalil̄ēs
 lāx̄ mak̄āgaɣ̄asa lōq!wē. Wā, lā ōt̄l̄ēd̄ āx̄ēdx̄a k̄ats!enaq̄ē q̄aɣ̄s
 ḡāx̄ē hāḡalilas. Wā, laɣ̄mē mēm̄entsem̄x̄-ɣ̄id̄ēda t̄l̄ēsēm̄ē. Wā, lā
 āx̄ēdx̄ēs ts̄l̄ēsl̄āla q̄aɣ̄s k̄l̄ip̄l̄id̄ēs lāx̄a x̄ix̄ix̄sem̄āla t̄l̄ēsēma q̄aɣ̄s lā
 35 hapstents lāx̄a ɛwabets!āla lōq!wa q̄a law̄āyēsa ḡūnaɣ̄yē lāx̄ ōsgema-
 ɣ̄as. Wā, lā āx̄stents lāx̄a l̄exts!ewasasa mal̄ēḡ īkwē ɛmet!ōsa. Wā,
 lā hanal̄ hē ḡwēḡil̄ē. Wā, k̄l̄ēst!a ālaem̄ q̄l̄ēnema x̄ix̄ix̄sem̄āla
 t̄l̄ēsēnix̄s laē medel̄x̄w̄id̄ē ɛwāpal̄āsa mal̄ēḡikwē ɛmet!ōsa. Wā,
 hēɣ̄mēs la yax̄īdaatsa mal̄ēḡikwē ɛmet!ōsa. Wā, ḡil̄mēsē ɛw̄il̄a
 40 yāx̄id̄ens laē x̄wēlaq̄a āx̄ēdx̄ēs ts̄l̄ēsl̄āla q̄aɣ̄s k̄l̄ip̄st̄al̄ēx̄a t̄l̄ēsēm̄ē
 lax̄a lā ts̄ōxats!ē lōq!wax̄a ɣ̄yāsekwē q̄ax̄s hēɣ̄maē l̄eḡem̄sa lōq!wē.
 Wā, lā k̄l̄iben̄ōl̄iselaq̄ lax̄a l̄eḡw̄il̄ē. Wā, ḡil̄mēsē ɛw̄il̄ōstax̄s laē
 āx̄ēdx̄a k̄ats!enaq̄ē. Wā, lax̄aē āx̄ēdx̄a ɛwāw̄ad̄ē q̄aɣ̄s ēk̄!ax̄stāla-
 masēq̄. Wā, lā ax̄w̄itsa k̄ats!enaq̄ē lax̄a lā p̄ex̄ā!l̄ēda ɣ̄yāsekwē
 45 q̄aɣ̄s lā ts̄ōts!ālas lax̄a ɛwāw̄ad̄ē. Wā, ḡil̄mēsē q̄ōt!ax̄s laē l̄āḡalil̄-
 las lax̄a onēḡw̄ilasēs ḡōkwē q̄a h̄ālabal̄ēs l̄āx̄īda. (Wā, la ɣ̄nēk̄ēda
 waōkwē beḡwānema q̄a h̄ālabal̄ēs l̄ōx̄w̄ida.) Wā, la aēdaaq̄a
 lax̄a loq!wē q̄ax̄s k̄l̄ēsɣ̄maē ɛw̄il̄ēda ɣ̄yasekwē. Wā, āɣ̄mēsē la
 āx̄ēdx̄a k̄ōq!āyē k̄!waɣ̄xl̄āwa q̄aɣ̄s k̄il̄w̄ūst̄al̄ēx̄a ts̄l̄ēts!ēm̄ōtasa
 50 ɣ̄yāsekwē. Wā, ḡil̄mēsē ɛw̄il̄ōstax̄s laē d̄āḡil̄ilaq̄ q̄aɣ̄s ḡūxts!ōd̄ēs

tents | into the small dish for cooling tallow. In most cases the 51
water | in it goes with the fat. He takes it to the corner of the house,
to a | level place, so that it does not cant over to one side as it stands
on the floor, so that the cake of tallow will not be | thicker on one
side than on the other, so that it may be just even. || After it has been 55
in the corner for one night, the owner goes to take it. | He puts down
the ice-cold tallow in the dish by the side of the fire, so that | the
upper side gets warm; and when it is warmed through, he turns it
around | so that the upper side also becomes warm; and when that
is also warm, | the tallow is melted all around. Then the || man 60
lifts up the ice-cold tallow cake and raises it on one side, | and immedi-
ately the cold tallow cake slips out of the dish. | Then he takes a broad
piece of soft white cedar-bark and wraps it all around | it and puts it
into a box. He takes the kelp bottle | and just breaks it off; and
when he gets all the tallow out of the || kelp bottle, he takes soft 65
cedar-bark and wraps it around it; | and he puts it into a small box,
which he keeps by his side. | It is the box in which his wife keeps her
comb and her | cedar-bark towel; for the Indians use the kidney-
tallow of the goat to grease their | faces in cold weather in the
winter, || for it is hard and the color of snow. When the day is hot | 70
in summer, the men and the women also rub tallow on their faces, |
so that they may not be sunburned; and when it is very cold in |

lāxa āma^éyē L!ōxwats!āxa ^éyāsekwē lōq!wa. Wā, lā lānu^xmē ^éwāpa- 51
ga^éyasa ^éyāsekwē lāq. Wā, lāxaēs lāxa ōnēgwilasēs g^éōkwē lāxa
^énemaclē qa k!ēsēs tsētalēda lōq!waxs ha^énclāē qa k!ēsēs wākwa-
gawa^éya āpsba^éyasa ^éyāsekwāsēs āpsba^éyē qa ā^émēsē ^énemōkwa.
Wā, gril^émēsē xāmacl lāxa ōnēgwilaxs laē āx^éēdēda āxnōgwadāsēq 55
qa^és lā hā^énōlisasa L!ōxwats!āxa ^éyāsekwē lōq!wa lāxēs legwīlē qa
ts!el^éx^éwidēs ōsgema^éyas. Wā, gril^émēsē ts!el^éx^ésāxs laē xwēlelilaq
qa ōgwaqēsa āpsōtāga^éyē ts!el^éx^éwīda. Wā, gril^éemxaāwīsē ts!el^éx^é-
sāxs laē yax^éidē āwī^éstāsa ^éyāsekwē. Wā, hē^émēs la dāx^éidaatsa
begwānemaxa L!ōxwats!āxa ^éyāsekwē lōq!wa qa^és qōx^éwidēq. Wā, 60
hēx^éida^émēsa L!ōxekwē ^éyāsek^é tsax^éwūlts!ā lāxa lōq!wē. Wā,
hēx^éida^émēsē āx^éēdxa ^éwadzowē ^émela k^éādzek^é qa^és q!enēpsemdēs
lāq. Wā, lā grits!ōts lāxēs xetsemē. Wā, lā āx^éēdxa ^éwā^éwadē.
Wā, ā^émēsē wek^éōlaq. Wā, gril^émēsē ^éwīlāg^éilena ^éyāsekwaxa
^éwā^éwadāxs laaxat! āx^éēdxa k^éādzekwa qa^és q!enēp!endēs lāq. Wā, 65
la^éxaē grits!ōts lāxēs hē^émenāla^émē hānōdzilēl xaxadzema lāx
grīyints!ewasasēs xegemē lē^éwis dēdegemyiwē q!ōyaak^é ^émela
k^éādzekwa yīsēs genemē qaxs hē^émaē ^éyasekūlasa bāk!umaxēs gō-
gūma^éyaxa ^éwūdālāxa ts!āwūuxēda ^éyāsekwās ^émet!ōsasa ^émelxlowē
qaxs p!ēsaē lōxs yāē gwēstowa nayē. Wā, gril^émēsē ts!elkwēda 70
^énālāxa hēenxē, wā, lāxaē ^éyāsekūmdnaxwēda bēbegwānemē lē^éwēs
ts!ēdaqē qa^és k!ēsē k!ūxwa. Wā, gril^émēsē lōma ^éwūda^éxstālaxa

winter, the tallow is taken and chewed; and | when it is all in pieces,
 75 it is put in the palm of the right hand. || (The man) pushes the palm
 of his left hand over it and rubs the hands together, | so that all the
 fat is between the hands. Then he presses it all over | his face; and
 when the face is covered with it, it is white all over | with tallow.
 Then the cold and the | wind do not go through it. Generally it is
 80 the woman who works on the || kidney-fat of the mountain-goat when
 it is melted; but sometimes the | man melts the kidney-fat of the
 mountain-goat, when his wife does not know | how to do it, for not
 everybody knows how to melt it and | how to handle it. The
 kidney-fat of the goat is not used as food, | for it is only good for
 greasing the face. That is all about this. ||

- 1 **Stomach-Fat of Mountain-Goat.**—Now I will talk | about the
 stomach-fat when it is eaten. When the mountain-goat hunter has
 much of it, | he keeps it. Sometimes he has eight | large boxes of
 the stomach-fat of mountain-goats. ||
- 5 The mountain-goat hunter does not often give a feast of the |
 stomach-fat, for the head chief of the tribe | always gives feasts of
 stomach-fat of the mountain-goat, when, if the hunter has the daughter
 of the head chief for his wife, | he gives as a marriage-present the
 stomach-fat | to his father-in-law; and when the chief has no
 10 daughter, || a canoe will be due the mountain-goat hunter, or his son

73 ts!āwūnxaxs laē āx^ēētse^ēwēda ēyāsekwē qa^ēs malēx^ēwīdēq. Wā, gril-
 ēmēsē la ēwī^ēwelx^ēsens laē āxdzōx^ēts!ānents lāx negedzā^ēyasēs hēl-
 75 k'!ōtdzaya^ēyē. Wā, lā lāx^ēitsēs gēm^ēxōlts!ānā^ēyē lāqēxs laē dzāk'ōdeq
 qa lās gwēgūldzōd lāxēs ēwāx^ēsōlts!ānā^ēyaxs laē k!wā'k!ūx^ēwōts
 lāxēs gōgūma^ēyē. Wā, gril^ēmēsē hamelqūmxs laē āem ēmelgemēs
 gōgūma^ēyasa ēyāsekwē. Wā, laem ēwēx^ēsewatsa ēwūdāla lē^ēwa
 yāla lāxēq. Wā, laemlā q!ūnāla hēdēda ts!ēdāqē ēaxalaxa ēmet!^ēō-
 80 sasa ēmelxlowaxs laē tsēxaq. Wā, la ēnal^ēnemp!ēna hē^ēmēda
 begwānemē tsēxaxa ēmet!^ēōsasa ēmelxlāxs k'!ēsaē q!ālelē^ēs genemax
 gwēgilasasa tsēxāq qaxs k'!ēsaē ēnaxwa q!ālelēda ts!ēdaqax
 gwēgilasaq. Hēem k'!ēs hā^ēma^ēyēda ēmet!^ēōsasa ēmelxlowē qaxs
 lēx^ēamaē ēk'!ilax ēyasekūlāxa gōgūma^ēyē. Wā, laem gwāl lāq.

- 1 **Stomach-Fat of Mountain-Goat.**—Wā, la^ēmēsen gwāgwēx^ēs!ālā
 lāxa ēyex^ēsema^ēyaxs laē hā^ēma^ēya. Wā, hē^ēmaaxs laē q!ēnemē lā
 axēlax^ēsa tewē^ēnēnoxwaxa ēmelxlowē yixs ēnāl^ēnemp!ēnaē qōqūt!^ēē-
 da ēmaltse^ēmē āwā' xexetsem^ēxa ēyex^ēsema^ēyasa ēmelxlowē.
- 5 Wā, la k'!ēs q!ūnāla hē k!wēlasa tewē^ēnēnoxwaxa ēmelxlowasa
 ēyex^ēsema^ēyē qaxs hāēda xamagemā^ēyē g'igāmēsā lē!qwalā^ēlāyē hē-
 menāla k!wēlatsa ēyex^ēsema^ēyasa ēmelxlowē yixs gegadaas xūnō-
 kwas. Wā, lā wāwadzēda tewē^ēnēnoxwaxa ēmelxlāsēs ēyex^ēsema-
 ēyasa ēmelxlowē lāxēs negūmpē. Wā, gril^ēmēsē k'!ēas xūnōkwa
 10 tewē^ēnēnoxwaxa ēmelxlowē laē gālāsa xwāk!ūna lāq lōxs xwēsaaq

will receive a marriage-present | (from the chief), or he will give a 11
 marriage-present | to the wife of the mountain-goat hunter.¹ He
 must give a marriage-feast of stomach-fat of the mountain-goat | to
 the chief, although she is his own wife. Now he has given for a marriage-
 feast | the stomach-fat of the mountain-goat, and the dried brisket, ||
 and the dried sides, to his father-in-law; and sometimes | there are 15
 as many as eight large boxes full. When it is thoroughly dried, |
 his wife puts it into boxes; and when he gives it | to his father-in-law
 to give a marriage-feast, then the people at once take a new | small
 canoe and carry it into the house of the chief. They put || it down at
 the left-hand side of the door of the house. They carry in | much 20
 water and pour it into the small canoe; | and when it is nearly half full,
 they stop pouring in the water, | and they open the boxes of dried
 brisket and the boxes of dried sides. | They put them into the water
 in the small canoe. || There they are soaked. When they are all in,
 they put | short boards over them; and they take large stones and 25
 put them | on to keep the dried brisket and the dried sides under
 water. | After they have been soaked for three days, the chief calls |
 all the tribes to come and eat dried || mountain-goat briskets. As
 soon as the one who invites | all the men goes, the chief's numaym carry 30
 up | many fresh stones and put them into the fire in the middle of

qa's begwānemē xūnōkwa, lōxs hē'maē xwēsag'ilxa tewē'nēnoxwaxa
 'melxlowē genemas. Wā, lā wāwadzes 'yex'sema'yasa 'melxlowē 11
 lāxa g'igūma'yē qaxs qes'maaq genema. Wā, la'mē 'wīla wāwa-
 dzesa 'yex'sema'yasa 'melxlowē lē'wa x'ilkwē lōq'lūbāno. Wā,
 hē'misa x'ilkwē ēwanudzē lāxēs negū'impē, yixs 'nāl'nemp'!enaē
 'malgūnāltsem āwā xēxetsema qaxs g'il'maē ālak'lāla lem'xwēdexs 15
 laē genemas hānts'lōts lāxa xēxetsemē. Wā, g'il'mēsē wāwa-
 dzex'īdxēs negūmpaxs laē hēx'īdaem āx'ētse'wa alōlaqē xwā-
 xwagūma qa's lā lēlīlas lāx g'ōkwasa g'igūma'yē qa's lā hāng'a-
 lilem lāxa gemxōtsālīlasa t'lex'ilāsa g'ōkwe. Wā, lā tsēx'itse'wa
 q'lēnemē 'wāpa qa's lā gūx'ālexselayo lāxa xwāxwagūmē. Wā, 20
 g'il'mēsē elāq negōxs laē g'wāl gūx'ālexselasa 'wāpē lāq. Wā,
 lā x'ōx'witse'wa lōq'lūbānoats'lē xēxetsema lē'wa ēwanōdzaats'lē
 xēxetsema qa's lā āx'stalayu lax tōxsasa xwāgwagūmē. Wā
 laem t'lēlase'wa. Wā, g'il'mēsē 'wīla'stāxs la'ē pagēg'intsōsa'
 tslāts'lax'semē. Wā, lā āx'ētse'wēda āwāwē t'lēsem qa's lā t'lāg'ī- 25
 dzoyo lāq qa t'lēbek'ilisa x'ilkwē lōq'lūbāno lē'wa x'ilkwē ēwanō-
 dza'ya. Wā, hēt'la la yūduxūxsē 'nālās t'lēkwāxs laē lē'lalēda
 g'igūma'yaxa q'lēnemē lēl'qwālala'ya qa g'āxēs x'ix'ilg'exa x'ilkwē
 lōq'lūbānosōx 'melxlowē. Wā, g'il'mēsē g'ūxa lā lē'lālaxa 'na-
 xwa bēbegwānemxs laē 'nē'mēmotasa g'igūma'yē xexūs'dēselaxa 30
 q'lēnemē ālexsem t'lēsema qa's lē xex'lālas lāx laqawālīlasa

¹ As though the hunter's son or his wife were the chief's daughter.

the | feasting-house. Others go to get large oil-boxes, | and put
 35 them down at the end of the fire, towards the door of the || house.
 Still others go to get long tongs, and put | them down. As soon as
 everything is ready, | the stones are white-hot, and the oil-boxes are
 filled | with water that has been carried in by others of the chief's
 40 numaym. | When the guests come in, young men take the tongs || and
 take up the red-hot stones, and put them into the | water in the oil-
 boxes. When the water begins to boil, some of the | young men take
 large baskets and put the soaked | briskets and side-pieces into them.
 When | the baskets are full, they put them into the boiling water;
 45 and when || they are all in it, they put more red-hot stones | outside
 around the baskets. Then the water boils hard; | and after it has
 been boiling quite a while, it is done; they take | broad, short boards
 and put them down next to | the oil-boxes on the side towards the
 50 door of the house. || They take the baskets, one man lifting on each
 side, take them out of the oil-box, and | pour out the contents on the
 short boards. Some of the | young men go to get long roof-boards,
 which are laid down flat | in front of the feasters. They pull to pieces
 the cooked brisket, so that | there will be enough for all the feasters.
 55 As soon as they finish, the young men take || the pieces of brisket,

33 k!wēladzats!ē grōkwa. Wā, lāda waōkwē āx'ēdxa āwāwē k'!ēk'!em-
 yax!a qa's lā 'mexstōlilelas lāx g'wēnā'yasa lēgwilē lāxa t!ex'ilāsa
 35 grōkwē. Wā, lāda waōk' āx'ēdxa gr!sg'ilt!a k'!ik'!ēplā!a qa g'āxēs
 g'walil k'atk'ēdila. Wā, gr!mēsē 'wī!a la g'wāx'g'ililexs laē
 mēmēntsemēda t!ēsemē. Wā, laemxaē naengoyoxsdalēda k'!ē-
 k'!emyax!āxa 'wāpē tsānemisa waōkwē lāx 'ne'mēmotas, wā,
 gr!mēsē g'āx'wī!aēla k!wēlaxs laē āx'ēdēda hā'yāl'āxa k'!ip!alāa
 40 qa's k'!ip!ēdēs lāxa x'ix'ixsemāla t!ēsema qa's lā k'!ipstālas lāx
 'wābets!āwasa k'!ik'!im yax!a. Wā, gr!mēsē medelx'wēdexs laēda
 waōkwē hā'yāl'ā āx'ēdxa āwāwē lēlexa qa's mōts!ālēsa t!ēlk'
 lōq!ūbānō lāq lē'wa ēwanodza'yasa 'melxlowē. Wā, gr!mēsē
 qōt!axs laē k'!ōxstents lāxa maemdelqūla 'wāpa. Wā, gr!mēsē
 45 'wī!astaxs laē ēt!ēd k'!ipstalayowa x'ix'exsemāla t!ēsem lāx
 āwī'stāsa laelxa'yē. Wā, la'mē ālak'!āla la maemdelqūlē 'wāpas.
 Wā, hēt!a lā gēg'ilil maemdelqūlaxs laē L!ōpa. Wā, la āx'ētsē'wa
 'wī'wadzowē ts!āts!ex'sema qa's g'āxē pax'alēlem lāxa mag'inwalī-
 lasa k'!ik'!im yax!a lāxa gūnālilē lāxa t!ex'ilāsa grōkwē. Wā,
 50 lā dādanōtsē'wa lexa'yē qa's k'!ōxūstanowē lāxa k'!im yax!a qa's
 lā gūgēdzōdayuwē gr!ts!āwaq lāxa ts!āts!ex'samē. Wā, lā āx'ēdēda
 waōkwē hā'yāl'āxa g'ildedzowē saōkwa qa's lā pax'alilas lāx
 L!āsalilasa k!wēlē. Wā, lā k!ūlk!ūpsālase'wa L!ōpē lōq!ūbāno qa
 hēlts!extōwēs lāxa k!wēlē. Wā, gr!mēsē gwālexs laē āx'ēdēda
 55 hā'yāl'āxa k!ūlk!ūpsaakwē lōq!ūbāna qa's lā g'ēdzōdālas lāxa

place them on | long boards in front of each guest. When they have 56
all been put down, | the chief's speaker speaks, and | tells the guests
to take the meat and to eat it. Then | all the guests stretch out their
hands, take up the cooked soaked brisket, and eat it. || They do not 60
drink water before they begin to eat; for they are afraid to drink |
when eating fat brisket, for fear that the cold water might make hard
the | tallow in their stomachs. After they have eaten, the guests |
take home to their wives what is left. The feasters are told | to
sing their feasting-songs, and the guests at once begin to || sing their 65
feasting-songs. Immediately the young men | open the boxes con-
taining the stomach-fat. They take a new | woven mat and spread
it to the left of the door of the | house. They take stomach-fat out
of the box and | put it on the mat. After it has all been taken out,
two || young men count the number of guests. They carry a number 70
of split | long slender cedar-sticks that have been counted, and they
give one stick to | every one of the guests. These are used to put the
stomach-fat | at one end of the cedar-stick when they melt it in the
fires of their own houses. | There may also be more sticks than the num-
ber of feasters. As soon as they know the || number of the guests, they 75
cut the stomach-fat into pieces, so that every | guest gets one piece.
When it has all been cut up into pieces, they distribute | it. When

yāgūdzowē lāx ʼneqemāʼlilasa yēyagwadās. Wā, gʼilʼmēsē ʼwīlʼgʼa- 56
līlɛxs laē yāqʼlɛgʼaʼlē yāyaqʼlɛntēmīlasa gʼigāmaʼyē. Wā, laem
wāxaxa kʼwēlē qa daxalagʼis qaʼs qʼlɛsʼidē. Wā, hēxʼidaʼmēsē
ʼnāxwa dāxēda kʼwēlaxa Lʼōpē tʼlɛlkʼ lōqʼlūbānā qaʼs hāmʼxʼidēq.
Wā, laem hewāxa nānaqalʼgʼiwālx ʼwāpa qaēs kʼilɛmaʼē naqēda 60
qʼlɛsaxa tsenxwa lōqʼlūbānāxa ʼwūdaʼsta ʼwāpa qō Lʼōxʼwīd lāxa
tsenxwaʼyas, lax tekʼlās. Wā, gʼilʼmēsē gwāl qʼlɛsaxs laē mōtʼlō-
yiwē mamōtasa kʼwēlē lāxēs gēgenemē. Wā, laʼmēsē wāxaseʼwa
kʼwēlē qaʼs kʼwēlʼgʼaʼlē denxela. Wā, hēxʼidaʼmēsē kʼwēlē denxʼ-
ētsa kʼwēlayalayowē qʼlɛmdema. Wā, lālō hēxʼidaʼmēda hāʼyālʼfa 65
xʼōxʼwīdxa ʼyexʼsemaʼyaatsʼlē xēxetsema. Wā, lā āxʼētseʼwa alō-
masē kʼlɛtā lēʼwaʼya qaʼs Lepʼalilemē lāxa gemxōtsālilasa tʼlɛxʼilāsa
gʼōkwē. Wā, lā āxʼwūltsʼlālaseʼwa ʼyexʼsemaʼyasa ʼmɛlɛxlowē qaʼs
lā gʼidzōlilɛlas lāxa lēʼwaʼyē. Wā, gʼilʼmēsē ʼwīlʼaxs laēda maʼlōkwē
hāʼyālʼfa gʼilpax ʼwaxaasasa kʼwēlē, yīxs dālaaxa hewēkwē xōkʼ 70
gʼilsgʼiltʼla wīsweltō kʼwaʼxlāwa. Wā, lā yāqwasa ʼnālʼnɛmtsʼlaqē
laxa ʼnālʼnɛmōkwē lāxa kʼwēlē. Wā, hēem āxbaʼyaasitsa ʼyexʼse-
maʼyēda kʼwaʼxlāwē qō lāl tsēxʼāleq lāxa legwīlasēs gʼigʼōkwē. Wā,
laxaē hāyaqax ʼwāxasasa kʼwēlē. Wā, gʼilʼmēsē qʼlālʼalɛlax
ʼwāxasasa kʼwēlaxs laē tʼlōtʼlɛtsʼlɛndxa ʼyexʼsemaʼyē qaʼs hōsemdēs 75
lāx ʼwāxasasa kʼwēlē. Wā, gʼilʼmēsē ʼwīwūlxʼsɛxs laē yaxʼwīdayo
lāq. Wā, gʼilʼmēsē gwālɛxs laē tsʼlɛlwaxʼētsōʼsa ʼyāyaqʼlɛntēmīlasa

- 78 this has been done, the chief's speaker begins to praise them. |
 The guests never eat any of the stomach-fat | of the mountain-goat,
 80 but go out. This important feast || is given to many tribes; namely,
 dried brisket and sides, | and also the stomach-fat of the mountain-
 goat; for there is a myth about it and | about the seal, for it is
 valued more highly than an oil-feast by | many tribes. As soon as the
 former guests enter their houses, | they distribute the split cedar-
 85 sticks, for all the guests carry them || to their wives with the stomach-
 fat. The women at once | bite off a piece of the fat and chew it;
 and after it has been chewed, | they put it on the end of a split cedar-
 stick, so that there is a knob of fat at the end, | for they only wish
 it to be large enough to go into the mouth. They put the knob |
 into the fire; and when the stomach-fat is melted, they put it into
 90 the || mouth and suck the knob. When all the melted tallow has
 been sucked off, | they put the knob into the fire again; and when it
 begins to drip | with the melted fat, they put it back into the mouth;
 and they | only stop when there is only skin left at the end of the
 fat-stick. They only | suck it off and eat it. That is all about this. ||
- 1 **Mountain-Goat Brisket.**—When there are two rival | chiefs in one
 tribe, and each has a | son-in-law who is a mountain-goat hunter,
 they watch each other | when they give feasts. When the chief's
 5 mountain-goat hunter || has ten boxes of dried briskets and | sides

78 g'igāma⁵yē. Wā, laem hēwāxaem hām⁵x'idēda k'wēlaxa ⁵yex^use-
 ma⁵yasa ⁵mēlxlowaxs laē hōqūwēsa. Wā, hēem awilgāla k'wēl-
 80 tsōsa q'lēnemē lēlqwālala⁵ya x'ilkwē lōq'lūbāno ⁵lē⁵wa ēwanōdza⁵yē;
 wā, hē⁵nislēda ⁵yex^usema⁵yasa ⁵mēlxlowē qaxs nūyambalaē ⁵lē⁵wa
 mēgwatē; yīxs hē⁵maē nalilelasa l'ē⁵nāxs k'wēladzemaē lāxaāxa
 q'lēnemē lēlqwālala⁵ya. Wā, g'il⁵mēsē laēlēda k'wēldē lāxēs g'ig'ō-
 kwaxs laē ts'āsa xōkwē k'wa⁵xlā qaxs ⁵nāxwa⁵mē dālēda k'wēldaq
 85 laxēs gēgenemē ⁵lē⁵wa ⁵yex^usema⁵yē. Wā, hēx'ida⁵mēsa ts'lēdaqē
 q'EX⁵id lāxa ⁵yex^usema⁵yē qa⁵s malēx⁵widēq. Wā, g'il⁵mēsē ⁵wi-
 welx⁵sexs laē āxbents lāxa xōkwē k'wa⁵xlāwa qa⁵s lā qoloxbēq;
 yīxs ā⁵maē ⁵nēx' qa hēldzeqelēs laxēs semsē. Wā, lā, tsēxlents
 laxēs legwilē. Wā, g'il⁵mēsē yāx'ida ⁵yāsekwaxs laē āxēlas laxēs
 90 semsē qa⁵s k'lēxītsemayēq. Wā, g'il⁵mēsē ⁵wilāwa yāxa yāsekūxs
 laē xwēlaxlents laxēs legwilē. Wā, g'il⁵emxaāwisē la ts'lēts'aokū-
 laxs laē xwēlaqa āxēlas laxēs semsē. Wā, al⁵mēsē gwālexs laē
 āem la l'ēsa āxba⁵yaxa tsēx'plēqē k'wa⁵xlāwa. Wā, ā⁵mēsē la
 k'lūmtōdeq qa⁵s hām⁵x'idēq. Wā, laem gwāl laxēq.

- 1 **Mountain-Goat Brisket.**—Wā, g'il⁵mēsē ⁵wax'sēk'lūsa ⁵ma⁵lōkwē
 g'ig'igāmēsa ⁵nemsgemakwē lēlqwālala⁵ya, wā, lā q'lwālaxoem nē-
 negwāyatsa tētewē⁵nēnoxwaxa ⁵mēlxlowē, wā, lalax'ālaxs dōqwa-
 laplaē yisa k'wēlatsayasē. Wā, g'il⁵mēsē lāla tewē⁵nēnoxwasa
 5 g'igāma⁵yaxa neqasgemē xēxetsem x'ilk^u lōq'lūbānowats'lā ⁵lē⁵wa

and the stomach-fat of the mountain-goat, | then the mountain-goat 6
 hunter of the chief of the other side tries to get also | that number of
 boxes which is the number of goats obtained by his rival; and this
 is also the same | in recent times, when they have kettles. When
 the || mountain-goat hunter gives the marriage-present to the chief 10
 his father-in-law, the latter | soaks the meat, as I described before
 the soaking of dried briskets and | sides when they soak them in a
 small canoe. After three | days they call all the tribes; and as soon
 as | the messenger comes back, they build a fire in the chief's house. ||
 They take large kettles and place them by the side | of the fire, and 15
 the young men go to draw water and pour it into the | kettles.
 When they are half filled with water, the | young men take the
 soaked briskets out of the soaking-canoe, | and they go and put them
 into the kettle. They only stop when || these are filled. They do this 20
 with the other kettles too. | Then the young men put them on the fire;
 and when the water | begins to boil, the young men go again to invite
 all the tribes. | Then the rival chief goes in first with his numaym. |
 They enter the house and sit down at their seats, for they do not
 wish || the rival chief to say that he is afraid to go to the feast; and 25
 after him come all the | other guests. Then they start singing the
 feast-songs, | and they sing the feast-songs | of the rival of the host.

ēwanōdza^əyaats!ä; wä, hē^əmēsa ^əyex^əsema^əyasa ^əme^ə!xlowē. Wä, 6
 lä tewē^ənēnoxwas äpsilasa g^əigāmē^ə ōgwaqa lalōl!axa hē^əmaxat!
^əwāxasgem xetsemē^ə waxaasas yanemasēs dōqwa!ap!ōtē, ōgwaqaxwa
 ālē^ə nālāsa lax āxnōgwatsa hānx^əlanowē. Wä, g^əil^əmēsē wāwadzēda
 tewē^ənēnōxwaxēs g^əigāma^əyē negūmpaxs laē hēx^əidaem negetewēx 10
 t!ēlālāēna^əyasa g^əalen g^əwāgwēx^əsālasa lāxa lōq!ūbānowē lē^əwa ēwa-
 nōdza^əyaxs laē t!ēlasō lāxa xwāxwagūmē. Wä, laxaē yūdūx^əp!en-
 xwa^əsē^ə nālāsēxs laē lē^əlālase^əwa nāxwa lēlqwālala^əya. Wä, g^əil-
^əmēsē g^əāxēda lē^əlālēl^əg^əisaxs laē hēx^əidaem lāqolilase^əwa g^əōkwasa
 g^əigāma^əyē. Wä, lä āx^əētse^əwa āwa^əwē hānx^əlanowa qa^əs hā^ənōlilemē 15
 lāxa legwīlē. Wä, lä tsāda hā^əyāl^əāxa wāpē qa^əs lä gūxts!ālas lāxa
 hēhānx^əlanowē. Wä, g^əil^əmēsē naengoyoxsdālaxa wāpaxs laē āx-
 wūstendēda hā^əyāl^əāxa t!ēlkwē lōq!ūbāno lāxa t!ēlats!ē xwāxwagūm
 qa^əs lä āxstents lāxa hānx^əlanowē. Wä, al^əmēsē gwā!qēxs laē
 qōt!a. Wä, lä nāxwaem hē gwēx^əidxa waōkwē hānen^əlanā. 20
 Wä, lāda hā^əyāl^əa hānx^əlents lāxa legwīlē. Wä, g^əil^əmēsē me-
 delx^əwīdexs laēda hā^əyāl^əa ētsē^əstaxa nāxwa lēlqwālala^əya. Wä,
 hēx^əsā^əmēsa ēpsilē g^əigāmē^ə g^əalāēla lē^əwis nē^əmēmōtē g^əāx
 hōgwīla qa^əs k!ūs^əālilē lāxēs k!wēk!wa^əyē qaxs gwāq!ēlaq nēx^əsō^əsēs
 āpsilē g^əigāmē^ə k!ilelas k!wēladzemas. Wä, g^əāxē wī^əla ālx!a^əyē 25
 waōkwē k!wēlwūtles. Wä, hēx^əida^əmēsē wāxasō^ə qa^əs k!wēl^əg^əalē
 denxelasa k!wē^əlala q!ēmdema. Wä, hē^əmis denx^əedayuwē k!wē-

As soon as they sing, | the rival of the host rises; and when his song
 30 is ended, || he promises a feast. After he has done so, he sits down.
 Then the | boxes of stomach-fat are opened, and the stomach-fat is
 taken | out of the boxes and placed on mats. It is cut into pieces |
 by the young men. When it is all cut up, the kettles | are taken
 35 from the fire and placed around the || fire, so that they are slightly
 heated on one side and that they hardly | boil on one side. Then
 the stomach-fat which has been cut into pieces | is taken and put
 into the boiling liquid of the boiled goat-briskets. | As soon as it is all
 in, the young men take | spoons and put them down; and when the
 40 brisket is done, || they take many dishes and put them down, and
 they also take long tongs. | With these they take out the boiled |
 briskets and put them into the dishes. There | is one brisket in
 each dish. When | it is all in, the spoons are distributed among the
 45 guests. Then || the dishes are distributed, one dish to each two
 guests. | Two young men carry the kettle, one on each side, | and
 put it down in front of the rival of the host. Then one | of the young
 men says, "Now, eat, chief!" and the chief says, | "I shall do so."
 50 Then the young men do the same with the other kettles || to the other
 guests. Then they all eat with spoons | the tallow that is on top


28 la'yala'yāsa āpsēlasa k'wēlasē. Wā, g'il'mēsē denx'idexs laē
 lax'ūlilēda āpsilasa k'wēlasē. Wā, g'il'mēsē lābē q'ēmdemasēxs laē
 30 qasō. Wā, g'il'mēsē gwālexs laē k'wāgalila. Wā, lā x'ōx'wītse'wa
 'yex'sema'yaatslē xetsema. Wā, lā āx'wūlts'lālayuwa 'yex'sema'yē
 lāxa xetsemē qas' āxdzōlēlemē lāxa lēwa'yē. Wā, lā t'ōt!ets!ā-
 lasēwa yisa hā'yāl'a. Wā, g'il'mēsē 'wī'welx'sexs, laē hānemx's'a-
 lasēwa hānenx'lanowē lāxa legwīlē qas' hānēstalayuwē lāxa
 35 legwīlē qa hālsela'mēsē x'igen'wāla. Wā, la hālselaem la me-
 delqūlē ēpsanā'yas. Wā, lā āx'ētse'wa t'ōt!ets!aakwē 'yex'semē
 qas' lā āxstanō lāx 'wapalāsa hānx'laakwē lōq'lūbānosa 'melx-
 lowē. Wā, g'il'mēsē 'wī'la'staxs laēda hā'yāl'a āx'ēdxa k'āk'ets-
 ts!enāqē qas' g'āxē āx'ālilas. Wā, g'il'mēsē l'ōpa lōq'lūbānāxs
 40 laē āx'ētse'wa q'lēxla lōelq!wa qas' g'āxē mex'alēlema. Wā,
 laxaē āx'ētse'wa g'ilt!a k'liplāla. Wā, lā lex'ūstendxa hānx'la-
 akwē lōq'lūbānā qas' lā āxts'lālas lāxa lōelq!wē. Wā, laem
 'nal'nemts!āwēda lōelq!wāxa lōq'lūbānowē. Wā, g'il'mēsē 'wī'lō-
 'staxs laē ts!ewanaēdzema k'āk'ets!enāqē lāxa k'wēlē. Wā, lā
 45 k'āx'idayowa lōelq!wē laem maēma'ēda k'wēlaxa 'nal'nemēxla
 lōq!wa. Wā, lā 'wax'sanōdēda 'ma'lōkwē hā'yāl'axa hānx'lanowē
 qas' lā hāngemlilas lāx āpsilasa k'wēlasē. Wā, lā nēk'ēda 'nemōkwē
 hēl'a. "Laems hānx'idlōl g'igāmē." Wā, lā nēk'a g'igāmā'yē:
 "Hēlen g'wālālē." Wā, lā hanāla hā'yāl'āsa waōkwē hānhānx'-
 50 lanō lāxa waōkwē k'wēla. Wā, hēx'ida'mēsē 'nāxwa 'yōs'idxa
 'yāsekwē lāx ōkūya'yasa 'wāpalāsa hānx'laakwē lōq'lūbānō. Wā,

of the liquid of the boiled briskets. | After they have eaten the 52
tallow, they eat the boiled briskets. | However, they do not eat much;
and when they finish eating, they go out. | They never drink water
after eating. || At this time the host gives a name to his children 55
on account of this kind of food, and also | (when he gives) seal and
oil; and the rival of the chief | gives the same kind of a feast as the
host. That is all about this. |

Steamed Mountain-Goat Meat.—There is another way of | cooking 1
mountain-goat meat when it is fresh; that is, steaming it on | red-
hot stones. After the mountain-goat has been caught by the |
hunter, the latter skins it in his || house, so that the skin comes off 5
with the hair. After he has skinned it, he first goes | into the woods
and breaks off tips of hemlock branches. | When he thinks he has
enough, he carries them home | and puts them down in his house.
Then he takes a basket and | carries it down to the beach in front of
his house. He picks up || fresh stones and puts them into it. He 10
carries them on his back and puts them down | in his house. He
takes his wedge and his hammer and | wedges into pieces fire-wood
[so that the pieces are] of medium size; and he puts one piece down
crosswise | at the end of the fire for heating stones, and there is a |
crosspiece only at one end; and he puts the two side-pieces down on
the sides; || and he puts pieces across on top for the stones to lie on. | 15

g'il'mēsē 'wīlaxa yāsekwaxs laē q'les'ēdxa L'ōpē lōq'ūbānā. Wā, 52
k'l'ēst!a q'l'ēk'les lāqēxs laē g'wāl q'!esa. Wā, la'mē hōqūwels
laxēq. Wā, la'em hēwāxa nāx'īdex 'wāpaxs laē g'wāl q'!esa. Wā,
hēm lēgadaats sāsēmasa k'wēlasasa hē g'wēx's hēmaōmasē L'ē'wa 55
mēgwatē; wā hē'mēsa L'ē'na. Wā, ā'emxaāwisē āpsilas naqemg'il-
tāx g'wāyī'lālasasa k'wēlasdē. Wā, la'emxaē g'wāla.

Steamed Mountain-Goat Meat.—Wā, g'a'mēs 'nēm'x'idāla hā'mēx'- 1
silaēnēxa 'mēl'mēlq!ēg'a'yaxs g'ētaēg'axa 'nēx'alōdāq lāxa x'ix'ix-
semāla t'lēsēma. Wā, hē'maaxs g'ālaē lālanēma 'mēlxlowasa
tewē'nēnoxwē. Wā, lā sap'lēdeq qa lawāyēs hābesēna'yas laxēs
g'ōkwē. Wā, g'il'mēsē g'wāl sāpaqēxs lāē hē g'il āx'ētsōxs laē 5
lāxa āl'ē qa's L'ēqālēxa memx'balts!āna'yas L'enak'asa q!wā-
xasē. Wā, g'il'mēsē k'ōtaq hēlalēs āxānēmaxs g'āxaē gēmxe'laq
qa's gēm'x'alilēs lāxēs g'ōkwē. Wā, lā āx'ēdxa lex'a'yē qa's lā dā-
laqēxs laē lents'lēs lāxēs L'ēma'isasēs g'ōkwē. Wā, la xēx'!ts!ā-
lasa ālexsemē t'lēsem lāq. Wā, lā ōxlōsdēsaq qa's lā hāng'alilas 10
lāxēs g'ōkwē. Wā, lā āx'ēdxēs Lēmg'ayuwē L'ē'wis pēlpelqē. Wā,
lā Lēmlem'x'sents lāxa lēqwa qa's hā'yaastowēs. Wā, lā gēben-
tsa hēl'astowē lāx ōgwiwalilasa t'lēqwap'a'yē. Wā, la'em āpsba'yā
gēba'yas. Wā lā k'āk'ēdenōdeq yīs k'āk'ēdenwa'yas. Wā, lā
gāyī'lāla'x'īdex ōkūya'yas qa xēx'dēmasa t'lēsēmē. Wā, g'il- 15

- 16 After this is done, he takes the basket of stones and pours them on top | of this; and after that is done, he lights the fire under it. As | soon as it begins to burn, he cuts the mountain-goat meat into slices, | and he cuts holes in them so that they will cook quickly. ||
- 20 When this is done, he takes two buckets and draws | fresh water. He brings them back and puts them near the fire for heating stones. | Then he takes his tongs, so as to have them ready, and | he takes many old mats, which he puts down. Now | all the stones are white-hot. Then he takes his tongs || and picks off from the fire the wood that has been burned. After | it has all been taken off, he levels off the top of the red-hot stones. After | this has been done, he takes hemlock-branches and lays them down over the | red-hot stones. When there is a thick layer of hemlock-branches, he takes | thin slices
- 25 of goat-meat and spreads them over it; || and when (the hemlock-branches) are all covered, he takes split cedar-wood and puts it down crosswise | over the meat which is spread over the hemlock-branches, in this way: |  Then he takes the goat-meat and spreads | it over the pieces which are two spans square. When | (the meat) is all on, he takes old mats for covering it, and ||
- 30 spreads them down by the side of it. As soon as everything is ready, | he takes up the buckets with water and empties them

- 16 'mēsē gwālexs laē āx'ēdxa t'lēts'ats'lē lex'a'ya qa's lā gūqeyints lāq. Wā, g'il'mēsē gwālexs laē 'mēnābōtsa gūlta lāq. Wā, g'il'mēsē x'iqōstāxs laē pelspadzōgwila sākwxaxa 'mel'melq'ega'yē. Wā, lā L'lōl'ebas'id bexemx'sālaq qa hālabaless L'lōpa. Wā, g'il'mēsē gwālexs laē āx'ēdxēs 'maltsemē naengats'lā qa's lā tsās lāxa 'we'wap'lemē. Wā, g'āxē hānemg'alilas lāxa mag'inwalilasēs t'lē-qwapa'yē, wā laxaē āx'ēdxēs k'lipalaa qa g'āxēs gwālila. Wā, lā āx'ēdxa q'lēnemē k'lā'k'lobana qa's g'āxē āx'ālilas. Wā, la'mē 'nāxwa lā mēmentsemx'idēda t'lēsemē. Wā, lā āx'ēdxēs k'lipalaa qa's k'lipalēs lāxa x'ix'iq'ayawa'yasa leqwa. Wā, g'il'mēsē 'wilx'axs laē 'nemāk'iyindxa x'ix'ixsemāla t'lēsema. Wā, g'il'mēsē gwālexs laē āx'ēdxa q'waxē qa's ts'lāk'iyindēs lāx ōkūya'yasa x'ix'ixsemāla t'lēsema. Wā, g'il'mēsē lā wākwa q'waxaxs laē āx'ēdxa pelspadzowē sīgūk' 'mel'melq'ega'yā qa's LEPEYINDALēs lāq.
- 30 Wā, g'il'mēsē hamelqeyaxs laē āx'ēdxa xōkwē k'wax'xlawa qa's xwā-heyindēsa mōts'laqē lāx ōkūya'yasa la LEPEYEXA q'waxē g'a gwālēga (fig.). Wā, laxaē āx'ēdxa 'mel'melq'ega'yē qa's LEPEYINDēs lāxa maldenas āwāgwidas lāxens q'wā'q'wax'ts'āna'yēx. Wā, g'il'mēsē 'wīlaxs laē āx'ēdxa nāyimlē k'lāk'lobanā qa's g'āxē
- 35 LEPLālilēlas lāx māg'inwalilas. Wā, g'il'mēsē lā 'wīla gwālilexs laē k'lōqūlilaxa nagats'lē 'wabets'lāla qa's tsādZELEYINDēs lāx ōkū-

over | (the place) where the cut meat is spread; and he does the 37
same quickly | with the other one. When (the buckets) are emptied,
he quickly takes up | the mat covers and spreads them over
(the meat); and he only || stops when hardly any steam is coming 40
through. Then | the man who is steaming it rests for a while;
but he does not leave it long, before it is uncovered; | for then it
is done, for goat-meat is done quickly when it is steamed. | He
just invites all the men to come and sit | around the place where
it has been steamed. They take some of it and eat it; || and when 45
they all have eaten enough, they carry home the rest for their wives
in their | houses. This is called "steamed fresh goat-meat," which |
is treated in this manner. It is called "boiled soaked brisket |
covered with tallow" when the soaked brisket is boiled. |

Cooking Mountain-Goat Meat.—As¹ soon as he arrives at his house | 1
he skins (the goat), as goats are skinned. | After he has skinned it, he
cuts off the head so that it comes off, and he | puts it down in the
corner of the house. Then he cuts up the meat of the || hind-legs 5
and fore-legs and the meat of the back. | He cuts it into strips.
Then he takes a basket, and puts | the meat of the mountain-
goat that has been cut up into it. He goes to the beach
and | picks up some stones, which he puts on the fire in the
house. When he has | enough stones, he takes his cooking-box

ya^éyasa la LEPE^éyē 'mel^émelq^élega^éya. Wä, lä häalbäla hē gwēx- 37
'itsa 'nemsgeimē. Wä, g'il^émēsē wūlg'ilt^é!āxs laē hālabala dāg'il-
laxa 'nayimē k'lāk'lobanā qa^és 'nāseyindēs lāq. Wä, al^émēsē
gwālexs laē hälselaem la k'ex^ésālēda k'lālela. Wä, la^émē 'yāwas^éid 40
x'ōs'idēda 'nek'āq. Wä, k'lēst^é!a ālaem geyaxs laē lōt'lētse^éwa qaxs
le^émaē L'lōpa qaēda 'mel^émelq^élega^éyaxs L'lōp'lālaē laxōx 'nek'ase^éwē.
Wä, ā^émēsē L'ēlālase^éwa 'nāxwa bēbēgwānem qa^és g'āxē k'lūtsē-
'stālaxa 'neg'asaq. Wä, lax'da^éxwē āem dāx^éid lāq qa^és q'les^éēdēq.
Wä, g'il^émēsē 'nāxwa pōl'idēxs laē mōt'lēda qaēs g'egenemē laxēs 45
g'ig'ōkwē. Hēm lēgades 'neg'ekwē gēta 'mel^émelq^élega^éyaxa hē
gwēkwē. Wä, hē^émis lēgemsa hānx'laakwē t'lēkwē lōq'lūbānowē
t'lep'eg'ilisxa 'yasekwē hānx'laak^u t'lēk^u lōq'lūbāno.

Cooking Mountain-Goat Meat.—Wä, g'il^émēsē lāg'aa lāxēs g'ōkwaxs 1
laē hēx'idaem sap'lēdeq lāxōx sapālaēna^éyaxa 'melxlowē. Wä,
g'il^émēsē gwāl sapaqēxs lae qax'ideq qa lawūs xewēqwas. Wä, lä
g'ēg'alilas lāx onēgwilasēs g'ōkwē. Wä, lä seSEX^usendex eldzās
ālemxla^éyas lē^éwēs g'alemāl'g'iwa^éyē. Wä, hē^émēs eldzēg'a^éyas. Wä 5
lä L'lōl'Ebas^éēdeq. Wä, lä āx'ēdxa lex^éya qa^és āxts'lōdēsa
seSEX^usaakwē 'mel^émelq^élēgē lāq. Wä, lä lāxa L'lema^éisē qa^és xex-
wūsdēsēq lāxa t'lēsemē qa^és lä xex^ulents lāxēs legwīl. Wä, lä
hēlalēda t'lēsemāxs laē āx'ēdxēs q'lō^élats^é!ē qa^és hā^énōlēsēs lāxa ma-

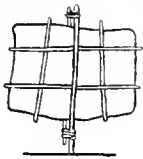
¹ Continued from p. 174, line 35.

- 10 and places it || near the fire. Then he takes his buckets and goes to draw | water, and pours it into the box. When it is half full | of water, he stops pouring it in. He takes his | tongs and picks up the red-hot stones, which he | puts into the cooking-box. When the
 15 water begins to boil, || he takes up the basket with the pieces of mountain-goat meat and places the basket with its contents | in the boiling water. As soon as the basket has been put | in, he takes his tongs, takes up more | red-hot stones, and places them outside the basket. |
 20 Then the water begins to boil hard all around the basket || containing the pieces of mountain-goat meat. It does not take | really long before it is done. Then he takes a short | piece of board and lays it down by the side of the cooking-box. He | puts down a narrow strip of split cedar-board in front of those who | are to eat the meat of the
 25 mountain-goat. Then he takes the tongs and || picks up the cooked goat-meat and puts it on the | short board. When it is all out of the basket, | he takes the cooked mountain-goat meat and places it on | the long strip of board in front of each of those who are to eat the mountain-goat meat. | Before they begin to eat the meat, they drink
 30 water; || and after they have drunk, the men take up the pieces of | mountain-goat meat and bite off a piece, and they eat it, and then all the | others begin to eat. After they have eaten, they drink | water. Then they go out.

- 10 g'înwālisasa legwilas. Wā, lā āx'ēdxēs nāgats!ē qā's lā tsā lāxa 'wāpē qā's lā gūxts!ōts lāxa q!ō'lats!ē. Wā, g'îl'mēsē negōyoxs-dalaxa 'wāpaxs lāē gwāl gūxts!ālaq. Wā, lā āx'ēdxēs k'îp-lāla qā's k'îp!ēdēs lāxa x'îx'îxsemala t!ēsēm qā's lā k'îp-ts!ālas lāxa q!ō'lats!ē. Wā, g'îl'mēsē medelx'wēdēda 'wāpaxs
 15 lāē k'îlōqulilxa sagūgwats!ē 'mel'melq!ēgē lēxa'yā qā's lā hān-
 'stents lāxa la maemdelqūla 'wāpa. Wā, g'îl'mēsē hān'stēda lēxa'yē lāqēxs lāē ēt!ēd āx'ēdxēs k'îp!alāa qā's ēt!ēdē k'îp!lēts lāxa x'îx'îxsemāla t!ēsēma qā's lā k'îp!stālas lāx ēwanā'yasa lēxa'yē. Wā, lāwis!ē ālak!āla maemdelqūlēda 'wāpē lāx āwē'stāsa lēxa'yē
 20 yīx lā mōts!awatsa sagūkwē 'mel'melq!ēgā'yā. Wā, k'îlēt!ē ālaēm gēg'ililēxs lāē l!ōpa. Wā, hēx'īda'mēsē āx'ēdxa legūdzōwē ts!āts!ax'sama qā's pax'alilēs lāx mag'înwālisasa q!ō'lats!ē. Wā, lā pax'alilasa ts!ōq!adzōwē g'îldēdzō lāt!aak' k!wāgedzō lāx l!āsālilasa q!ēsālaxa 'mel'melq!ēgā'yē. Wā, lā dāx'īdxa k'îp!lālāē qā's
 25 k'îp!līdēs lāxa q!ō!kwē 'mel'melq!ēgā'yā qā's lā k'îlēbedzōts lāxa legūdzōwē. Wā, g'îl'mēsē 'wī'lōsts!ā lāxa lēxa'yēda 'mel'melq!ēgā'yaxs lāē āx'ēdxa q!ō!kwē 'mel'melq!ēgā'yē qā's lā āxdzōlālas lāxa yagūdzō lāx nēneqemalilasa q!ēsālaxa 'mel'melq!ēgā'yē. Wā, lāx'dā'xwē nānaqalg'īwalaxa 'wāpaxs k'îlēs'māē q!ēs'ēda.
 30 Wā, g'îl'mēsē gwāl nāqaxs lāēda bēbegwānemē dāx'īdxa q!ō!kwē 'mel'melq!ēgā'yā qā's q!ēx'īdē lāq qā's q!ēs'īdēq. Wā, lā nāx-waēm la q!ēsēda waōkwē. Wā, g'îl'mēsē gwāla q!ēsāxs lāē nāx'ēdxa 'wāpē. Wā, lāēm hōqūwels laxēq.

Roasted Mountain-Goat Meat.—And also roasted mountain-goat | 1 meat, this also is taken from the hind-legs of the mountain-goat. It is cut up, | for they only cut along the thigh-bone of the mountain-goat, so that | it comes off. When it is off, it is sliced so that it forms one thin || wide piece. . . . The thin slice of meat is placed | 5 between the legs of roasting-tongs. Cedar-bark is tied | on the top of the tongs. After this has been done, the man takes | thin split cedar and puts it crosswise (so as to keep the meat open), in this | manner:

side of
it is
black, it
front of
break it



After this has been done, he places it by the the fire; || and when it is burnt black on one 10 turned over; | and when that side is also burnt is done. Then it is taken | and put down in those who are to eat it. Immediately | they up and eat it. This kind of food is always eaten entirely. | In this also they do not drink water.||

Mountain-Goat Skin.—An important food of the ancestors of the 15 Denax'dax^u, | when they stay for a long time on the upper course of Knight Inlet, is (also) mountain-goat skin. | When the mountain-goat skin has been | in the house for four days, the man takes the collar-bone of the eagle and breaks off one side of it. || Now (he takes) 20 one half of it, || and he pulls off the wool from the mountain-goat skin. He puts | the wool that he has plucked off into a basket for his wife to make blankets. | When the wool is all off, he puts in the

Roasted Mountain-Goat Meat.—Wā, hē^εmēsa L'ōbekwē^ε mēl^εmēlq!E- 1 ga^εya hēemxaē g'āyōla ālemxla^εyasa^ε mēlxlowa lā sax^εwitse^εwa yixs ā^εmaē t'ōts!ēlentse^εwa xaqasa ālemxla^εyasa^ε mēlxlowē qā lawēs. Wā, g'il^εmēsē lawāxs laē t'ēls^εitse^εwa qā's lā^ε nēmxxa peldzō la wadzā. . . . Wā, lā āx^εēdxa peldzowē eldza qā's āxōdēs 5 lāx xewēla^εyasa L'ōpsayowē. Wā, lāxaē qex^εālelōtsa denasē lāx ēk!ēba^εyasa L'ōpsayowē. Wā, g'il^εmēsē gwālexs laē āx^εēdxa wīswiltōwas xoyē k'lwaxlāwa qā's k'laatlēdēs lāq. Wā, lā g'a gwālēg'a (*fig.*). Wā, g'il^εmēsē gwālexs laē lānōlīsas laxēs legwīlē. Wā, g'il^εmēsē k'lūmax^εidē āpsādzā^εyasēxs laē lēx^εideq. Wā, 10 g'il^εemxaāwisē k'lūmēlx^εidēxs laē L'ōpa. Wā, la^εmē āx^εētse^εwa qā's lā pāqemlēlem lāx nexdzamā^εyas q!esalaq. Wā, hēx^εida^εmēsē k'lūlpap!eq qā's q!esēdēq. Wā, la hēmenālaem^ε wīlasōxs q!esase^εwaē gwēx^εsde^εmas. Wā, laemxaē k'lē's nāx^εidxa^ε wāpē.

Mountain-Goat Skin.—Wā, hē^εmesa hēmawalāsa g'ālā Denax'da^εxwa 15 laxs hēmaōlē g'ōkūlē^ε neldzās Dzāwadēxa peskēnasa^ε mēlxlowē, yixa pesena^εyas. Wā, hē^εmaaxs laē mōp!enxwadzīlē pesena^εyasa^ε mēlxlowaxa^ε nāla lāxa g'ōkwē, wā, lā āx^εēdēda begwānemaxa hānas-xāwa^εyasa kwēkwē. Wā, lā k'ōqōdex āpsba^εyas. Wā, lā nexsaakūxs laē gal'its lāx p!alemasa pesena^εyasa^ε mēlxlowē. Wā, lā āxts!ōdā- 20 lasēs gālanēmē p!alem lāxa lexa^εyē qā p!alemsgēm^εg'ilasō's genemas.

23 bone hook and | plucks off the long hair. When it is all off, he
 spreads it out | over his fire in order to singe off the hair that
 25 is left on. As soon as it is || all off, the skin shrinks, and then
 becomes thick on account of the heat when | it is put over the
 fire. Then he spreads it on a short board, and | takes his knife,
 whatever it may be, a stone knife or | bone knife. Then he cuts it
 into strips; and | after it has all been cut, he puts stones on the fire. ||
 30 After he has done so, he goes into the woods and takes hemlock-
 branches and | much skunk-cabbage. He carries them home and
 puts them down in his | house. Then he takes a digging-stick and
 digs a hole | near the fire, two spans long and | the same width, and
 35 also the same || depth. As soon as he has finished, he goes to get
 water with his bucket. | He brings it and puts it down. Then he
 takes the tongs and picks up | red-hot stones and places them in the
 hole. | As soon as there are many stones in it, he takes hemlock-
 branches and | places them over the stones; and when there are
 40 enough on them, he spreads skunk-cabbage || over the hemlock-
 branches. When this also has been done, | he takes cedar-wood
 and pokes holes through the skunk-cabbage leaves. He | takes the
 skin that has been cut into strips and coils (the strips) up on the |
 skunk-cabbage. When it is all in the hole, he takes more skunk-
 cabbage leaves and | spreads them over (the whole). When they are

22 Wä, g'il'mēsē 'wīlāwēda p!ālemāxs laē g'ēxaxēs gālayowē q!as
 p!ēlwalēx sexsek'ēyas. Wä, g'il'mēsē 'wīlāxs laē lālabēlālas
 lāxs legwīlē qa 'wīlāwēs ts!ēx'ēidē hābedzedzā'ēyas. Wä, g'il'mēsē
 25 'wīlāxs laē t!ēmχ'wīda qā's lā wāχ'wīda qa hāsa gūltāxs laē
 aaxelalayā. Wä, lā lēbedzōts lāxa ts!āts!ēχ'samē. Wä, lā
 āχ'ēdxēs k'lēLENxē lāxs g'wēχ'sdemg'anema lō' t!ēsx'ā lō
 xaxx'ā k'lawayā. Wä, lā bēx'ēdeq qa t!ēlts!ēq!astōwēs. Wä,
 g'il'mēsē 'wīwēlx'sexs laē xēχ'lentsa t!ēsēmē lāxs legwīlē. Wä,
 30 g'il'mēsē gwālexs laē lāxa āl!ē qā's āχ'ēdēxaaxa q!waxē lē'wa
 q!lēnemē k!lāōk!wa. Wä, g'āxē gēmxe!āq, qā's gēmxe!lē lāxs
 g'ōkwē. Wä, lā āχ'ēdxa ts!ōyayāxa lēχ'sēmē qā's 'lap!alilē lāxa
 māg'inwalisasēs legwīlē māp!ēnk'as 'wāsgemasē lāxens q!wā-
 q!wax'ts!ānā'yēx, wā, la hēēmχat! 'wādzextowē; wā la hēēmχat!
 35 'walabetalē. Wä, g'il'mēsē gwālexs laē tsēχ'ēidxa 'wāpē yīsa nāga-
 ts!ē. Wä, g'āxē hāng'alīlāq. Wä, lā āχ'ēdxa k!līplālaa qā's k!līp!i-
 dēs lāxa x'ix'ixsemāla t!ēsēm qā's lā k!līpts!ālas lāxa 'lābēkwē.
 Wä, g'il'mēsē q!ēts!āxa t!ēsēmāxs laē āχ'ēdxa q!waxē qā's ts!a-
 x'alōdēs lāxa t!ēsēmē. Wä, lā hēlalāxs laē āχ'ēd lāxa k!lāōk!wē
 40 qā's lā lēpeyīnts lāxa q!waxē. Wä, g'il'ēmxaāwisē gwālexs laē
 āχ'ēdxa k!wā'xlāwē qā's l'ēnqēmsōlēs lāxa k!lāōk!wē. Wä, lē
 āχ'ēdxa t!ēlts!ēq!astowē pesk'ēna qā's lā q!ēlχ'yīndālas lāxa
 k!lāōk!wē. Wä, g'il'mēsē 'wīlts!āxs laē āχ'ēdxa k!lāōk!wē qā's
 lēpeyīndālēs lāq. Wä, g'il'mēsē la wākūxs laē āχ'ēdxa k!wā'x-

thickly covered, he takes a piece of || cedar-wood and pokes holes in 45
the middle of the top of the skunk-cabbage. When | the holes have
been made, he takes the bucket of water and pours it into the | hole
over the skunk-cabbage; and when he thinks the water is enough, he |
takes one leaf of skunk-cabbage and puts it over the place where he
poured | the water in. Finally he covers it over with soil. This is
done in the evening || when the skin is boiled underground. He 50
leaves it in there during the night. | In the morning, when day comes,
he digs it up. Immediately | he invites some one to eat it with him
while it is still hot; for it is tender | while it is hot, but it gets tough
when it gets cold; therefore | it is eaten right away. This is called
"eating skin steamed underground." || After they have eaten the 55
skin, they go home. |

Boiled Mountain-Goat Meat.—Now also boiled fresh | mountain- 1
goat meat. The meat from the hind-leg of the | mountain-goat is
taken and cut into pieces. After this has been done, the man takes |
the kettle and puts the meat into it. He pours some || water into it; 5
and when the meat is covered, he puts it over the fire. | As soon as it
boils up, the boiled blood floats on the liquid, | and all the guests take
the spoons and skim off the boiled blood, | and they eat it with spoons.
They only stop skimming it off when it is finished. It does not |
boil a very long time, before the kettle is taken off || of the fire. Short 10
boards are taken and put down by | the side of the kettle in which the

Lawē qa's L'enxsōdēs lāx neqeyayasa k'laōk!wē. Wā, gril'mēsē 45
lax'sāxs laē āx'ēdxa 'wabets!āla nagats!ā qa's gūxstōdēs lāx kwa-
xūya'yasa k'laōk!wē. Wā, gril'mēsē k'ōtax hēlēda 'wāpaxs laē
āx'ēdxa 'nemxsa k'laōk!wa qa's lē Lepstōts lāxa gūxstōdaasasēsa
'wāpē. Wā, lawēs!ē dzemk'iyintsa dzeqwa laqēxa la dzāqwa
laxēs kūnsase'wē pesk'ēna. Wā, la'mē hēx'sā gwaēlxa ganulē. 50
Wā, gril'mēsē 'nāx'ēdxa gaālāxs laē lap!eqōdeq. Wā, hēx'ida-
'mēsē Lē'lālaxēs hā'mōtlaqēxs lē'maē alēs ts!elqwē yixs telqwaaxs
hē'maē alēs ts!elqwē. Wā, lā plēsaxs laē 'wūdex'ēda, lāgilas
lēx'ēdaem hā'mx'itse'wa. Wā, hēm lēgades kūnēk^u pesk'ēnē.
Wā, gril'mēsē gwāla pēspāsaxa pesk'ēnaxs laē nā'nakwa. 55

Boiled Mountain-Goat Meat.—Wā, hēmēsa hānx'Laakwē gēta 'mel- 1
'melq!ega'yasa. Wā, lā āx'ētse'wa g'āyolē lāx ālemxla'yasa 'melx-
lowē qa's seSex'sentse'wē. Wā, gril'mēsē gwālexs laē āx'ēdxa
hānx'lanowē. Wā, lā āxts!ōtsa eldzē lāq. Wā, lā gūq!eqasa
'wāpē lāq. Wā, gril'mēsē t!epēyaxs laē hānx'lents laxēs legwīlē. 5
Wā, gril'mēsē māemdelq!waxs g'āxaē pēxwala'yē ts!ēx'ās. Wā, lā
āx'ēdēda Lē'lānemaxa k'ak'ets!enaqē qa's lā tsēgolaxa ts!ēx'ē
qa's yōs'ēdēq. Wā, al'mēsē gwā! tsēgolaxs laē' wīla. Wā, k'ēst!a
ālaem gēg'ilil māemdelqūlaxs laē hānx'sanowēda hānx'lanowē lāxa
legwīlē. Wā, lā āx'ētse'wēda ts!āts!Ex'samē qa's pax'alēlemē lāxa 10

12 mountain-goat meat has been cooked. (The host) takes the | tongs, takes the boiled meat out (of the kettle) and | places it on the short boards. When it is all out of the kettle, | he takes long, narrow
15 roof-boards and places them in front of || the guests. These are called "things on which to place the meat." He | picks up the cooked meat and places it in front of each | man. When every one has a piece, they begin to eat; and | after they finish, they go out. They never drink | cold water with this while they are in the feasting-house. That is all about this. ||

1 **Porpoise.**—As soon as (the hunter) arrives on the beach of his house, | he himself pulls the porpoises out of his little canoe, | and he places them the head landward. He takes out the two mats on which he and the steersman were sitting, and | everything that was
5 in his hunting-canoe. || As soon as everything is out, he washes the canoe, so that all the blood | is out; and when it is clean inside, he carries it up the beach and | puts it down above high-water mark. | After eating, he takes his butcher-knife and | goes to the place
10 where the porpoises are lying on the beach. He cuts off the || tail and puts it down on the beach; and he cuts the back of the head down to | the joint of the jaws; and he cuts, beginning from the mouth | towards the place which he has cut along the sides of the head. Then he twists | the head off, but the lower jaws are left on

11 mag'inwalilasa 'melqē'latš'le hānx'lanowa. Wā, lā āx'ēdxēs ts'lēš-lāla qa's lex'wīdēxa hānx'laakwē 'mel'melq'ega'ya qa's lā legūts'ōdālas lāxa ts'lāts'la'x'samē. Wā, g'il'mēsē 'wī'lōlts'lāxs laē āx'ēdxa g'il'adzowē ts'lēq'la saōkwa qa's lā pax'adilaq lāx l'āsex-
15 dzanā'yasa k'wēlē. Wā, hēm lēgades yāgūdzowē. Wā, lā dāg'ililaxa l'ōpē eldza qa's lā g'īdzolilas lāx nēnexdzanā'yasa bēbegwānemē. Wā, g'il'mēsē q'wālxōgēms laē q'es'ēda. Wā, g'il'mēsē gwālexs laē hōqūwelsa. Wā, laemxaē hēwāxaem nāx'īdex wūda'sta 'wāpa lāxēs wāwaselēlasē. Wā, laemxaē gwāl laxēq.

1 **Porpoise.**—Wā, g'il'mēsē lāg'alis lāx l'ēma'sisāsēs g'ōkwaxs laē hēx'īdaem q'ūlēx's'em nex'ūltālaxa k'ōlōt'le lāxēs xwāxwagūmē qa's āletōgwalisēq. Wā, lā mōltōdxēs k'hwēk'wa'yē lēl'wa'ya lē'wis k'waxlā'yē hē'mesa 'nāxwa g'ēx'g'āxs lāxēs ālēwaselela xwāxwa-
5 gūma. Wā, g'il'mēsē 'wīlōltāxs laē ts'lōxūg'īndeq qa 'wīlāwēsa elx'elgūxsē. Wā, eg'il'mēsē la ēg'exsexs laē lēl'lēlbendeq qa lās ha'nēs lāxa ālā'yasa ya'x'mutasa 'walasē yēxwa.

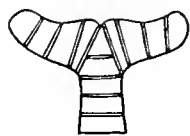
Wā, g'il'mēsē gwāl l'ēxwaxs laē āx'ēdxēs se'x'x'ā k'āwayā qa's lā lāxa yaxyīgwēdzasasa k'lēk'ōlōt'le. Wā, lā t'ōsōdex k'its'lēxs-
10 da'yas qa's g'īg'ālīsēq. Wā, lā t'ōs'ēdex ōxlaatā'yas 'wālabalaxa ōxla'yas q'wayōsas. Wā, lā g'āg'ilela lāx semsasēxs laē t'ōs'ēdeq lalaa lāxa wūlba'yasa t'ōsa'yas lāx ēwanōlxawa'yas. Wā, lā selpōdxa x'ōtas. Wā, lāla āxāla'mē benk'ōdexsta'yas lāxa ōk'wina-

the body | of the porpoise. He puts the porpoise down on its belly and cuts || into the right side on the back of the neck, down along the 15 right side of the | dorsal fin. When he reaches the meat, he cuts under the | blubber; and when he reaches the end of the | ribs and the breast-bone, he cuts through the cartilage. | Then he pulls it open and spreads it out. Now the || butchered porpoise is spread open. 20 He takes out the kidney and the tongue, | the lungs, and liver. Often the stomach is also taken. | He throws the intestines into the sea. | He gives head and tail to the steersman, for | that he receives for steering. Then the hunter cuts up the || tongue, kidney, liver, 25 and stomach, and | puts them into a kettle. He cuts off four strips | one finger wide of the | blubber from the back of the porpoise all the way down to the root of the tail. | These pieces are one span in length. || He 30 puts them into the kettle and there is fat on them. He pours in some | water. Now they are covered with water. Then he puts them on the | fire of the house, and they are called "boiled insides." | After they have been boiling for a long time, they are done. Then the hunter | calls his fellow-hunters, and also the steersman, to come and eat the boiled insides. || When they are in the house, he gives to each two 35

ɛyasa k'!ōlōtē. Wā, la hāx'wālisxa k'!ōlōtlāxs laē bex'ēdex 15
hēlk'!ōt!ex!aatāɛyasa k'!ōlōt!ē la hexsdendālas hēlk'!ōt!endāla
lāg'aɛyas. Wā, g'il'mēsē lāg'aē bexaɛyas lāxa eldzāxs laē sap'tē-
dex xūdzās. Wā, g'il'mēsē lāg'aē sapaɛyas lāx teltelx'baɛya
gelemas lɛ'wa hāq!wayāx laē bex'ēdxa teltelx'baɛyē. Wā, la'mē
āem'la gelx'ideq qa'ɛs ɛwa'wax'saakwē. Wā, laem ɛyil'ideda ɛyīmel- 20
kwē k'!ōlōt!a. Wā, lā āx'ēdxa galgēnē, wā, hē'mis k'!ilemas, wā,
hēmis kwaɣwas, lō' t!ēwānas. Wā, la q!ūnāla āx'ētsɛ'wa ts!es-
gūnwaɛyas. Wā, lā ts!exstendxa ts!eyīmas lāxa demsx'ē ɛwāpa.
Wā, lā ts!āsa x'ōta lɛ'wa k'its!exsdaɛyē lāxēs k!waxlāɛyē qaxs
hē'maē k!waxlāyanem. Wā, lālēda alē'wīnox' sēsɛx'sendxa k'!i- 25
lemē lɛ'wa galgēnē lɛ'wa t!ēwana, wā, hē'misa ts!esgūnwaɛyē qa'ɛs
āxts!ōdēs laxa hānx'lanowē. Wā, lā sɛx'wīdxa mōts!aqē ɛnāl-
ɛnemdendāyaakwē lāxens q!wāq!wax'ts!ānaɛyēx, yīx āwādzewasasa
xūdzē g'āg'ilela lāx ōx!aatāɛyasa k'!ōlōt!ē la hexsdendāla lāq. Wā,
lā ɛnāl'ɛnemp!enk'ē āwāsgemasas lāxens qwāq!wax'ts!ānaɛyēx. Wā, 30
lā āxts!ōts lāxa hānx'lanowē qa ts!exōlems. Wā, lā gūq!eqasa
ɛwāpē lāq. Wā, laem t!epeyālaxa ɛwāpaxs laē hānx'lanō lāxa
lēgwīlasa g'ōkwē. Wā, hēem lēgades yax'yīg'iltag'īlak'. Wā,
g'il'mēsē gēg'ilil maemdelqūlaxs laē l!ōpa. Wā, lāda ālēwīnoxwē
lē'lāla ēselēwīnoxūtē qa g'āxēs yāx'yīg'il'g'a lɛ'wis k!wēk!waxlāɛyē. 35
Wā, g'il'mēsē ɛwīlāēlexs laē yāx'wītsō'esa maēmalts!aqē xūdza.

36 strips of blubber, | and after it the boiled insides. First the | boiled insides are eaten. Then they mix them with blubber and chew them together. | After they have eaten, they go out and wash their hands in their | houses. That is all about this. ||

40 Only the steersman boils the head and the | tail of the porpoise for his friends, the steersmen of the other | hunters; for the steersmen never change. | They just take off the blubber from the head. When it is all off, | they cut it in strips and put the (strips) into the kettle. (The steersman) ||

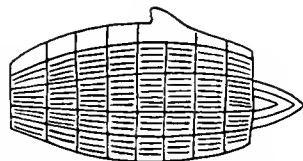


45 cuts the tail in pieces, cutting in this manner:

He puts | the pieces into the kettle and pours water into it. When | it is half full of water, he puts it on the fire; and | after it has boiled for a long time, he takes the kettle off the fire. |

50 Then it is done. Then he takes it out and puts it on || short boards. He does in the same way as he does when eating | boiled insides [when they eat it]; and (the guests) just go out of the house at once | after eating; and they wash their hands in their houses. |

After the butchered porpoise has been in the house for one night, | they cut it to pieces. (The hunter) cuts off the blub-



55 ber; and when || it is off, it is in this way:

He cuts it crosswise and places it on the fire. | If he intends to

36 Wä, lä mak'ilēda yāx'yig'ilāq. Wä, hēem g'il q!es'itse'wa yax-yig'ilē. Wä, lä mās'itsa xūdzē lāq. Wä, lä mamelēgoq. Wä, g'il'mēsē 'wī'laxs laē hōqūwēsa. Wä, al'mēsē ts!ents!enx'wīd lāxēs g'ig'ōkwē. Wä, laem gwāl laxēq.

40 Lēx'a'ma k!waxlā'yaxs ōgwaqa'maē sakwīlaxēs x'ōta lē'wa k'its!exsda'yē qaēs 'nē'nemōkwē, yix k!wēk!waxlā'yasa waōkwē ēselēwīnoxwa qaxs k'lēsaē l!āl!ayokūla k!wēk!waxlā'yasa yixs ā'maē sapōdex xūtsema'yasa x'ōta. Wä, g'il'mēsē lawāxs laē xūsēlax'īdeq qa's āxts!ōdēs lāxa hānx'lanowē. Wä, la sesex'u-

45 sendxa k'its!exsda'yē g'a gwālēg'a (fig.) yix sākwa'yas. Wä, lä āxts!ōts lāxa hānx'lanowē. Wä, lä gūq!ek'asa 'wāpē laq. Wä, g'il'mēsē nēleyax'īdēda 'wāpē lāqēxs laē hānx'lendeq lāxēs legwīlē. Wä, g'il'mēsē la gēg'ilil maemdelqūlaxs laē hānx'sanō lāxa legwīlē. Wä, laem l!ōpa. Wä, lä lēxwētse'wa qa's āxdzōdayuwē lāxa ts!āts!ex'samē legūdzā. Wä, hēem gwēg'ilē gwēg'ilasasa q!esāxa yax'yig'ilaxs laē q!esaq. Wä, la āem hēx'īdaem hōqūwēsexs laē gwāl q!esa qa's lä ts!ents!enkwa lāxēs g'ig'ōkwē.

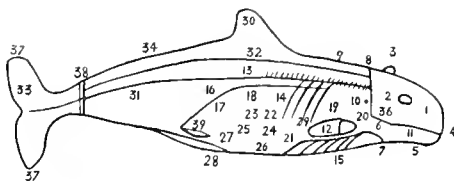
50 Wä, g'il'mēsē xamaēla 'yīmelkwē k'lōlōt!a lāxa g'ōkwaxs laē sesex'sentse'wa. Wä, laem sapōyewē xūdzās. Wä, g'il'mēsē lāwāxs laē g'a gwālē g'a (fig.). Wä, lä gegēx'sendqēxs hānx'lendē-lāq. Wä, g'il'mēsē 'nek'āleq lāxa x'ix'ixsemāla t!esemxs laē āem

steam it on red-hot stones, he | spreads it out in the way it is, being 57
 cut, but not cut through. | If it is to be boiled, then it is cut
 into pieces along the lines marked in the sketch. | The meat
 is also cut into pieces; and when it is all in pieces, || the kettle is 60
 put on the fire, water is poured | into it, and when it is half
 full, the cut pieces of meat are put | into it. When the meat is all
 in, he waits for the water to boil; | and after it has been boiling for
 a long time, the blubber is put in | on top of the meat. It does not
 boil very long, || before it is done. Then the kettle is taken off the 65
 fire; | and then it is done as they do when eating the boiled insides. |
 The only difference when it is steamed is, that it is cut up | after it is
 done, and also that they put | the pieces of meat and blubber in with
 the red-hot stones, || and they pour four bucketfuls of water over 70
 them. Then they | put an old mat over them so as to keep the steam
 in. It does not | take long before (what is in the kettle) is done;
 and they also do | the same as they do when eating boiled insides.
 This is only eaten when it is | hot. When it is cold, they throw it
 away. || That is all about this. |

75

LEP!älöts lāxēs laēna’yē bexekwa. Wä, la k’lēs hayimx’sēa. Wä, 57
 g’il’mēsē hānx’Laakūxs laē hayimx’sēa negelenēxa xwēxūldekwē.
 Wä, laxaē seSEX’sentse’wē eldzās. Wä, g’il’mēsē ‘wī’welx’sexs laē
 hānx’Lendayuwēda hānx’Lanowē lāxa legwīlē. Wä, lä gūxts!ōyowa 60
 ‘wāpē lāq. Wä, g’il’mēsē negōyoxs!ālaxs laē āxstōnowa sāg’ikwē
 eldzē lāq. Wä, g’il’mēsē ‘wī’lastaxs laē ēselasō’ qa medelx’wīdēs.
 Wä, hēt!a la gēg’ilil maemdelqūlaxs laē sēstanowa xūdzē lāx
 ōkūya’yasa eldzē. Wä, k’lēt!a xēnlela gēg’ilil maemdelqūlaxs
 laē L!ōpa. Wä, laem hānx’sendayowēda hānx’Lanō lāxa legwīlē. 65
 Wä, lä āem negeltowē gwēg’ilasasa q!esaxa yāx’yīg’ilaxs laē q!esē-
 deq. Wä, lēx’a’mēs ōgū’qalayōsa ‘neg’ikwa al’maē hāyimx’sēnd
 seSEX’sentsōxs laē L!ōpa. Wä, hē’mēsēxs ‘nemāx’īda’maē āx’ā-
 lodayo lāxa x’ix’ixsemāla t!ēsema seSEX’saakwē eldzē LE’wa
 xūdzē. Wä, lä tsas’ētsōsa mowēxla nagats!ē ‘wāpa. Wä, lä nā- 70
 s’ītsōsa k’lāk’lobanē qa k’lēsēs k’ēx’sālēda k’lālēla. Wä, k’lēt!a
 ālaem geyaxs laē L!ōpa. Wä, āemxaāwisē naqemg’iltāx gwē-
 g’ilasasa q!esāxa yāx’yīg’ilē. Wä, lä lēx’aem ha’māpdemqēxs
 ts!elqwaē. Wä, g’il’mēsē wūdex’īdexs laē āem k’lādayā. Wä,
 laem gwāl laxēq.

75



These are the names belonging to the body of the porpoise:—|

1. Head.	15. Breast-bone.	30. Dorsal fin.
2. Eyes.	16. Spine.	31. Side of back part of dorsal fin.
3. Blow-hole.	17. Kidney.	32. Place for butcher- ing.
4. Mouth.	18. Liver.	33. Tail.
5. Chin.	19. Lungs.	34. Small of back.
6. Jaw-bone.	20. Windpipe.	35. Sides.
7. Collar-bone.	21. Diaphragm.	36. Cheeks.
8. Place for cutting off head.	22. Milt.	37. Flukes.
9. Occiput.	23. Gall.	38. Place for cutting off tail.
10. Ear.	24. Stomach.	39. Nipples.
11. Tongue.	25. Intestines.	40. Blubber.
12. Fins.	26. Belly.	41. Meat.
13. Backbone.	27. Bladder.	
14. Ribs.	28. Rectum.	
	29. Heart.	

This is the number of the names of the body of the porpoise. |

Wä, gra^mmēs LĒLEGEMS ōgwida^yasa k'!ōlōt lē:—

1. x'ōta.	15. hāq'wayō.	29. paḡwa.
2. geyages.	16. dōgwil.	30. ḷāg'a ^y ē.
3. k'e ^s was.	17. gaḷgēnē.	31. ēwanots!exsdē.
4. SEMS.	18. t'ēwana.	32. 'yimlas.
5. ōxlāsx'ā ^y ē.	19. kwaḡwa.	33. k'its!exsdē.
6. weyōq'ūxlāsx'ā ^y ē.	20. pets!exa ^w ē.	34. āwagōḷē.
7. hānāsxa ^w a ^y ē.	21. saēl.	35. āwanōdzē ^s .
8. qag'asxa x'ōta.	22. tsūlayo.	36. āwanōLEMē ^s .
9. ōxlaatā ^y ē.	23. tex ^m as.	37. p'ēwayōxsdē.
10. hōḷagalas.	24. ts!esgwe ^w ē.	38. tsek'ōdaas.
11. k'!ilem.	25. ts!eyīm.	39. dzemdzemḡūlas.
12. bāsbelē.	26. tek'!ē.	40. xūdz.
13. hāmōmō.	27. tēxats!ē.	41. mās, Eldz.
14. ḡelganōdzē.	28. āwāḡē.	

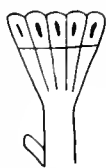
Wä, hēem 'waxē LĒLEGEMAS ōgwida^yasa k'!ōlōt lē.

Seal Butchering.—As¹ soon as (the seal-hunter) arrives on the beach, 1
 he brings | his hunting-canoe sideways to the beach. Then he pulls
 out the | hair-seals so that they remain in shallow water, for | gen-
 erally the hunter comes home at high tide. || When they are all out, 5
 he washes his hunting-canoe. | When it is clean, he and his steersman
 carry it up and | put it down above the line of the spring tide.
 After | eating, he goes down to the beach, takes | another small
 canoe, and goes to get driftwood to singe off the hair of the || seal and 10
 to steam it. When the little canoe is full, | he goes home. As soon
 as he arrives on the | beach, he unloads the driftwood that he has
 gathered; and when it is | all out, he takes two logs and puts them
 down on the beach. | These are two spans apart. || They are the side- 15
 pieces of the fire on which the seal is singed. Then he | splits dry
 driftwood and makes a fire on the beach. As soon as it | begins to
 burn, he hauls up the seal and lays it across with the | head on the
 seaward side-piece, for the head and neck are singed first. | When all
 the hair of the head and neck || has been singed off, he turns it over 20
 and singes the hair on the back of the head. He | shoves it forward,
 and keeps on rolling it over. When he comes to the | flippers, he
 takes the tongs and spreads out the flippers | so that the fire reaches

Seal Butchering.—Wä,¹ gíl'mēsē lāgr'alis lāxa L'ema'isaxs laē gē- 1
 g'alisasēs ālēwaselela lāxa L'ema'isē. Wä, lā nēxēmōltōdxa mē-
 gwatē qa hēmēs mekumstalisa demsx'ē 'wāpa qaxs hēme-
 nāla'emaē wāwē!gemōxs gr'āxāē nā'nakwā ēselēwēnoxwē. Wä,
 g'íl'mēsē 'wi'ēlōtāxs laē tsōxūg'indxēs ālēwaselela xwāxwagūma. 5
 Wä, g'íl'mēsē ēg'igraxs laē LE'lelbendeq LE'wis kl'waxlā'yē qa's lā
 hāng'alisas lāx ālā'yasa 'ya'x'mōtasa 'wālasē 'yixwa. Wä, g'íl-
 'mēsē gwāl L'ēxwaxs laē lents'ēs lāxa L'ema'isē qa's lā āx'ēdxa
 ōgū'la'mē xwāxwagūma qa's lā ql'ēxaxa ql'ēxala qa's ts!EX'demāxēs
 mēgwatē. Wä, hēmīs qa's ql'ōldemaq. Wä, g'íl'mēsē qōt'ē xwa- 10
 xwagūmas laē nā'nak' lāxēs gr'ōkwē. Wä, g'íl'mēsē lāgr'alis laxēs
 L'ema'isē laē hēx'ēidaem moltōdxēs ql'ēxānemē. Wä, g'íl'mēsē
 'wi'ēlōtāxs laē āx'ēdxa 'malts!aqē qa's k'atēmg'alisēs lāxa L'ema'isē.
 Wä, lā 'malp!enk' lāxens ql'wāql'wax'ts!āna'yēx yix āwālagōlidza-
 sas. Wä, hēm k'āk'ēdenwiltsa ts!EX'demāxa mēgwatē. Wä, lā 15
 mēnmēndzēx'sēndxa hēm'xwē ql'ēxalāxs laē legwēsa. Wä, g'íl-
 'mēsē x'iqostāxs laē nēx'ēūsdēsxa mēgwatē qa's lā gālōteyīndēs
 x'ōtās lāxa L'āsa'yē xwālenwa'yā qaxs hāē gr'íl ts!EX'asōsē x'ōtās
 LE'wēs ql'ōq'ōnōē. Wä, g'íl'mēsē 'wi'ēla ts!enk'wē x'ōtās LE'wē ql'ō-
 q'ōnāxs laē lēx'ūleq qa's ts!EX'īdēx ōxlāatā'yas. Wä, lā wēgū- 20
 'nakūlaq wāx'dzāla lēx'īlālaq. Wä, g'íl'mēsē lāgr'āē ts!EX'a'yas lāx
 gēlq!ayāsēxs laē āx'ēdxa ts!ēslāla qa's kl'wētalēs lāxa gēlq!ayo
 qa lālagōdēsa x'iqēla lāx āwāgawā'yas LE'wa ēwanōdza'yasa mē-

¹ Continued from p. 178, line 9.

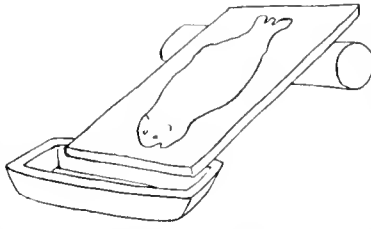
the folds and the sides of the seal. | As soon as the flippers have been
 25 singed, he strikes them || with the tongs until the singed off (hair)
 comes off.¹ . . . Then | he pushes it ahead and turns it over; and as
 soon as he passes the middle, | he pulls it off the fire for singeing on
 the beach. He turns it the other way, and | takes a split cedar-
 stick and lays it across the hind-flipper so as to | spread it
 30 open, in this way, and he does the same with the || other
 hind-flipper. When this is done, he puts it | backward
 on the fire, so that the hind-flippers are over the fire for
 singeing. When | all the hair has been singed off, he pushes
 it backward and rolls it around; and when | he comes up
 to the place where it had been singed before, in the
 middle, he rolls it from the | fire for singeing. Now he is through
 35 with the singeing. || Then he takes a short board to cut open the seal.
 He lays it down by the | side of the seal. He takes a short block of |
 driftwood one span in diameter | and lays it crosswise at the upper
 end of the cutting-board. | He takes another block of driftwood of
 40 the same length, a little || less in diameter than the first one, and puts
 it down at the upper end of the cutting- | board. He puts it cross-
 wise so as to keep the | cutting-board off the beach. Then he takes a
 dish and puts it | under the lower end of the cutting-board, in this



gwatē. Wā, g'il'mēsē 'wī'la ts'enkwēda gelq'layāxs laē kwēxeltse-
 25 mēsa ts'leslāla lāxa lā ts'enkwa qa lawālēsa ts'lāx'mōtē.¹ . . . Wā,
 lā wī'x'wīdeq qa's lēx'īlālēq. Wā, g'il'mēsē hāyāqax negoyā'yas-
 sēxs laē nēxsendeq lāxa ts'ex'dema legwēsa. Wā, lā xwē'ēdeq qa's
 āx'ēdēxa xōkwē k'wa'xlāwa. Wā, lā k'it'lēts lāxa dzēk'wayā qa
 dzēdexalēs g'a gwalēg'a (*fig.*). Wā, laxaē hēm gwēx'ēdxa āpsōl-
 30 tsēdza'yē dzēk'wayā. Wā, g'il'mēsē gwalexs laē k'lax'lexts qa
 nexlālēsa dzēk'wayowē lāxa ts'ex'dema legwēsa. Wā, g'il'mēsē
 'wī'la ts'ex'ēdexs laē wī'x'wīdeq qa's lēx'īdēq. Wā, g'il'mēsē lā-
 graē ts'ex'a'yas lāxa ts'ex'a'yē lāxa negoyā'yaxs laē lēx's'ēdeq lāxa
 ts'ex'dema legwēsa. Wā, laem gwalā lāxēs ts'enēna'yē. Wā, lā
 35 āx'ēdxa ts'lāts'lēx'sēmē 'yīmēldzōxa mēgwatē qa's pax'ālisēq lāxa
 māg'īnōdzēlesasa mēgwatē. Wā, lā āx'ēdxa ts'lēx'stowē temg'īk'
 q'lēxalaxa 'nemp'lenx'sāwas 'wāg'idax lāxens q'lāwq'lax'wax'ts'lāna'yēx
 qa's gāyāabōdēs lāx ēk'leba'yasa 'yīmēldzowē ts'lāts'lēx'sema. Wā,
 lā āx'ēdxa hēmaxat! 'wāsgēmē temg'īk' q'lēxala. Wā, lā wāwila-
 40 lagawēsa g'ilx'dē gāyāabōlidzēms lāxa ēk'leba'yasa 'yīmēldzowē
 ts'lāts'lēx'sema. Wā, lā gāyāabolisax lāxa benba'yē qa waēsēsa
 'yīmēldzowē ts'lāts'lēx'sema. Wā, lā āx'ēdxa lōq'lwē qa's k'aābōdēs
 lāxa benba'yasa 'yīmēldzowē ts'lāts'lēx'sema g'a gwalēg'a (*fig.*).

¹ Continued on p. 607, line 9, to p. 608, line 14.

manner: |
blood run
up the seal
with the
at the
board. |
knife and
chin | of



This dish serves to let the
into it. || Then he takes 45
and puts it on the board
head | towards the beach,
lower end of the cutting-
Then he takes his butcher-
makes a cut under the
the seal down to the

collar-bone. He | cuts along each side of the tongue and pulls it
out. Then he cuts around || the neck; and when he has cut all 50
around it, he turns the | seal over so that it lies on its belly, and cuts
the back of the neck towards | the hind-flippers. The cut goes
between the right hind-flipper | and the tail. When his cut passes
through the | blubber, he cuts under it towards the || belly of the 55
seal. The shoulder-blade and the fore-flipper remain | with the
blubber. When he reaches the cartilage between | the ribs and
the lower end of the breast-bone, | he cuts through along it. He fol-
lows along and cuts open the | belly. Then the blood begins to run
into the dish. Then || he takes hold of the tongue and pulls at it 60
while he cuts with his butcher-knife | underneath the windpipe, and
pulls at it, cutting towards the | lower end of the hair-seal, and cutting
under the backbone and the diaphragm and | the kidneys. He cuts
all this off with the intestines, | liver, and stomach. When he reaches

Wā, laem k'ak'alasa lōq!wē qa ts!ā'x"ts!ā!atsa elkwa. Wā, lā
dāg'ilisxa mēgwatē qa's lā yāgūdzōts lāq. Wā laem L!āstāla 45
lāxa L!ēma'isē lāx benba'ayasa 'yimēkdzowē ts!āts!ēx"sema. Wā,
lā āx'ēdxēs sex"x'ā k'lāwayā. Wā, hē'mis g'il bex'ētsōsē āxlas-
x'ā'ayasa mēgwatē lāg'aa lāxa wūq!ēxāwā'ayas. Wā, lā bēbe-
xenōdzendex k'lēmas qa's gēlx'ūqōdēq. Wā, lā t!ōtsestāla
ōxawa'ayas. Wā, g'il'mēsē lā'sta t!ōsa'yasēs laē lēx'īdxa mē- 50
gwatē qa hexwalelīsēs laē bex'ēdex ōxlaatā'ayas gūyōlela
lāx dzēk!wayās. Wā, lā nāqōdāla x hēlk'tōtsēdza'yē dzēk!wayās
lē'wa L!ōdzayoxsda'yē. Wā, g'il'mēsē lāx'sāwē bexa'ayas lāxa
xūdzāxs laē sap!ēdēq. Wā, laem gwāgwaaqē sāpa'ayas lāxa
tek'lāsa mēgwatē. Wā, la k'lūdedzōya lāq!ūlenē lē'wa gēlq!ayowē 55
lāxa xūdzas. Wā, g'il'mēsē lāg'aa sāpa'ayas lax āwelgawa'ayas tel-
telxba'ayasa gēlemē lō' teltelxba'ayas ēk'lēba'ayasa xāqasa hāq!wa-
yāxs laē negelend bebexsendeq. Wā, hēbenda'mēsē lā 'yīm!īdex
tek'lās. Wā, hē'mis lā tsax'ts!ā!atsa elkwa lāxa lōq!wa. Wā, lā hēem
g'il dax'ētsōsē k'lēmas qa's nēxalēqēxs laē bexasēs sex"x'ā k'lāwayo 60
lāx āwabā'ayasa pēts!ēxawa'ayas. Wā, lā nēxax'ax'sām q gūyōlela lāx
benba'ayasa mēgwataxs bexaax āwābo'ayasa dogwēle lē'wa saēlē lō'
āwabā'ayasa galgēnē. Wā, laem 'wīla āxālaq lē'wa ts!ēyimē lē'wa
t!ēwana lē'wa pōxūnsē. Wā, g'il'mēsē lāg'aa lāxa āwānā'ayasa

- 65 the lower end of the || intestines, he cuts them off. He takes a basket and puts | it down close to where he butchered the seal. He takes the | guts and throws them into the basket. Then he | carries (the basket) down to the beach, and he also carries his butcher- | knife.
- 70 Then he first cuts off the tongue and puts it down. || He cuts off the heart and the lungs. He | cuts off the liver and kidney, and cuts off the gall and the | milt, and throws them away. Then he cuts off the upper end of the intestines | from the stomach. He cuts along them so as to stretch them out the whole length. | As soon as they are
- 75 opened out, he squeezes out what is inside of the intestines; || and when they are empty, he puts them down. | Then he does the same with the stomach. As soon as it is empty, | he takes a basket and washes it out. He does not | wash the blood off the tongue, the kidneys, lungs, | and liver, for it is said that the blood gives it a good
- 80 taste. Then || he puts all into a basket. He washes the empty intestines | and throws them on top of the insides that are in the basket, and also the stomach. | He carries (the basket) up the beach, and puts it down | by the side of the fire. He takes a kettle and
- 85 places it | by the side of the fire, and he takes a cutting-board || and puts it down by the side of the basket with the insides in it. | Then he

- 65 ts!eyimaxs laē bexsēndeq. Wā, lā āx^ēēdxa lexax^{yē} qaxs lā hāng'alisa-lisā lāx māg'inōdzēlisašes 'yīmlasēwē mēgwata. Wā, lā āx^ēēdxa yax'yig'ilē qaxs lā lēxts!ōts lāxa yax'yig'īlats!ē lexax^{ya}. Wā, lā lēnts!ēs lāxa l'ēmašisē k'!ōqūlaq. Wā, laem dālaemxēs sex^uxā k'!āwayā. Wā, hē'mis g'il t!ōsoyosēda k'!lēmē qaxs g'ēg'alisēs.
- 70 Wā, lā ēt!ēd t!ōsōdxa 'mek!ūbā'yē lē'wa kwaḡwa. Wā, lā ēt!ēd t!ōsōdxa t!ēwana lē'wa galgēnē. Wā, lā t!ōsōdxa tēx'masē lē'wa tsālayo qaxs ts!ex^ēēdē. Wā, lā t!ōsōdex āwanā'yasa ts!eyimē lāxa pōxūnsē. Wā, lā bexēlenēq qa dā'īdēs lāxēs 'wāsgemasē. Wā, g'il'mēsē lā delkūxs laē x'ix'idēdeq qa 'wī'lōlts!āwēs g'īts!ā-
- 75 waq. Wā, g'il'mēsē 'wī'lōlts!āwē g'īts!āwaqēxs laē !exalisaq. Wā, lā hēemxat! gwēx^ēēdxa pōxūnsē. Wā, g'il'emxaāwisē 'wī'lōlts!āwē g'īts!āwāqēxs laē āx^ēēdxa lexax^{yē} qaxs ts!ōx^usemdeq. Wā lāla k'!ēs ts!ōxōdex elkwāsa k'!lēmē lē'wa galgēnē lē'wa kwāḡwa lē'wa t!ēwana qaxs hēmaael ēg'imsēs elkwāxs āxālaē laq. Wā, laem
- 80 āxts!ōts lāxa lexax^{yē}. Wā, lāla ts!ōx^ēwīdxa x'ig'īkwē ts!eyima qaxs leqeyindēs lāxa la g'ēts!āxa yax'yig'īlats!ē lexax^{ya} lē'wa pōxūnsē. Wā, lā k'!ōx^ēūsdešelaq lāxa l'ēmašisē qaxs lā hāng'alilaq lāx māg'inwalisašes legwīlē. Wā, lā āx^ēēdxa hānx'lanowē qaxs hāng'alilēs lāxa māg'inwalilāsēs legwīlē. Wā, lā āx^ēēdxa sagūdzowē ts!ā-
- 85 ts!ax^usema qaxs pax^ēālilēs lāxa māg'inwalilasa yax'yig'īlats!ē lexax^{ya}. Wā, lā āxwūlts!ōdxa pōxūnsē qaxs lā g'ēxas lāxa onēg'wī-

takes out the stomach and puts it in the corner | of the house. He 87
goes back and sits down by the basket, | takes his butcher-knife, and
takes out the tongue, | places it on the cutting-board, and cuts it into
two || pieces lengthwise. He cuts each half in two | lengthwise and 90
puts the pieces into the kettle. He also takes out | the kidneys, puts
them on the cutting-board, | and does the same to them. He cuts
each into four pieces lengthwise. | He takes out the liver, places it ||
on his cutting-board, and cuts it into pieces, | each strip one finger- 95
width wide is the width of the | cut liver. When it is all cut up,
he throws it into the | kettle; and he takes the lungs, puts them on
the | cutting-board, and he cuts off the heart || and cuts it into four 100
pieces, which he puts into the kettle; and he cuts the | lungs in the
same way as he cut the liver, | and puts it into the kettle. He takes
the intestines | and makes a braid of them, beginning to pull through
one end [I | shall send you a thread to show how the gut is braided].
When || the intestines are four fingers long, | he cuts them off; and 5
he does the same to the rest. | He makes them into braids of the same
length, and throws them into the kettle. | Then he pours water on;
and when it shows over the insides, | he puts the kettle on the fire.

asēs g'ōkwē. Wā, lā aēdaaqa qa's lā k'!wanohilaxa lexax'yē. Wā, 87
lā dāx'idxēs sex"x'ā k'!awayā. Wā, laxaē dōlts!ōdxa k'!ilemē
qa's g'ēdzōhīlēs lāxa sāgūdzowē ts!āts!ax"sema. Wā, lā sex"send qa
malts!ēs lāxēs g'ildōlasē. Wā, laxaē malts!endxa āpsōdīlē lāxaaxēs 90
g'ildōlasē qa's āxts!ōdēs lāxa hānx!anowē. Wā, laxaē āxwūts!ōd-
xa galgēnē. Wā, lāxaē g'īdzōts lāxa sāgūdzowē ts!āts!ax"sema.
Wā, hēemxaāwisē gwēx'ideq maēmox"sendeq lāxēs g'ildolasē
lāxa 'nāl'nemē. Wā, laxaē āxwūts!ōdxa t!ēwana qa's g'īdzōdēs
lāxēs sāgūdzowē ts!āts!ax"sema. Wā, lā sese'x"sendeq qa 'nāl- 95
'nemdene laxens q!wāq!wax'ts!āna'yēx yix āwādzewasasa t!ēwa-
nāxs laē sāg'ikwa. Wā, g'īl'mēsē 'wī'welx'sexs laē āxts!ōts lāxa
hānx!anowē. Wā, laxaē āx'ēdxa kwaywa qa's āxdzōdēs lāxa
sāgūdzowē ts!āts!ax"sema. Wā, lā sak'ōdxa 'mek!ūbā'yē. Wā,
mōx"sendeq qa's āxts!ōdēs lāxa hānx!anowē. Wā, laxaē sesa'x"- 100
sendxa kwāxwa lāxēs gwēx'idansaxa t!ēwanāxs laē sex'wīdeq.
Wā, lāxaē āxts!ōts lāxa hānx!anowē. Wā, lā āx'ēdxa ts!eyīmē
qa's q!l'ēdēq qa q!elkwēs lāxēs āēnēm nēxsālax ōba'yas. (Hē-
lax'semlenlas gwālasasa ts!eyīmāxs laē q!elkwa.) Wā, g'īl'mēsē
mōden lāxens q!wāq!wax'ts!āna'yēx, yix 'wāsgemasasa q!elkwē ts!e- 5
yīmāxs laē t!ōts!endeq. Wā, laxaē et!ēdxa waōkwē. Wā, lā hē'staem
āwāsgema q!elkwē ts!eyīma. Wā, lā āxts!ōts lāxa hānx!anowē.
Wā, lā gūq!eqasa 'wapēlaq. Wā, g'īl'mēsē t!epeyāxs laē hānx-
lents laxēs legwilē. Wā, lā lents!ēs lāxa l!ema'isē dālāxēs

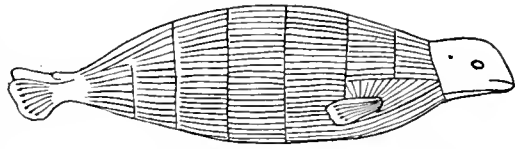
- 10 Then he goes down to the beach, carrying his || butcher-knife, to the place where he left the singed seal. He cuts off | a strip one finger wide of the | blubber, beginning at the neck of the seal, | and following the line where he cut it open down to the back; and when it comes off, | he carries it up; and he also takes up the dish of blood. Then
15 he coils the || blubber on the cutting-board and cuts it into pieces | four finger-widths in length. After | the insides have been boiling quite a while, he puts the blubber into the water. | He takes another kettle and washes it out. When | it is clean, he pours water into it
20 until it is half full. || Then he puts it on the fire. He takes some water and pours it into the | blood in the dish. He stirs it; and when it is well mixed, he pours | it into the water in the new kettle that he put on, | and he stirs it again. He watches it closely. | He stirs it for
25 awhile, and looks at the end of his stirrer. || When the blood changes color, he takes it off | the fire. He does not let it boil up. Then the "blood-soup" is done, | for that is its name. An expert | cook boils the soup this way. If he is inexperienced, he lets it boil up. | Then
30 it is cooked too much, and the || boiled blood goes down, and there is only water on top. | If the cook is experienced, it is thick. When it is done, he takes the kettle | off the fire, and he also takes off the kettle

- 10 sex^ux'ä k'lawayä läx äxäsasa ts'enkwē mēgwata. Wä, lä denē-k'ōdxa 'nemdenē läxens q'wāq'wax'ts'āna'yēx yix 'wādzewasasa xūdžē. Wä, laem g'äg'ilēlē denēk'a'yas läx öxawafasa mēgwatē la māg'ilēnē 'yimlasē läq qa's lä hēxsdendālaq. Wä, g'il'mēsē läwäxs laē dālaq. Wä, hē'mēsa elx^uts'lāla löq'wa qa's lä q'elōdzölilaxa
15 xūdžē läxa sāgūdzwōē tsāts'ax'sema. Wä, lä sesex'sendeq qa mōdenēs āwāsgemasas läxens q'wāq'wax'ts'āna'yēx. Wä, hēt la la gēg'ilil maemdelqūlēda yax'yig'ilaxs laē äxstentsa xūdžē läq. Wä, lä äx'ēdxa ögū'la hānx'lanowa qa's ts'öxūg'indēq. Wä, g'il'mēsē ēg'ig'axs laē gūxts'ōtsa 'wāpē läq qa negoyoxsdalisēxs laē hānx'-
20 lents läxa legwilē. Wä, lä äx'ēdxa 'wāpē qa's gūq!eqēs läxa lex^uts'lāla elkwa qa's xwēt'ēdēq. Wä, g'il'mēsē lelgoxs laē gūq!eqas läxa 'wābets'lāwasa ālē hānx'lendayōs hānx'lanowa. Wä, läxāē xwēt'ēdeq. Wä, la'mēsē ālak'lāla la q'lāq'alālaq. Wä, lā-naxwa yāwas'id xwēt'ēdeq qa's dōx'widēx öba'yasēs xwēdayowē.
25 Wä, g'il'mēsē k'lēx^uwidēda elkwāxs laē hēx'idaem hānx'sendeq läxēs legwilē. Wä, laem hēwāxa medelx'widēxs laā l'ōpa elx^u-stag'ilakwa qaxs hē'maē l'ēgēmsē. Wä, hēem gwēg'ilatsa ēg'il-watē elx^ustag'ilakwa. Wāx'ida 'yāg'ilwatē, lä hēq'alāq medelx'-
wida. Wä, hēx'ida'mēsē q'lōtsē'sta. Wä, laem hēx'ida'ma
30 l'ōpē elk^u lä 'wī'la 'wuns'ida. Wä, ā'mēs lä q'lōkūyālēda 'wāpē, wāx'ida ēg'ilwatē lä genk'a. Wä, g'il'mēsē l'ōpēxs laē hānx'sa-nowēda hānx'lanowē läxa legwilē. Wä, läxāē hānx'sendxa yax'yī-

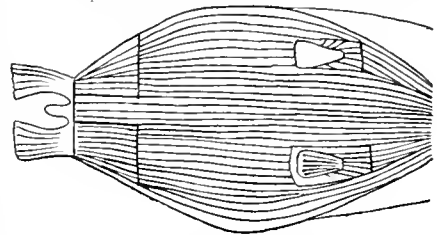
with the | insides. He takes a short board | and puts it down by the side of the kettle containing the insides. || Then he takes his tongs 35 and lifts out the insides. He | puts them on the board. When they are all there, he takes | the board and puts it on a long split cedar-board, which he | lays down in front of those who are to eat the insides (of the seal). | After this has been done, he sits down by the side of the board. He takes a || piece of blubber, and a piece of the 40 tongue, | kidney, liver, | lungs, heart, and | also a piece of the braided intestines. He does | in the same way for all of those who are to eat the insides. || As soon as he has put down a number equal 45 to that of the | men, he takes up the boards and puts them in front of those who are to eat the insides. | Then he puts them down. As soon as they are all there, | he takes spoons and gives them to those who are to eat | the insides; and he carries the kettle with boiled blood || and puts it down in front of those who are to eat the "blood- 50 soup," for | that is its name. Then they eat the insides, | and they eat with spoons the soup. Generally they | eat with spoons both the blood-soup and insides. | As soon as they have eaten, they go out. Only || chiefs are invited to eat the insides of seals. Generally | 55 blood-soup is given with it. That is all about this. |

g'ililats!ē hānx'lanowa. Wā, lā āx'ēdxa legūdzwē ts!āts!ax"semē 33
 qa's pax'āililēq lāx māg'īnwalīlaxa yax'yīg'ililats!ē hānx'lanowa.
 Wā, lā āx'ēdxēs ts!ēslāla qa's lex'wīdēxa yax'yīg'ilē qa's lā le- 35
 gūdzwōts lāxa legūdzwō. Wā, g'il'mēsē 'wīladzōdēxs laē āx'ēdxa
 yāgūdzwō g'il'dēdzō ts!ēq!adzo lat!aak" k!wāgedzō saōkwa qa's lā
 pāxdzamōlīlas lāxa yāx'yīg'ilg'ilaxa yax'yīg'ilē. Wā, g'il'mēsē
 g'wāl'ahilexs laē k'lūnxelīlaxa legūdzwō. Wā, āx'ēdxa 'nemts!aqē
 xūdzā lē'wa 'nemē grayōl lāxa k'līlēmē lē'wa grayōlē lāxa 40
 galgēnē lē'wa 'nemē grayōl lāxa t!ēwana lē'wa 'nemē grayōl
 lāxa kwāxwa lē'wa 'nemē grayōl lāxa 'mek'lūbā'yē. Wā, hē-
 'misā 'nemts!aqē lāxa q!elkwē ts!eyīma. Wā, lā 'naḡwa em hē
 g'wālē āx'ālēlemas qaēda waōkwē yax'yīg'ilg'elxa yax'yīg'ilē. Wā,
 g'il'mēsē q!wālxogemalōlē āx'alēlemas lāx 'wāxaasasa bēbegwāne- 45
 maxs laē dāg'ilīlaq qa's lā āxdzamōlīlaxa yax'yīg'ilē lāxa q!esāla.
 Wā, laem g'ēdzōlīlelas lāxa yāgūdzwō. Wā, g'il'mēsē 'wīl'alī-
 lexs laē āx'ēdxa k'āk'ets!ēnaqē qa's k'ās'idēs lāxa yax'yīg'ilg'e-
 laxa yax'yīg'ilē. Wā, lā k'lōqūlīlxa elx"stag'ilats!ē hānx'lanowa
 qa's lā hānx'dzamōlīlas lāxa elx"ax"laxa elx"stag'ilakwē qaxs 50
 hē'maē lēgemēsē. Wā, lax'da'xwē q!es'idxa yax'yīg'ilē. Wā, la-
 naḡwē 'yōs'id lāxa elx"stag'ilakwē. Wā, la hē'menālaem 'wā'wi-
 laa 'yōs'idxa elx"stag'ilakwaxs lē'wa yāx'yīg'ilaxs yax'yīg'ilāē.
 Wā, g'il'mēsē 'wīlaqēxs laē hōqūwēlsa yīxs lē'x'a'maēda g'īg'igā-
 ma'yē lē'lālasō qa lā g'il'gesex yax'yīg'ilaxa mēgwatē. Wā, la'masa 55
 elx"stag'ilakwē lāq. Wā, laem g'wāl lāxēq.

57 The blubber of the hair-seal is cut after the manner of this sketch of a seal. | If there are from four to ten seals, and when | a



seal-feast is given to not very many people, then the blubber is cut ||
60 the whole length of the seal. When there are from eighty to a hundred, | they give a feast of blubber to many tribes. That is a great seal-feast. | Then they cut off the blubber from the meat (as in skinning deer). | It is spread open, and the blubber is cut from one end to the other, in this way: |



1 and 2, the hind-flippers, are given to the young chiefs; ||
65 3 and 4, the fore-flippers, are given to the next ones; | and the chest (5) is given to the head chiefs. | The long strips of blubber are given to the | common people. As soon as a | man receives a long strip of
70 blubber, he stands up in the house, || takes it and puts it around his neck, and at once he bites the blubber | from the skin, and bolts it, for they try to eat quickly the | blubber of the skin; and when they have swallowed all the blubber, | they throw away the skin and ask for another | long strip of blubber; and when
75 it is given to them, they || put it around the neck, and they

57 G'aem gwālaats xūsēla'yē lāxa mēgwatē g'ada mēgwatbōlak k'lata-
ya (fig.) yixs mōsgemaēda mēgwatē lōxs neqasgemaē yixs sakwī-
lase'waē qaēda k'lēsē q'lēnem bēbegwānema. Wā, lāla hayōlīsē
60 xūsēla'yasa mēgwataxs malgūnaltsemg'ustāē lōx lak'lēndaē, yixs
dōkūlilaxa q'lēnem lēlqwālala'ya. Wā, hēm 'wālas sakwēlēxa
mēgwatē. Wā, ā'mēsē sāpoyewē xūsēna'yasa mēgwatē lāxēs eldzē.
Wā, lā lēp'lalidzema qa's hāyimbēndē xūsēlase'wa g'a gwālēga (fig.).

Wā, laem yaq!wēmasa ālō'stā g'ig'igāma'ya (1) lō' (2) xa dzē-
65 k!wayowē. Wā, hē'mis yaq!wēmasa mā'k'ilāqē (3) lō' (4) gēlq'a-
yowē. Wā, hē'mis yaq!wēmasa xamagema'yē g'ig'igāma'ya (5)
hāq!wayowē. Wā, la yāx'wīdayowēda g'ilsg'ilstowē xūsē'lak' lāxa
bēbegwānemq'lālamē. Wā, hē'maaxs laē yax'wītse'wa 'nāl'nemōkwē
begwānēmsa g'ilsg'ilstowē xūsēlakwa, wā, lā hēx'idaem lax'ūlila
70 qa's dāx'idēq qa's qenxōdēs. Wā, lā hēx'idaem q'lek'ālaxa xūdžē
lāxa k'lūdžēg'a'yē qa's mek'ēq lāxēs hahanakwap!aēna'ya q'lek'ālaxa
xūdžē lāxa k'lūdžēg'a'yē. Wā, g'il'mēsē 'wīlāwē xūdžāxs laē ts'lē-
xalilxa k'lūdžēg'a'yē qa's ēt'lēdē dāk'lāla qa's yāx'wītse'wasa
g'ilsg'ilstowē xūsē'lakwa. Wā, g'il'mēsē yāx'wītse'waxs laē ēt'lēd
75 qenxōts. Wā, lāxaē ēt'lēd q'lek'ālaxa xūdžē qa's mek'ēq. Wā,

again bite off the blubber and bolt it. | Those who are experts can 76
eat six long strips of blubber. | Then they have enough; and (who-
ever does that) is proud of having eaten so much, for he is | an
expert. Not everybody is expert at bolting it; | but the chiefs do
not eat fast, as they eat the limbs. This || is called "feast of long 80
strips of blubber." It is the great feast | given of many seals. When
it is done, they go out. | Then those who have bolted the seal go
and wash themselves, for they are quite | covered with oil, because
they had the blubber around the neck. That is | all about this. ||

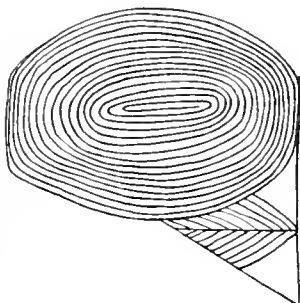
Seals are also boiled with stones in the same way as | horse-clams 85
are boiled. The only difference is, that they do not dig a hole | for
heating the stones when steaming the seal. When the fire is lighted
under it, | and it has burned out, (the owner) calls some men of his
numaym | to bring many oil-boxes. They || put them down by the 90
side of the heated stones, so that they stand close together, | in this
way.¹ When this is done, they take large buckets | and go to draw
water. The man pours it into the oil-boxes. | When they are less than
half full, he stops. Then he takes the long | tongs, sometimes four, and
he takes one || mat for each oil-box. When these are all | ready and the 95
stones are red-hot, the | young men of his numaym take the tongs,

lēda ēgrilwatē 'nāf'nemp!ena q!EL!ets!axk!esxa g'ilsg'ilstowē xūsē- 76
'lakūxs laē pōfida. Wā, la LEMqē nāqā'yasēxs q!ēk!esaēxa ēgril-
watē qaxs k!ēsaē 'naḡwa ēgrilwata begwānemē mek'aq. Wā,
lālēda gr'igāma'yē ex'im ha'yalag'ilil q!esaxa laslala. Wā, hēm
lēgades dōkwase'wasa g'ilsg'ilstowē xūsē'lakwaxa 'wālasē sakwē- 80
laxa q!ēnemē mēgwata. Wā, g'il'mēsē gwālexs laē hōqūwelsa.
Wā, hēx'ida'mēsē la la'stax'da'xwēda mēmek!ēnoxwē qaxs 'nāḡwa-
'maē q!elsēs ōgwida'yē qaxs qenxālaaxa xwēxūsē'lakwē. Wā, laem
g'wāl laxēq.

Hēm g'wālē t!ēqwapā'yē qa q!ō'lasxa mēgwatē, gwālaasasa 'nek'ā- 85
xa met!āna'yē. Lēx'a'mēs ōgū'qalayōsēxs k!ēsaē 'lāp'wūlts!ewakwa
yix t!ēqwapā'yē qa q!ō'lasxa mēgwatē. Hē'maaxs laē tsēnabewak".
Wā, g'il'mēsē x'iqostāxs laē lē'lālaxa g'āyōlē lāx 'ne'mē'motasa
sakwēlalaxa mēgwatē qa āx'ēdēsēxa q!ēnemē k!ēk!imiyaxla qa's
lā mexelēlas lāxa māg'inwalasasa t!ēqwabekwē qa memk'ōlsēs 90
g'a g'wālēga'. Wā, g'il'mēsē gwālexs laē āx'ēdxēs āwāwē naengā-
ts!ā qa's lā tsā lāxa 'wāpē qa's lā gūxts!ālas lāxa k!ēk!imiyaxlō.
Wā, g'il'mēsē benk!ōlts!ēxs laē g'wāla. Wā, lā āx'ēdxa g'ilsg'il!la
k!ēk!lplālaa, 'nāf'nemp!enaē mōts!aqa. Wā, hē'misa 'nal'nēmē
le'wē qāēda 'nal'nemsgēmē k!ēk!imiyaxla. Wā, g'il'mēsē 'wīla 95
g'wālāxaxs laē mēmēntsemx'idēda t!ēsemāxs laē hēx'idaem āx'ēdē
hā'yā'lās 'ne'mēmēmotasxa k!ēk!lplālaa qa's k!lplidēs lāxa x'ix'ix-

¹ Six boxes side by side; opposite the middle of the fire, about two feet away from the fire.

pick up the red-hot | stones, and throw them into the water in the
 200 oil-boxes. | When the water begins to boil, they take || long strips of
 blubber and throw them into the boiling | water. When the boxes
 are nearly full, they take the tongs, | pick up the red-hot stones, and
 put them on top of the | blubber that they are steaming. When the
 water is boiling hard | in the oil-boxes, they take the mats and spread
 5 them || over them, so that the water does not boil over. Then the young
 men leave them. | After the water has been boiling a while, they go to
 look at them; | and when it stops boiling, they take off the mats and
 put them away. | They take cutting-boards and lay them down back
 10 of the | oil-boxes. They take the tongs, and || take out the blubber
 and place it on the cutting-boards. | When it has all been taken
 out, the
 eat it. |
 of this
 length-
 hundred
 15 this way:
 blubber.
 chiefs try
 do each
 tribe do
 given |



young men call those who are to
 I spoke about this on page 458
 writing. | They cut the blubber
 wise. When | there are more than a
 seals, they cut it spirally, in
 so that it is || one long strip of
 This is done when two rival
 to give great seal-feasts to out-
 other. Two | chiefs of one
 this; and the long strip is
 to the speaker of the rival

98 semāla t̄lēsema qa's lā k'lipstālas lāxa 'wābets!āwasa k'lek'lim-
 yaxla. Wā, g'il'mēsē 'nāxwa la maemdelqūlaxs laē āx'ēdxa
 200 g'ilsg'ilstowē xūsēlakwa qa's āxstendēs lāxa maemdelqūla
 'wāpa. Wā, g'il'mēsē elāq qōt!axs laē āx'ēdxa k'liplāla qa's
 k'lip!edēs lāxa x'ix'ixsemāla t̄lēsema qa's lē k'lipēyindālas lāxa
 xūsēlakwē q'ōlasō's. Wā, g'il'mēsē ālak!āla la maemdelqūla
 'nāxwēda k'lek'limyaxlaxs laē āx'ēdxa lēelwa'yē qa's lepeyindālēs
 5 lāq qa k'lē'sēs medelx'wūltāle 'wāpalās. Wā, ā'mēsē la bawēda
 hā'yāl'ās. Wā, g'il'mēsē gēg'ils maemdelqūlaxs laē dōx'wīdeq.
 Wā, g'il'mēsē gwāl medelqūlaxs laē āx'ēdxa lēelwa'yē qa's gēxēq.
 Wā, lā āx'ēdxa āwādzowē ts!āts!ax'sema pax'alēsēq lāx ālanālisasa
 k'lek'limyaxla. Wā, lax'da'xwē āx'ēdxa k'lek'liplāla qa's sawō-
 10 'stendēs lāxa xūsēlakwē, qa's lā sēdzōdālas lāxa sēdzowē ts!āts!ax'-
 sema. Wā, g'il'mēsē 'wīladzōdēxs laē lē'lālēda hā'yāl'āxa q!ē-
 sālē. Wā, hē'mēsen wāldem lāx (458) xsa k'!ādekwa. Laē āem
 hā'yimx'sentsō' seSEX'sentse'wa lāxēs g'ildōlasē. Wā, g'il'mēsē
 hā'yāqax lāk'!endēda mēgwataxs, wā la SEX'sē'stālase'wa g'a gwālēg'a
 15 (fig.) qa g'ilsg'ilstowēs xūsēlakwa, yixs sakwēlap!āda 'wāx'sēk'!ēsē
 g'ig'igāmēsa 'nemsgemakwē lēlqwālala'yā. Wā, hē'mis yāx'wīda-
 yōxa āyilkwasa āpsēk'!ēsē g'igāmā'ya senāla g'ilt!a xūsēlakwa

chief. A whole length of blubber | is coiled into the feast-dish. 18
Then they pour | olachen-oil on it, and place it in front of the
speaker. Then he arises, || takes one end of the blubber, and 20
puts it around his neck. | He bites off the blubber from the
singed skin and swallows it. If he | is an expert at bolting
it, he eats almost three | fathoms of blubber. If he is not
expert, he can not | eat more than one-half of a fathom. Then
he gives up. Then the speaker of the chief just promises a
seal-feast. || They do not cut the blubber spirally | to give it 25
to those who do not belong to the rival chief. They only receive
strips of blubber cut | lengthwise, cut as written on page 458. | They
also put the blubber around their necks and bolt it. | They do not
pour oil on it, for they only pour oil on the blubber given to the ||
speaker of the rival chief. As soon as they finish, | they go out and 30
vomit all behind the house, | for it really makes one feel squeamish.
After finishing, they wash themselves | in hot water and urine.
That is all. |

Steamed Seal-Meat.—Steaming of seal and porpoise is done in the 1
same way, | on heated stones, as clams are steamed. | The only
difference is that | skunk-cabbage and many hemlock-branches are
taken and are put down by the side of the || red-hot stones. When 5
the coals are taken away from the | red-hot stones, the hemlock-

yíxs laē q'elx^uts!á lāxa lōqūlilē. Wā, hē^mis la klūqeyaa^usa 18
l!ēⁿa. Wā, g'il^mēsē lā k'āgemlilem lāxa āyilkwaxs laē lāx^u-
hila qa's dābendēx ōba^yasa xūsēlakwyē qa's qenxōdēsēxs laē 20
q'ek'alax xūdās lāxa klūdžēg'a^yē qa's mek'ēq. Wā, g'il^mēsē
ōgilwata hē g'wēgilaxs laē hālselaem k'lēs yūdux^up!enk' laxens
bālax, yix hā^mmaakwas. Wāx'a yāgilwatē; wā, la k'lēs neq!ebōdē
hāmx^uit^sēwasēxs laē yāx^uida. Wā, ā^mēsē la qasā mēgwatxa,
yixa ayilkwasa g'igāma^yē. Wā, lā^a k'lēs sex^usēstālakwē yīya- 25
q!wēmasa k'lēsē āpsāk!etsa g'igāma^yē qaxs neqaōlisaē sākwa^yya
g'ilsg'ilstowa xūsēlakwē hē g'wālē sākwa^yasa k'adedzā^yax 458.
Wā, lā qenxōdaemxaasa xūdžē. Wā, laxaē mek'aemxaaq. Wā,
lā k'lēs klūnq!egēk^usa l!ēⁿa qaxs lēx'a^māē klūnq!egēkwē lōqūlās
āyilkwasa āpsāk!ēsē g'igāma^yya. Wā, g'il^mēsē g'wālēxs laē 30
hēx^uidaem hōqūwelsa qa's lā hōx^uwits lāx ālanā^yasēs g'ōkwē
qaxs ālak!ālaē ts!enk!ūlema. Wā, g'il^mēsē g'wālēxs laē la^stēx^uida
lāxa q!ōltaakwē wāpa lē^swa kwāts!ē. Wā, laem g'wāla.


Steamed Seal-Meat.—^{neg'ik} mēgwata: yíxs hē^māē g'wālēda 1
t!ēqwapā^yē qa^{neg'as}xa mēgwatē lē^swa k'!ōlōt!ē g'wālaasasa^{neg'a}-
saxa met!āna^yē. Wā, lēx'a^mēs ōgūqalayōsēxs laē āxse^swa k'lē-
k!aōk!wa lē^swa q!ēnemē q!wāxa qa's lā āxnōlidzem lāxa la
x^ux'ixsemāla t!ēsēma. Wā, g'il^mēsē wēloqāwēda gildta lāxa x'ix'ix- 5
semāla t!ēsēmxs laē āx^uēt^sēwēda q!waxē qa's xes^ualōdālayiwē lāx

7 branches are put | on top of the hot stones; and when there is a thick layer, they | spread the skunk-cabbage over the hemlock-branches. They stop when there is | one layer. Then the man takes the pieces
 10 of seal-meat, || places them on the skunk-cabbage, and when they are all on, he | takes sharp cedar-sticks and pokes holes in the skunk-cabbage, so that | there are holes in it for the water and steam to pass through. | After this has been done, he takes strips of blubber |
 15 which he has cut as described on page 458. He spreads them || over the pieces of meat. After they have been spread, he takes | mats and puts them down next to the place where he is going to steam the seals. | Each one of four young men takes a large bucket filled with fresh water, | and he pours it | over the cut seal-meat. Then other ||
 20 young men take up the mats and cover (the meat) with them. I think | they keep it there for three hours. After this time | it is done. Now it is done. Then they take off the mat cover | and spread it that it may get dry, and also so that the steamed | seal may
 25 cool off. Then they take short boards, || put them down, and then they do as I described before. | They put the cooked meat on the boards and they eat it. | That is all about this. |

1 **Seal-Head.**—Now only the head is left, which is given to the steersman | of the seal-hunter. They do not cut off the head | until the

7 öküya⁵yasa x'ix'ixsemāla t'lēsema. Wā, g'il'mēsē wākūxs laē āx'ēd-
 xa k'ek'!aōk!wa qa's LEPEYINDĀLĒS lāxa q!waxē. Wā, ā'misē
 10 'nemix'dzekwālaxs laē gwāla. Wā, lā āx'ēdxa SESEX^usaakwē eldz
 qa's āxdzōdēs lāxa k'!ek'!aōk!wa. Wā, g'il'mēsē 'wīladzōdēxs laē
 āx'ēdxa ēx'ba k!wa⁵xlāwa qa's L'ENXSALĒS lāxa k'!ek'!aōk!wa qa
 kwakwōdzewē qa grayimx'sālatsa 'wāpē lē'wa k'!ālela. Wā, g'il-
 15 'mēsē gwālēxs laē āx'ēdxa SESEX^usaakwē xūsē'lak^u hē gwālē
 sākwa⁵ya k'!adedzāyax 458 k'!ādekwa qa's LEPEYINDĒS lāxa
 20 sāg'ikwē eldza. Wā, g'il'mēsē 'wīla lā LEPEYĒXS laē āx'ēdxa
 lēel'wa⁵yē qa's āx'ēlsēs lāx māg'inwa⁵yasa 'nek'asōlē mēgwata. Wā,
 lā āx'ēdxa mōsgemē āwā naengatslē qōqūt!axa 'wē'wā'p!emē
 q!wālxewēgwēsa mōkwē hā'yāl'a. Wā, lax'da⁵xwē tsādZELEYINTS
 lāx öküya⁵yasa SESEX^usaakwē mēgwata. Wā, hēx'ida⁵mēsa waōkwē
 25 hā'yāl'a dāx'idxa lēel'wa⁵yē qa's nās'idēs lāq. Wā, len k'ōtaq
 yūdux^uts!ageLElag'ila lāxa q!āq!alak'!ayaxens 'nālāqē 'wā'wats!aa-
 sasēxs laē L!ōpa. Wā, la⁵mē L!ōpa. Wā, la⁵mē lēt'lētse⁵wēda nayimē
 qa's LEPlālidzemē qa lem⁵x'widēs. Wā, hē'mis qa k'ak'ox⁵wida-
 lisa 'neg'ikwē mēgwata. Wā, lā āx'ētse⁵wēda 'wādzowē ts!āts!ax⁵SE-
 25 ma qa's pax'alisēq. Wā, ā'mēs la negeltōdxen g'ag'ilēyē wāldemāxs
 laē sēdzoyo lāxa sēdzōwē ts!āts!ax⁵sema Lō⁵xs laē q!es'ētsē'wa.
 Wā, laem gwāl lāxēq.

1 **Seal-Head.**—Lēx'aem lēda x'ōta yixs hē'maē k!waxlā'yanemsa
 klwaxlā⁵yasa hānl'lēnoxwaxa mēgwatē, yixs ā'f'maē qāx'itsōxs

hair has been singed off. Then it is given to the steersman. If | 3
there are many seals, the hunter does not give the head to his ||
steersman, but he pays him five pairs of blankets for | one hundred 5
seals, which are equal to five dollars; for | the head is always left on
the body when there are many hair-seals. When | they let the chief
buy the seal, then the head is cut off, and | it is given to the old
people, for it is never given with the || meat in a seal-feast. The 10
old people just take off the blubber of the head | and cut it into strips,
in this manner:  It is just put into a | kettle, water is
poured into it, and the kettle is put on the | fire of the
house. It takes a long time to boil it before it is
done. | When it is done, the boiled head is taken off
the fire. || They take a small dish and put it down alongside of 15
the kettle with boiled head. | They take tongs and take hold of
the | blubber of the boiled heads, and put it into the small dish. |
When it is all in, they take dried halibut, break it into pieces, and
put it into | another small dish. Now it is to be eaten with the
strips of blubber of the || boiled seal-head. If there is no dried hali- 20
but, dried salmon is eaten | with it; and the dried salmon and dried
halibut are eaten with strips | of blubber which is not eaten at the
great seal-feast which is given when there are many seals. | This is

laē gwāl ts!EX'āSE'wa qa's iā ts!EWē lāxa k!waxlā'yē. Wā, g'il- 3
ē mēsē q'lēnema mēgwataxs laē yāx'stōdzemsa hānl'lēnoxwē lāxēs
k!waxlā'yē. Wā, ā'misē hālāqa yīsa sek'laxsa p!elxelasgem qaēda 5
lāk'!endē mēgwata ēnemā'is lō' sek'laxgem dāla, qaxs hēmenā-
lā'māc āxālēda āx'ōtaxs q'lēnemaēda mēgwatē. Wā, g'il'ēmēsē lāyī-
wēda mēgwatē lāxa g'igāma'yaxs laē hēx'ēidaem qax'ēid qa's ts!E-
'wēs x'ōtās lāxa q!ūlsq!ūlyakwē qaxs k'lēsaē lāyowēnōx lāxa sa-
kwēlāxa mēgwatē. Wā, ā'mēsa q!ūlsq!ūlyakwē sapōdex xūtsema- 10
'yas qa's xūsēlax'ēidēq g'a gwālē'ra (*fig.*). Wā, ā'mēs la āxts!ōts lāxa
hānx'lānowē qa's gūq!ēqēsa ēwāpē lāqēxs laē hānx'lēnts lāx le-
gwilasēs g'ōkwē. Wā, la'mēsē gēg'ilil maemdelqūlaxs laē l!ōpa.
Wā, g'il'ēmēsē l!ōpexs laē hānx'sendxēs x'ōtstag'ī'lats!ē hānx'lānowa.
Wā, lā āx'ēdxa lālogūmē qa's k'āgralilē lāxa māg'inwā'ilasa x'ōtsta- 15
g'ī'lats!ē hānx'lānowē. Wā, lā āx'ēdxa ts!ēslāla qa's k'lip!idēs lāxa
xūtsema'yasa x'ōtstag'ī'lakwē qa's lā k'lip!ts!ōts lāxa lālogūmē. Wā,
laē g'il'ēmēsē ēwī'laxs āx'ēdxa k'lāwasē qa's lā k'lip!ts!ōts lāxa ōgū-
ēla'mē lālogūma. Wā, la'mē mayīmmōx'LES lāxa xūtsema'yasa
x'ōtag'ī'lakwē. Wā, g'il'ēmēs k'lēās k'lāwatsēxs laē xamasē mayīmas 20
lāq. Wā, lāxaa mayīma xamasē lē'wa k'lāwasē lāxa g'ilsg'ilstowē
xūsē'lakūxs māmōtaē lāxa ēwālasē sakwēlaxa q'lēnemē mēgwata.

23 called "eating seal-heads," what I am | describing now. That is all about the seal. ||

1 **Whale.** (A whale found dead on the beach).—When | the hunter finds a dead whale, he goes home to his | house; and when he comes to the beach in front of his house, he stands | up in the bow of his small hunting-canoe and promises || a whale-feast to his people. Then his people learn that he has | found a dead whale. He gives to his daughter the name Place-of-cutting-Blubber, for he invites them on her behalf. Then the tribe | make ready. They sharpen their butcher-knives that day. | In the morning, when daylight comes, the whole tribe launch their small canoes || for carrying whale-blubber. Their | wives steer the canoes when they start. He who | found the dead whale goes ahead of his tribe. When | they arrive at the place where the whale is lying, his father, if he has one, goes up to the | whale with the daughter of the one who found the whale; that is, with Place-of-cutting-Blubber. || They stand behind the neck of the whale; and when the | guests arrive at the beach where the dead whale lies, | his father speaks, and says, "O tribe! come and cut the blubber of the | salmon of Place-of-cutting-Blubber, for it is very fat." Then he speaks again, | calling the head chief of the tribe. He says, "You shall have for your dish || the dorsal fin, Chief Place-

23 Wä, hēem lēgades x'ix'ōtagāxa x'ōtāsa mēgwatē yixen la wāldema. Wä, laem gwāl lāxa mēgwatē.


1 **Whale.** (GWE'yim yixs lēdzelaē lāxa L!ema'is).—Hē'maaxs laē lēselēda hānl!ēnoxwaq, wä, lä hēx'ida'mēsē lä nā'nakwa lāxēs g'ōkwē. Wä, g'il'mēsē lāg'aa lāx L!ema'isasēs g'ōkwaxs laē lax'ū-lexs lāx āg'riwa'yasēs hānal!aats!ē xwāxwagūma. Wä, lä qāsa 5 gwe'yinxa qaēs g'ōkūlōtē. Wä, laem q!āl!alelē g'ōkūlōtasēxs lēselāaxa gwe'yimē. Wä, lä lēx'ēts K!āmaxalasē lāxēs xūnō-kwē qaxs hē'maē Lē'lālag'ilē. Wä, hēx'ida'mēsa lēlqwālala'yē xwā-nal'ida. Wä, laem t!eqaxēs sēsēx'x'ā k!āk!ewayāxa 'nāla. Wä, g'il'mēsē 'nax'idxa gaālāxs laē 'wī'la wī'x'stendēda lēlqwālala- 10 'yaxēs k!wayats!ēlaxa gwe'yimē xwāxūxwagūma. Wä, la'mē 'wī'laem k!wēk!waxlāxēs gegēnēmaxs laē ālēx'wīda. Wä, hē'mis g'ālag'iwa'ya lēselāxa gwe'yimasēs g'ōkūlōtē. Wä, g'il'mēsē lāg'aa lāx yāgwidzasasa gwe'yimāxs laē ōmpas qō āyadlaxō lasgemēxa gwe'yimē Lō' xūnōkwasa lēselāxa gwe'yimē, yix K!āmaxalasē qa's 15 lä laxwāla lāx ōxlaatā'yasa gwe'yimē. Wä, g'il'mēsē g'āx mēxala'ya lē'lānēmē lāx L!ema'isa yāgwidzasasa gwe'yimāxs laē yāq!E-ga'lē ōmpas, wä, la 'nēk'a: "Wä, gēlag'a k!ēx'idex g'ōkūlōt lāxga k!ōtelag'as K!āmaxalasē, laemg'a tsenxwa." Wä, lä ōtsē'sta xamagemā'yē g'igāmēsēs g'ōkūlōtē. Wä, lä 'nēk'a: "Laems lōq!wa- 20 des nexsemēlelā lāg'a'yē g'igāmē Yāqolas," yixs L!al!asiqū-

of-Property;" that is, if the Seaward-Dwellers | are invited. Then 21
 he calls the common people. | His tribe goes ashore at once, and they
 stand at the right-hand side | of the whale. They stand according to
 their seats | at the feast; but Place-of-Property stands near the dorsal
 fin || of the whale. The whale lies on its belly, and (the head chief) 25
 holds in each hand | a butcher-knife. He puts these on the |
 back of the whale's neck, and measures one fathom. | Then he moves
 backward, cutting along the two sides of the whale | towards the
 tail, back of the dorsal fin. Then he stops. The (people) || cut 30
 around the neck of the whale, beginning at the back of the | whale's
 head; and the one next in rank to Property-Place cuts off a piece of
 blubber half | a fathom wide, beginning at the cut made | by
 Property-Place, downward to the belly of the whale. | The one next
 in rank cuts a piece of the same width, || and all the men receive 35
 pieces of the same width as they | cut off the blubber crosswise down-
 ward. As soon as all | the blubber is off, the women | cut a hole in
 the thin side of the whale, and cut off the inside fat. | When it is all
 off, they put it aboard the canoes. || Next they cut off a piece of the 40
 tail of the whale; | and when it is all off, they go home to their
 houses. | Then they unload the blubber and put it down above |

laēda lēlānemē. Wā, lā lēlāxaxa ogwidāyē g'ōkūlōts. Wā, hēx'i- 21
 da'mēsē hōx'wūltowē g'ōkūlōtas qa's lā q'lwāg'alis lāx hēlk'ōdenō-
 dza'yasa gwe'yimē. Wā, la hēm lax'walaatsēs k'!wayaxs k'!wēlaē
 lāxa g'ōkwē, yixs lāalē Yāqōlasē laxwalā lax nexsemōlelās lāg'a-
 'yasa gwe'yimē. Wā, la hē gwīg'endxa gwe'yimē lāxēs 'wāx'sen- 25
 kūlaēna'yasa seseḡ'xa k'!ak'!ewayā. Wā, hē'mis hāx'wālelē
 ōxlaatā'yasa gwe'yimāxs laē bāl'idxa 'nemp!enk'ē lāxens bālāxs
 laē k'!a'nnakūla xūld'nakūlaxa 'wax'sōdēg'a'yasa gwe'yimē la
 hēxsdendāla lāx gwak'!ōt!exlā'yasa lāg'a'yaxs laē 'wala. Wā, lā
 k'!astentse'wa ōxawa'yasa gwe'yimē g'āg'ilela lāx ōxlaatā'yasa 30
 gwe'yimē. Wā, lēda makilāx Yāqōlasē k'!ēx'idxa neq!ēbōdē
 lāxens bālāx yixs 'wādzewasasa k'!eyōlē, g'āg'ilela lāx āwūnxa-
 'yas āxa'yas Yāqōlasē, babanaaqa lāx tek'!asa gwe'yimē. Wā,
 lāxaē ōgwaqēda makilāq, hēemxaē 'wādzowē k'!āyas. Wā, lā
 'naḡwaem hē āwādzowē k'!āyas 'nāxwa bēbegwānema lāxēs ge- 35
 gēxsalaēna'yaxēs k'!amaxelase'wē. Wā, g'il'mēsē 'nāxwa k'!ē-
 kūxs laē sāpōdxa k'!ēk'!eyōlē. Wā, g'il'mēsē 'wīlāxs laēda ts'lē-
 daqē k'!ēx'sodex pelnodza'yasa gwe'yimē qa's k'ex'idlēx tsenx-
 tsenwilas. Wā, g'il'mēsē 'wīlāmasexs laē mōxsaq laxēs yā'yatslē.
 Wā, laemxaāwisē 'wīla k'!ayap!xa k'!its!exsda'yasa gwe'yimē. 40
 Wā, g'il'mēsē 'wīlōlqēxs laē nā'nakwa lāxēs g'ōkwē. Wā, hēx'i-
 da'mēsē moltōdxa k'!eyōlē qa's āx'āliselēs lāx āla'yasa 'wālasē

43 high-water mark. After it has all been taken up, the man takes | a
 short board for cutting blubber. He puts it down, takes the blub-
 45 ber, || and puts it on the board to be cut. He measures it so that it is
 cut in pieces four | finger-widths wide. He continues this the whole |
 length of the blubber. After a piece is off, he | cuts it crosswise, so
 that it is half a finger-width thick. | After it has all been cut up, he puts
 50 the pieces into a kettle for boiling. || He puts the kettle on the fire on
 the beach | to try out the oil. He takes the tongs and stirs it, and |
 he continues stirring it. His wife takes a box and | places it by the
 side of the fire on which the oil is being tried out. She also takes a
 large shell of a horse-clam. | When it boils up, she takes the large
 55 clam-shell || and skims off the whale-oil and pours it into the box. |
 She only stops when all the whale-oil is off the boiled blubber. | Then
 she takes a large basket, takes the boiled blubber | out of the kettle,
 and puts it into the basket. When | it is all in, she puts it down in
 60 the corner of the house. || The people also take the oil-boxes at each
 end and another man | puts them down in the corner of the house.
 (The owner's) wife | takes cedar-bark, splits it into long strips, and |
 carries it to the basket containing the boiled blubber, next to which
 she sits down. | Then she takes out one of the pieces of boiled blubber,
 65 and she ties it in the middle with the cedar-bark. || She takes another

43 ʔyāʔxʷmota. Wā, gʷilʔmēsē ʔwīʔlōsdēsɛxs laē āxʔēdēda begwānɛmaxēs
 bexdzōwē ts!āts!aʔxʷsɛma qaʔs paxʔālisɛq. Wā, lā āxʔēdxa kʷeyōlē
 45 qaʔs pagɛdzōdēs lāxēs bexdzōwē. Wā, lā mɛnsʔidxa mōdɛnē lāxɛns
 qʷlāqʷwaxʔts!ānaʔyēx qa ʔwādzɛwatsa kʷeyōlaxs laē bexʔēdɛq hāxɛ-
 la lax ʔwāsgɛmasasa kʷeyōlē. Wā, gʷilʔmēsē lāwāxs laē gɛgɛxʔsɛla
 bexʔēdɛq qa kʷlōdɛnēs lāxɛns qʷlāqʷwaxʔts!ānaʔyēx yix wiwogwa-
 sas. Wā, gʷilʔmēsē ʔwīʔwɛlxʔsɛxs laē āxts!ōts lāxa sɛmgʔats!ē hānxʔ-
 50 lanowa. Wā, lā hānxʔlɛnts lāxa lɛgwīsē lāxa lʔɛmaʔisē sɛmxʔdɛ-
 maxa kʷeyōlē. Wā, lā āxʔēdxa ts!ēslāla qaʔs xwētelgʔayēs lāq. Wā,
 lā hēmɛnālaɛm xwētelgɛq. Wā, lā gɛnɛmas āxʔēdxa ʔawatsa qaʔs
 hānōlisēs lāxa sɛmxʔdɛma lɛgwīsa; hēʔmisa ʔwālasē xalaētsa mɛt!ā
 naʔyē. Wā, gʷilʔmēsē mɛdɛlxʔwīdɛxs laē āxʔēdxa ʔwālasē xalaētsa
 55 mɛt!ānaʔyē qaʔs āxʔwīdēs lāxa gʷɛkʷlēsē qaʔs lā āxts!ālas lāxa ʔawa-
 ts. Wā, lā ālʔɛm gʷālɛxs laē ʔwīʔlāwēda gʷɛkʷlēsē lāxa sɛmyakʷa-
 waʔyē, laas āxʔēdxa ʔwālasē lɛxaʔya qaʔs āxʔwīlts!ālɛxa sɛmyakʷa-
 ʔyē lāxa hānxʔlanowē qaʔs lā āxts!ālas lāxa lɛxaʔyē. Wā, gʷilʔmēsē
 ʔwīlts!ā lāxa lɛxaʔyaxs laē hānɛgwīlas lāxa onɛgwīlasēs gʷōkwē. Wā,
 60 laxaē dādanōdxa gʷɛkʷlɛdzats!ē ʔawatsa lɛʔwa ōgūʔlamē begwā-
 nɛma qaʔs lā hānɛgwīlas lāx onɛgwīlasēs gʷōkwē. Wā, lāla gɛnɛmas
 āxʔēdxa dɛnasē qaʔs dzɛdzɛxsɛndɛq qa ts!ɛlts!ɛq!ās gʷilsgʷilstā. Wā,
 lā dālaq qaʔs lā kʷanōlilxa sɛmyakʷawayats!ē lɛxaʔya. Wā, lā,
 dālts!ōdxa ʔnɛmʔts!aqē sɛmyakʷawayats!ē mōgʷoyōtsa dɛnasē lāq.
 65 Wā, lā ɛt!ēd āxʔēdxa ʔnɛmē qaʔs mōgʷoyōdēs lāx ɛkʷlɛlɛlās. Wā, lā

one and ties it in the middle. | She continues doing so, and does not 66
 stop until the | strips of split cedar-bark are all used up; and when
 it is done, it is in this way:  Now, | the name of the boiled
 blubber is changed, and it is called "tied in the middle." |
 After all this has been done, she hangs up the pieces || over 70
 the fire of the house, and evaporates them until they are
 dry. | After they have been hanging there for one month, she
 takes a small kettle and | puts into it one string of blubber tied in
 the middle, together with the cedar-bark. | She pours water on it;
 and when the water shows on | top, she puts it on the fire. After it
 has been boiling a long time, || she takes it off. She takes a | small 75
 dish and puts it down near the kettle in which the pieces tied in the
 middle have been cooked. | She takes the tongs and takes hold of the
 boiled | pieces and puts them into the small dish. After | she has
 taken them all out of the kettle, she tries to eat it at once, || while it 80
 is still hot, for it is tender while it is hot, | but it gets tough when it
 gets cold. After she has eaten enough, | she puts away what is left;
 and when she wants to eat more, she | takes her kettle, pours water
 into it, and puts it on the | fire of the house. When it begins to boil,
 she takes it off || the fire. She takes the cold pieces of blubber tied 85
 in the middle | and places them in the hot water; and when she
 thinks that they are | hot, she takes them out with her tongs and |

hanal hē gwēg'ilē. Wā, alēmēsē gwālexs laē q'ūlbēda g'ilsg'ilstowē 66
 dzexek^u denasa. Wā, lā g'a gwālaxs laē gwāla (*fig.*). Wā, laēmē L'lā-
 yowē lēgemasa semyak'awa'yē lāxēq. Laem lēgades mōmḡ^use-
 mak^u lāxēq, wā g'ilēmēsē wī'la hē gwēx'īdqēxs laē tēx^ustōts lāx
 neqostāwasēs legwīlē. Wā, laēmē x'īlaq qa lemḡ^uwīdēs. Wā, g'il- 70
 ēmēsē la ēmēsgemg'ilaxa ēmekūlāxs laē āx'ētse^uwa ha'ēmē qā's
 āxts'oyāēda ēnēmts'laqē mōmḡ^usemakwa wī'la lē'wa denasē lāq.
 Wā, lā gūq'eqasa wāpē lāq. Wā, g'ilēmēsē nē'īdēda wāpē lāx
 ōkūya'yasēxs laē hānx'lēnts lāxēs legwīlē. Wā, g'ilēmēsē g'agēg'i-
 lilela maēmdelqūlaxs laē hēx'īdaem hānx'sēndeq. Wā, lā āx'ēdxa 75
 lālogūmē qā's hā'nōlilēs lāx māg'īnwahilasa mōmḡ^usemakwē'lats'lē
 hānx'lanā. Wā, lā āx'ēdxa ts'lēslāla qā's k'lip'īdēs lāx hānx'laa-
 kwē mōmḡ^usema qā's lā k'lipst'lālas lāx lālogūmē. Wā, g'ilēmēsē
 wī'lō'sta lāx hānx'lanowaxs laē hēx'īdaem hayalemk'la q'ēs'ēd-
 qēxs hē'maē ālēs ts'lēlqwē qā's telqwaaxs ts'lēlqwaē. Wā, lā 80
 hēx'īdaem p'ēs'īdēxs laē wūdex'īda. Wā, g'ilēmēsē pōl'īdēxs laē
 g'ēxaq yix hānx'sā'yas. Wā, g'ilēmēsē ēt'lēd hamaēxsd lāqēxs laē
 āx'ēdxēs ha'ēmē qā's gūxts'ōdēsa wāpē lāq qā's hānx'lēndēs lāx
 legwīlasēs g'ōkwē. Wā, g'ilēmēsē medelx'wīdēxs laē hānx'sēndeq
 lāx legwīlē. Wā, lā āx'ēdxa wūda hānx'laak^u mōmḡ^usemakwa 85
 qā's āxstēndēs lāx ts'lēx^usta wāpa. Wā, g'ilēmēsē k'ōtaq laem
 ts'lēx'wīdēxs laē xwēlaqa k'lip'wūstēntsēs ts'lēslāla lāq qā's xwē-

places them in small dishes, and they eat it | before it gets cold.
 90 After she has eaten enough, || she puts it away, and she just heats it
 whenever she wants to eat of it. | This is called "eating boiled blubber
 tied in the middle."

1 **Boiled Whale-Tail.**—And this is eating boiled | whale-tail while it
 is fresh. When the man goes and takes | a piece of the tail, he cuts
 it in strips two | finger-widths thick, and he cuts it the same length, ||
 5 so that the pieces are square. The length of the square is | one span.
 As soon as many pieces have been cut, | the man takes his kettle and
 pours water into it. | When it is more than half full, he puts it on the
 fire of his house; and when | it is on, he takes a piece of blubber of the
 10 whale-tail, || and he bites the end of it, holding at the same time the
 opposite end and stretching it. | Now he pulls it; and after he has
 stretched it, | the blubber of the whale's tail is two spans long. | It
 is now as thick as the little finger. | He does this to all the pieces;
 15 and after he has done so, || he waits for the water to boil. When it
 boils up, | he takes the pieces one by one. He takes the stretched
 blubber | of the whale's tail and puts it into the boiling water. | He
 puts it into it quickly. When the pieces are all in the kettle, he takes
 20 the | tongs and stirs the water quickly. After doing so || he takes

88 laqē k'lipts!ālas lāxa lālogūmē. Wā, hēx'ida'mēsē hā'ya'lo'māla
 q!ēs'ēdqēxs k'!ēs'maē 'wūdex'ida. Wā, g'il'emxaāwisē pōl'īdexs
 90 laē g'ēxaq. Wā, ā'misē ts!elx'!ts!elqwaqēxs hā'maēxsdaaq. Wā,
 hēem lēgades mōm'x'semagū'g'exa hānx'laakwē mōm'x'semakwa.

1 **Boiled Whale-Tail.**—Hē'misa ts!ets!asnē'āxa hānx'laakwē ts!as-
 nēsa g'wē'yimē, yix hē'maē ālēs gētē. Hē'maaxs laē āx'ēdēda
 begwānēmaxa g'āynlē lāxa ts!āsna'yē. Wā, lā bēx'ēdeq qa māldenēs
 wāgwāsas lāxēns q!wāq!wax'ts!āna'yēx. Wā, la'xaē hēem 'wadzōxs
 5 laē bēx'ēdeq qa k'!ewel'x'ūnēs. Wā, la 'nemp!enk' lāxēns q!wā-
 q!wax'ts!āna'yēx yix 'wāsgemasas. Wā, g'il'mēsē q!lēnemē bēxa-
 'yasēxs.laē āx'ēdxēs hānx'lanowē qa's gūxts!ōdēsa 'wāpē lāq. Wā,
 la ēk'!ōlts!ēxs laē hānx'lēnts lāx lēgwīlasēs g'ōkwē. Wā, g'il'mēsē
 hānx'lālaxs laē dāx'īdxa 'nēmts!aqē xūsē'lakwē k'its!exsdēsa g'wē-
 10 'yimē. Wā, lā q!ex'bēqēxs lāē dālax āpsba'yasēxs laē ts!ās'ēdeq.
 Wā, laem nēxaq. Wā, g'il'mēsē g'wāl ts!āsaxs laē malp!enk'ē
 lāxēns q!wāq!wax'ts!āna'yēx, yix la 'wāsgematsa xūsē'lakwē k'ī-
 ts!exsdēsa g'wē'yimē. Wā, la yūem la 'wāg'itēns selt!ax'ts!āna'yēx.
 Wā, lā 'nāxwaem hē g'wēx'īdxa waōkwē. Wā, g'il'mēsē 'wī'laxs
 15 laē ēsēla qa medelx'wīdēsa 'wāpē. Wā, g'il'mēsē medelx'wīdexs
 laē hēx'idaem 'nāl'nēmts!aq!enk'a āx'ēdxa ts!āk'wē xūsē'lak'
 k'its!exsdēsa g'wē'yimē qa's āxstālēs lāxa maemdelqūla 'wāpa. Wā,
 lā hālabalaxs laē āxstālas. Wā, g'il'mēsē wī'la'stāxs laē āx'ēdxa
 ts!ēslāla qa's hālabalē xwēt!ēdeq. Wā, g'il'mēsē g'wālexs laē
 20 hānx'sendeq lāxa lēgwīlē. Wā, lā hālabala gūx'ēdēx 'wāpalās

the kettle off the fire and pours off the liquid. | When the water has 21
all been poured off, he takes a small dish and | places it by the side
of the kettle in which the tail-blubber has been cooked. | He takes
hold of the kettle on each side and pours the contents | into a small
dish. The people eat it while it is still || hot; and when they have 25
eaten enough, they put away the rest. | As soon as the owner wants
to eat more, he puts the kettle | over the fire of the house; and when
the water boils, | he takes the kettle off the fire, and he takes the
boiled | whale-tail and puts it in; and || when he thinks that it is 30
warm enough, he takes it out and eats it, | for it is tender while it is
warm. Not many tribes are invited | to this food, for only the
owner | eats the boiled whale-tail, | but they do not stretch the
blubber of the dorsal fin when they boil it. || This is cut in the same 35
way as the tail-blubber of the whale is cut, | and after a short time
it is put into boiling water. | When it is all in, the kettle is taken off
the fire | and the liquid is poured out. Then the blubber | of the dorsal
fin of the whale shrivels up. When it is done, the (woman)
puts it || into a small dish. She does not eat this at once, for, | 40
although the blubber of the dorsal fin gets cold, it never | gets tough
when it is cold: therefore she cooks much of it at the same time. |
When she has eaten enough of the fin-blubber, | she puts it away;

Wā, g'il'mēsē 'wīlōlts!āwē 'wapalāsēxs laē āx'ēdxa lālogūmē qa's 21
hālabalē k'anōlilas lāxa k'its!exsdēg'i'lats!ē hānx'lanowa. Wā,
ā'misē tetegenōdxa hānx'lanowē qa's gūxts!ōdēs g'ēts!ōx'dē lāq
lāxa lālogūmē. Wā, lax'da'xwē hēx'idaem q!es'īdqēxs hē'maē
ālēs ts!elqwē. Wā, g'il'mēsē pōl'īdexs laē g'ēxaxa waōkwē. Wā, 25
g'il'emxaāwisē ēt!ēd ha'm'ēxsīd lāqēxs laē hānx'lēndxēs hānx'la-
nowē lāxa legwīlasēs g'ōkwē. Wā, g'il'mēsē medelx'widē 'wāpa-
sēxs laē hānx'sēndeq lāxa legwīlē. Wā, lā āx'ēdxa hānx'laakwē
xūsē'lakwē k'its!exsdēsa gwe'yimē qa's āxstēndēs lāq. Wā, g'il-
'mēsē k'ōtaq laem ts!ēts!ēlq!ūx'ēdexs laē āx'wūstēndeq qa's q!es'ē- 30
dēq, qa's telqwaaxs ts!elqwaē. Wā, laem k'lēs lē'lalayo lāxa
q!ēnemē lēlqwalala'yē gwēx'sdēmas qa's lēx'amaēda āxnōgwadās
hā'māpxēs hā'mēx'sila'yē xūsē'lak' k'its!exsdēsa gwe'yimē. Wā,
lāla k'lēs ts!āk'wē xūsē'lakwasa lāg'a'yaxs hā'mēx'silase'waē. Wā,
lāla hēm gwālē bexa'yasē xūsē'lakwē k'its!exsdēsa gwe'yimē. 35
Wā, lā lōmax'īd 'nemāl'īdexs laē āxstanō lāxa medelqūla 'wāpa.
Wā, g'il'mēsē 'wīlā'staxs laē xwēlaqa hānx'sēndxa hānx'lanowē
qa's gūx'īdēx 'wāpalās. Wā, ā'mēsē la t!ēmkwamētalēda xūsē-
'lakwē lāg'ēsa gwe'yīmaxs laē l!ōpa. Wā, laem l!ōpa yīxs laē axts!ō-
yo lāxa lālogūmē. Wā, la'mēs ēx'em yālag'īlīdexs laē hānx'īlēq, 40
qaxs wāx'maē lā'wūdēda xūsē'lakwē lāg'a'ya. Wā, la hēwāxa p!ēs-
īda laē 'wūdex'īda. Wā, hē'mē lāg'ilas q!ēq!ēnemxs hā'mēx'si-
lase'waē qaxs g'il'maē pōl'īdēda q!esāxa xūsē'lakwē lāg'a'yaxs laē

45 and when she wants to eat some more, she just takes the || cold shrunk blubber of the dorsal fin and eats it, for | it never gets tough. That is all about this. |

- 1 **Boiled Devil-Fish.**—When¹ this is done, (the man) goes to catch devil-fish at | low tide; and when he finds the hole of a devil-fish, he puts the end | (for feeling) of the devil-fish spear, into the entrance of the hole; and when | he feels the body of the devil-fish, he pulls out
5 the devil-fish harpoon, and he pushes || the thick end of the harpoon into the hole. When he | feels the hard part, he pushes. | For a short while he leaves the devil-fish harpoon alone until it stops moving, for | the devil-fish catcher watches the spear as it is moving
10 about. | When it stops moving, he takes the spear and jerks it || out of the entrance of the devil-fish hole. Then the devil-fish | comes out on the end of the spear. | He pulls the spear out of the devil-fish, and strikes the devil-fish | on the rock; and when it turns white, he pulls out the entrails. These are called by the Indians “phosphorescence.” | When he gets them off, he strikes it again on the rock to
15 kill it entirely, || and to make it tender when it is eaten. Then | the hunter goes home, and puts down the devil-fish in the house. | Then he takes his kettle, pours water into it | until it is more than half full, and puts it on the fire of his house. | When the water is boiling,

gr̥əxaq. Wä, gr̥il̥mēsē ēt̥l̥ēd q̥l̥ets̥l̥ēxs̥d̥ex̥s̥l̥ēd̥ex̥s̥ l̥āē āem āx̥ēd̥xa
15 ēw̥da t̥l̥em̥g̥ik̥ x̥s̥s̥ēl̥ak̥ u̥ l̥āgr̥ēsa g̥wēy̥imē q̥ḁs̥ q̥l̥es̥ēd̥ēq̥, q̥ḁs̥ hēw̥ax̥aē pl̥ēs̥ēda. Wä, l̥āem g̥wāl̥ l̥āx̥ēq̥.

- 1 **Boiled Devil-Fish.**—Gr̥il̥mēsē¹ g̥wāl̥ex̥s̥ l̥āē nēs̥axa tēq̥l̥wāxs̥ l̥āē x̥ats̥l̥āsa. Wä, gr̥il̥mēsē q̥l̥āx̥ g̥ōk̥wasa tēq̥l̥wāxs̥ l̥āē sēg̥ēlas̥ pl̥ēwayōb̥ḁy̥as̥ēs̥ nēdzayowē l̥āx̥ t̥l̥ex̥l̥āsa tēg̥wats̥l̥ē. Wä, gr̥il̥mēsē pl̥ēx̥wāl̥el̥axa tēq̥l̥wāxs̥ l̥āē x̥wēl̥ēdx̥ēs̥ nēdzayowē q̥ḁs̥ sēg̥ēl̥ēs̥
5 l̥ex̥b̥ḁy̥as̥ēs̥ nēdzayowē l̥āxa t̥l̥ex̥l̥āsa tēg̥wats̥l̥ē. Wä, l̥ā pl̥ēx̥waxa pl̥ēsa. Wä, gr̥il̥mēsē pl̥ēx̥wāl̥el̥axa pl̥ēs̥āxs̥ l̥āē sēx̥ēd̥ēq̥. Wä, l̥ā yāwas̥l̥d̥ bās̥ēs̥ nēdzayowē q̥a selt̥l̥ēd̥ēsa tēq̥l̥wa q̥axs̥ dōq̥l̥āmaēda nēts̥l̥ēnoxwaxēs̥ nēdzayāxs̥ yal̥āē yawēx̥l̥ā. Wä, gr̥il̥mēsē selt̥l̥ēd̥ex̥s̥ l̥āē dāk̥l̥ind̥x̥ēs̥ nēdzayowē q̥ḁs̥ ōdax̥ēd̥ē
10 nēx̥w̥l̥saq̥ lax̥ t̥l̥ex̥l̥āsa tēg̥wats̥l̥ā. Wä, g̥āx̥ēem āx̥b̥ḁya tēq̥l̥wa l̥āq̥. Wä, l̥ā lek̥ōd̥xa nēdzayowē l̥āxa tēq̥l̥wa. Wä, l̥ā x̥s̥x̥ūts̥l̥ōd̥ēq̥ l̥āxa āw̥inak̥l̥wa. Wä, gr̥il̥mēsē la ēm̥el̥x̥ēd̥ēda tēq̥l̥wāxs̥ l̥āē lawayōd̥ex̥ bēx̥bēk̥l̥as̥xa yax̥y̥ig̥il̥as̥ g̥wēy̥āsa bāk̥l̥ūmē bēx̥bēk̥l̥a. Wä, gr̥il̥mēsē l̥āwāxs̥ l̥āē ēt̥l̥ēd̥ x̥s̥x̥ūts̥l̥ēd̥ēq̥ q̥a āl̥ak̥l̥āl̥ēs̥ l̥ēl̥a.
15 Wä, hēn̥is̥ q̥a tel̥q̥wēs̥ q̥ō l̥āl̥ text̥ax̥w̥id̥ēq̥. Wä, hēx̥ēd̥ḁmēsē la nān̥ak̥wē nēts̥l̥ēnoxwē l̥āx̥ēs̥ g̥ōk̥wa. Wä, l̥ā āx̥āl̥il̥asa tēq̥l̥wāxs̥ l̥āē hēx̥ēd̥ḁem āx̥ēd̥xa hānx̥l̥anowē q̥ḁs̥ g̥ūxt̥s̥l̥ōd̥ēsa ēwāpē l̥āq̥ q̥a ēk̥l̥ōd̥zḁyēs̥. Wä, l̥ā hānx̥l̥ents̥ l̥āx̥ l̥ēg̥w̥il̥as̥ēs̥ g̥ōkwē. Wä, gr̥il̥mēsē med̥el̥x̥w̥id̥ē ēwāb̥ets̥l̥āwas̥ēxs̥ l̥āē gas̥x̥ig̥il̥il̥axa tēq̥l̥wa

¹ Continued from p. 152, line 36.

he takes up the devil-fish || and puts it into the kettle which is on the 20
fire. | When it is in the kettle, the man who is cooking the devil-fish
takes the | tongs and stirs it; and after stirring it for some time, he |
lets it boil again. Then he stops stirring it. He may keep it | for
about an hour, according to the watch, || boiling this length of time. 25
Then the devil-fish is done. | He takes the kettle off the fire, and
places it at the | door-side of the fire. He takes a dish and | puts it
by the side of the kettle in which the devil-fish is cooked, | and he
pours fresh water into the dish. Then he takes the || tongs, lifts the 30
devil-fish, and puts it into the | dish. He takes a knife and cuts
around the upper end of the | arms close to the body, and he cuts off
the | stomach close to the upper end of the body. Then he puts
down | his knife, takes off the arms, and pulls off the || loose skin that 35
hangs together at the end, and | he pulls off the loose skin along the
side of the suckers; | and when the loose skin is off, he gives it to one
of those who are to eat the devil-fish. | He goes on and does the same
with the other arms. | After this has been done, he takes the stomach
and pulls off the loose skin; || and after this has been done, he bites 40
off the joint over the head and | spits it out. He looks for the four
shells which are on | each side of the stomach of the devil-fish.

qa's gax'sets!ödēs lāxa hānx'lāla lāxa legwīlē hānx'lanowa. Wā, 20
g'il'mēsē la'staxs laēda begwānemēxa teqwēlāxa teq!wa āx'ēdxa
ts!ēslāla qa's xwēt!ēdēs lāq. Wā, g'il'mēsē g'ēg'ilil xwētaqēxs laē
ēt!ēd medelx'wēda. Wā, hē'mis la gwūlats xwētaq. Wā, wāla-
anawisē lō' ēnemts!agelelag'ila lāxa q!āq!alak!ayaxens ēnālāqē
ēwā'waselilasas maemēlqūlaxs laē l!ōpa teqwēlāxa teq!wa. Wā, 25
lā hānx'sendxa hānx'lanowē lāxa legwīl qa's hāng'alilēs lāxa
obēx'lālalilāsēs legwīlē. Wā, lā āx'ēdxa tayax"sē'lats!ē lōq!wē qa's
hā'nōlilēs lāxa mag'inwalilasa teqwē'lats!ē hānx'lanowa. Wā,
lā gūxts!ōtsa ēwūda'sta ēwē'wāp!em lāxa lōq!wē. Wā, lā āx'ēdxa
ts!ēslāla qa's k'lip!idēs lāxa teq!wa qa's lā k'lip!ts!ōts lāxa 30
lōq!wē. Wā, lā āx'ēdxa k'lāwayo qa's t!ōtsē'stālēx ēwaxlā'yas
dzēdelemas mā'kabāla lāx bak'awā'yas. Wā, laxaē t!ōsōdex
gawās mak'abāla lāx ēk!anā'yasa bak'awā'yē. Wā, lā g'ēg'a'hil-
xēs k'lāwayuwē qa's dāg'ilts!ōdēxa dzēdzelemē qa's k'lūlpōdxa
ēnemts!aqē laqēxs hē'maē ālēs elagālasēs lenp!ēna'yē. Wā, lā 35
x'ik'ōdex lenp!ēna'yas wālabāla lāx ēwāx'sanōdza'yas k'lūmt!ēna-
'yas. Wā, g'il'mēsē ēwīlāwē lenp!ēna'yasēxs laē ts!ās lāx textaq'-
laq. Wā, ā'mēsē lā hē gwē'nakūlaxa wākwē dzēdzelema. Wā,
g'il'mēsē ēwīlaxs laē āx'ēdxa gawās. Wā; lā nexālax lenpsema-
'yas. Wā, g'il'emxaāwisē ēwīlāxs laē q!ek'ōdex q!ēnxlā'yas qa's 40
kwēs'ōdēq. Wā, lā alēx'ēdxa mōts!aqē dāp!enk' āxāla lāx
ēwāx'sanōlema'yas gāwāsa teq!wa. Wā, g'il'mēsē q!āqēxs laē

43 When he finds them, | he pulls them out and throws them away.
 Then he breaks it into strips, | and gives a strip to each of his guests. ||
 45 He who eats the body takes off the loose skin, | and pulls out the
 mouth-parts of the devil-fish and eats them, | and he eats the body.
 After | they have eaten enough, they go out. They only invite the |
 numaym to eat devil-fish. They do not cook devil-fish for many ||
 50 tribes. That is all about this. |

Scorched Devil-Fish.—When the devil-fish hunter | comes home,
 he takes his knife and | cuts off one of the arms. | He puts it by the
 55 side of the fire, with its loose skin; and when || the outside is scorched,
 he turns it so that the | raw side is towards the fire; and when it is
 also scorched, he | takes it off and pulls off the loose skin. When it is
 all off, | he eats it. Some Indians call this "eating devil-fish |
 60 roasted by the fire," although only the legs are roasted; || and they
 call it "eating devil-fish." Only the | females are roasted this way;
 for they are afraid, when they are boiled, | that they will get an
 itchy eruption and have to scratch themselves | wherever the liquid
 touches the skin, when the female devil-fish is boiled. | Therefore
 65 they do not wash the female devil-fish, and || therefore also it is not

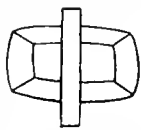
43 hekūmōdeq qa's ts!ex^ēedēq. Wä, lä k!lūk!ūlpse^ēdeq qa ts!ēlts!E-
 q!astowēsēxs laē ts^ēewanaēsasa ^ēnāl^ēnemē lāxēs Lē^ēlānemē. Wä,
 45 lāla hēem bebāk'awēg'xa bak'awa'yaxs laē lāwiyōdex lenpse-
 ma'yas. Wä, hē'mis g'il gēlx'ōyosē gwāwilba'yasa teq!wa qa's
 gūgwawēg'ix'ēidēq. Wä, lä hāmx'ēidxa bak'awa'yē. Wä, g'il^ēmēsē
 pōl'ēdexs laē hōqūwēlsa. Wä, laem lēx'aem teqwēlag'ilaxa
 teq!wēda ^ēne^ēmēmōtē. Wä, laem k'lē's teqwēla qaēda q!ēnemē
 50 lēlqwālala'yā. Wä, laem gwāl lāxēq.

Scorched Devil-Fish (Ts!ēdzek^u teq!wa).—Wä, hē'maaxs g'ālaē
 g'āx nā^ēnakwēda nēts!ēnoxwaxa teq!wa, wä, lä āx^ēēdxēs k'!āwa-
 yowē qa's t!ōsōdēxa ^ēnemts!aqē lāxa dzēdzelemasa teq!wa. Wä,
 lä k'ādnōlīsas lāxēs legwīlē ^ēwī^ēla lē^ēwīs lenp!ēna'yē. Wä, g'il^ēmēsē
 55 k'lūmelx'ēidē L!āsot!ēna'yas lāxa legwīlaxs laē lēx'ēideq qa L!āsō-
 t!ēndēsa k'!ilx'k'!ōdena'yē. Wä, g'il^ēemxaāwisē k'lūmelx'ēidexs laē
 āx^ēēdeq qa's x'ik'ālēx lenp!ēna'yas. Wä, g'il^ēmēsē ^ēwī^ēlāxs laē
 hāmx'ēideq. Wä, la ^ēnēk'ēda wāōkwē bāk!ūma ts!ets!ēdzek^ug'ixa
 ts!ēdzekwē teq!wa wāx^ēmaē lēx'aem ts!ēsase^ēwē dzēdzelemas.
 60 Wä, lä texteqwaxa teq!wa ^ēnēk'iq. Wä, laem lēx'aem hē
 gwēgilase^ēwa ts!edāqasa teq!wa yīxs k'ilemaē hānx'lentsē^ēwa
 qaxs laxaē hēx'ēidaem q!ūlē yīxs hēmenala^ēmaē q!ūlax lāg'aaLE-
 lasas ^ēwāpalāsēs ts!ōxwāxa hānx'laakwē ts!edāq teq!wa. Wä,
 hē'mis lāgilas k'ēs ts!ōxwase^ēwēda ts!ēdzekwē teq!wa. Wä, hēem-
 65 xaāwis k'lē'sēlas hānx'lentsē^ēwē. Wä, g'il^ēmēsē ^ēwī^ēla ts!ēdzekwē

boiled. After they have eaten the roasted | arms, they throw the 66 body and the stomach | out of the house. That is all about this. |

Devil-Fish with Oil (Chopped Devil-Fish with Oil).—This | is another 1 way of cooking devil-fish. When the | devil-fish hunter comes home with the devil-fish, and when he has many | devil-fish, perhaps as many as twenty or thirty, || he cooks them all at one time on his fire. 5 He | does it in the same way as I described the cooking of devil-fish before, and he | takes off the loose skin in the same manner. When all the loose skin is off, | the devil-fish hunter takes his knife and a large dish | and puts them down. He takes a small piece of wood and puts it || over the sides of the dish crosswise in the middle. 10 This is named | “the cutting-board for devil-fish.”

He takes the arms of the devil-fish and | puts them on the short board. He takes his chopping- | knife and chops the arms into pieces. Then | he takes another arm and cuts it up too. After || they have all been 15 chopped up, he takes a large kettle and | washes it out. When it is clean, he takes with his hand the chopped | arms and throws them into the kettle for cooking them. | When the kettle is almost full, he pours a little | water into it and puts it on the fire. After || boiling quite a while, it is taken off. | Then many dishes are 20



dzēdzelemasēxs laē âem ts!eqeweldzema bak'awaŷyē lē'wa gāwa 66 lāx lāsanaŷyasēs g'ōkwē. Wā, laem gwāl lāxēq.

Devil-Fish with Oil (Temx^ustaak^u teq!wa lāxa l'ē'na).—Wā, 1 g'aem n'emx^uidāla hā'mēx'silaēnēxa teq!wē'ga. Yīxs g'il'maē g'āx nā'nakwēda nēts!ēnoxwaxa teq!wa. Wā, g'il'mēsē q!eyōla yīxs nēts!anemaaxa maltsemgrustā teq!wa lōx hāyāqaax yūdux^usemgrustā. Wā, lā nā'nemp!eng'ila hānx'LEndeq lāxēs legwilē. Wā, lā âem 5 neqemg'iltewēx teqwēlaēnaŷyaseN g'alē wāldema lō' lawālaē-naŷyax lenp!enaŷyas. Wā, g'il'mēsē w'ilāwē lenp!enaŷyāsēxs laē āx'ēdēda nēts!ēnoxwaxēs k'lāwayowē, wā, hē'mēsa lōq!wa wālasa qa's k'āg'alilēs. Wā, laxaē āx'ēdxa āmaŷyē leqwa qa's k'at!ēdēs lāx ōgwāgaŷyasa lōq!wē gayāsela lāx negōyāŷyas. Wā, hēem lēgades 10 temgūdzōxa teq!wa. Wā, lā āx'ēdxa dzēdzelemasa teq!wa qa's k'adēdzōdēs lāxa temgūdzowē. Wā, lā āx'ēdxēs temgwayowē k'lāwayo qa's temtemx^usalax'ēdēxa dzēdzelemē. Wā, la w'ilaxs laē ēt!ēdxa waōkwē qa's temtemx^usalax'ēdēq. Wā, g'il'mēsē w'ilā lā temtemx^us'aakūxs laē āx'ēdxa wālasē hānx'lanowa. Wā, 15 la ts!ōxūg'indeq. Wā, g'il'mēsē ēg'ig'axs laē gūxts!ōtsa temtemx^ustaakwē dzēdzelemē lāxa temx^ustaakw'ilats!ē hānx'lanowa. Wā, g'il'mēsē elāq qōt!ēdēda hānx'lanowaxs laē xal!aqa gūq!eqasa wāpē lāq. Wā, lā hānx'lents lāxēs legwilē. Wā, la gēx-lāla maemdelqūlaxs laē hānx'sanowa lāxa legwilē. Wā, lā 20

22 taken and put down by the side of the | kettle in which the chopped
 devil-fish has been cooked. The man takes a ladle and | dips out
 the chopped devil-fish, and puts it into the | dishes. It contains
 25 little water. When the || chopped devil-fish is in the dishes, he takes
 oil and pours it over it; | and he only stops pouring oil over it when it
 is covered. | After doing so, he takes many spoons and | gives them
 to those who are to eat the chopped arms of the | devil-fish. After
 30 this has been done, he places the || dishes in front of his guests, and
 they begin to eat the chopped devil-fish | with oil. When it is
 finished, they | go out at once, for this food makes them feel like
 vomiting. | Then they all hurry out to go back of the houses, where |
 35 they vomit. After vomiting, they drink water. || That is all about
 this. |

Steamed Devil-Fish.—When | a woman sees a devil-fish in the
 water on a rock while she is gathering clams, she | spears it and puts
 it into her small clam-digging canoe. | When she has many clams, she
 40 steams them. Then she || puts the devil-fish with them when she is
 about to pour water on her steamed clams. | After the water has been
 poured on, the devil-fish is covered over | with the clams, and it is
 steamed with the clams that are | steamed to be made into dried

21 āx^ētse^{wē}da q^lēnemē lōelq^lwa qa mex^{al}ilēlēs lāx māgⁱⁿwalilasa
 temx^ustaakwⁱlats^lē hānx^lanowa. Wā, lā āx^ēdxa tsēx^la qa^s
 tsēx^ēidē lāxa temx^ustaakwē dzēdzelema qa^s lā tseyōselas lāxa
 lōelq^lwē. Wā, laem holelqelaxa ^ēwāpē. Wā, g^{il}mēsē ^ēwilōsa
 25 hānx^llaakwē temx^ustaakūxs laē āx^ēdxa L^lē^{na} qa^s k^lūnq^leqēs
 lāq. Wā, ā^lmēsē g^wāl k^lūnqasa L^lē^{na} lāqēxs laē t^lep^legēlēsa.
 Wā, g^{il}mēsē g^wālēxs laē āx^ēdxa q^lēnemē k^{ak}ēts^lēnaqa qa^s
 k^{as}ēidēs lāxa tetemx^ustaag^llaxa temx^ustaakwē dzēdzelema
 teq^lwa. Wā, g^{il}mēsē g^wālēxs laē k^{ax}dzamolilasa tetemx^ustaax^u-
 30 ts^lālā lōelq^lwa lāxēs L^lē^lānemē. Wā, lax^{da}xwē ^ēyōs^{id}xa temx^u-
 staakwē teq^lwa lāxa L^lē^{na}. Wā, g^{il}mēsē ^ēwilaxs laē hēx^ēi-
 daem hōqūwelsa qaxs ālāē ts^lenk^lūlema hō g^wēk^u hā^mēx^lsila^ēyē.
 Wā, lax^{da}xwē hēⁿākūdaem lax ālanā^ēyasēs g^{ig}ōkwē qa^s lā
 hōx^ēwida. Wā, g^{il}mēsē g^wāl hōq^waxs laē nax^ēidxa ^ēwāpē. Wā,
 35 laem g^wāl lāxēq.

Steamed Devil-Fish (^ēneg^{ek}^u teq^lwa).—Wā, hē^{ma}axs k^lūnsa-
 ēda ts^lēdāqaxa teq^lwāxs ts^lēk^āaaxa g^āwēq^lānemē. Wā, lā sex^ē-
 ideq qa^s k^lwēt^lalexsēs lāxēs ts^lēg^{ats}lē x^wāxwagūma. Wā,
 g^{il}mēsē q^leyōlxa g^āwēq^lānemaxs laē ^ēnek^{aq}. Wā, hē^{mis} la
 40 legenwayaatsa teq^lwāxs laē Elāq tsās^ētsa ^ēwāpē lāxēs ^ēnek^āsp^ēwē.
 Wā, g^{il}mēsē tsās^ētsa ^ēwāpē lāqēxs laē nānask^āinaemxa teq^lwa.
 Wā, lā ^ēnemāx^ēidaem L^lōpa L^ēwa ^ēneg^{ek}^{wē} g^āwēq^lānemaxs
 k^lōts^lase^{waē} qaxs k^lōmats^lēlē. Wā, g^{il}mēsē L^lōpexs laē lēt^lē-

clams. After it is done, it is uncovered. | Then the steamed devil-fish is first taken out and || washed in fresh water; and then (the 45 woman) also does what | I described at first, when I described the eating of devil-fish; but it tastes differently | when it is steamed, for the taste of the steamed | clams affects the taste of the steamed devil-fish. |

You know about the devil-fish caught in deep water when the || tides are low at half-moon. This has been written | in the writing 50 about those who get devil-fish for bait for halibut; | for I have described it entirely, how they catch devil-fish with long | spears in deep water, and everything about it. Therefore | I say that you know it already, and also about the catching of devil-fish on the dry beach at || spring-tide. That is all about this. | 55

Boiled Sea-Slugs (Catching sea-slugs).—When | a man wants to 1 take sea-slugs, he first goes for a thin shaft which is used by the salmon-fishers. | He takes two thin cedar-sticks, each one short span | long and a little thinner than the || little finger, flat on one side, | 5 and he takes cedar-bark and splits it in narrow strips. | The two cedar-sticks are to be hooks at the end of the sea-slug spear. | He puts these near the end of the harpoon-strips of cedar-bark. | When it is finished, it is this way: ||



tsé'wa. Wä, hē'mis g'il äx'ētse'wa 'neg'ikwē teq!wa qa's ts'ōx-
wītse'wē lāxa 'we'wap!emē. Wä, äem'xaāwisē la negeltewēx gwē- 45
g'ilasasen g'ag'ilēyē wāldemaxs laē textax'wīdeq. Wä, laem ögūx-
p!aemxs 'neg'ekwaē qaxs laē gwe'yōsē gwēp!aasasa k'!ōts!aakwē
g'āwēq!ānem lāxa 'neg'ekwē teq!wa. Wä, laemxaē gwāla.

Hēem!as lā q!āla nanēsamensaxa teq!wāxs wāx'maē āma'ya x'ā-
ts!a'yēxēs āmāgawix'demxs laē nexsa'ya 'mekūla. Wä, la'mēsē k'!ā- 50
dedze'wē lāx k'!ādekwasā tatōlāxa teq!wā lōqwalaxa p!ā'yē
qaxg'in senōlmēk' gwāgwēx's'āla laqēxs laē nanēdzayowaxa g'ilt!a
nanēsamendza'yāxa teq!wa lē'wis gwāyilālasē. Hē'mesen lāg'ila
'nēk'ōl laem 'wīla q!ālelaq lē'wa lēm'xūlēse la nēsaxa teq!wa lāxa
'wālasē x'āts!a'ya. Wä, laem gwāl laxēq. 55

Boiled Sea-Slugs (Aelyaxa ālasē).—Wä hēem g'il äx'ētsō'sa 1
aelyaēnoxwaxa ālasa saents!āsa yālnek!wēnoxwaxa k'!ōk!ūtela.
Wä, lā äx'ēdxa malts!aqē wīswūl k!waxlāwa, 'nā'nemp!enkē
āwāsgemasas lāxens ts!ex'uts!āna'yēx. Wä, lā wāwīlalagawēsens
selt!ax'ts!āna'yasens q!wāq!wax'ts!āna'yēx lāxēs pēpexk'!ōt!e- 5
nēna'yē. Wä, lā äx'ēdxa denasē qa's dzedzensexendēq qa ts!ēts!e-
q!ēs. Wä la äx'ēdxa malts!aqē gēgalbītsa aelyayōp!ēqlē. Wä,
lā äxbents lāx māk'ba'yasa saents!ō qa's yil'ālelōdēsa dzexekwē
g'ilt!a denas lāq. Wä, g'il'mēsē gwālexs laē g'a gwālēg'a (fig.).

10 Then he waits for it to be calm at low tide. When | it is calm, he launches his sea-slug-gathering canoe. | He takes his sea-slug-gathering paddle, and his knife for cutting off the heads | of sea-slugs, and also the stick for catching sea-slugs. Then he paddles | to a place where he knows there are many sea-slugs. He looks down
15 into the water; and || when he sees a place where there are many of them together, he takes his stick for catching sea-slugs and | pushes it down into the water. He pushes the hook-end under the sea-slugs | and pulls them off the bottom, (putting the hooks under) the middle of the sea-slug. | Then it comes up lying crosswise over the two hooks at the end of the pole. He pulls up | the pole, and
20 puts it down crosswise over his canoe. || He takes the sea-slug, takes his knife, | and cuts off the neck. Then he squeezes out the insides, | and he throws it down hard into his canoe, saying | as he is throwing it down,— |

“Now you will be as stiff as the wedge of your grandfather.” ||

25 He does this to each of them, and says so as he throws the sea-slugs into his | canoe. When he has caught many of them, he goes home. |

As soon as he arrives on the beach of his house, his wife takes | a basket and goes to meet him and to carry up what he has. She puts |
30 her basket into the small canoe: and the woman takes || one of the

10 Wā, lā ēsela qa k'lemaqelēsēxa x'āts!aēsē. Wā, g'il'mēsē k'le-māqelaxs laē wī'x^ustendxēs aelyats!ēlē xwāxwagūmā. Wā, lā āx'ēdxēs aelyax'sayasē sē'wayā lē'wēs t!ōt!esemyōlē k'awayō lāxa ālasē. Wā, hē'misēs aelyayop!ēqē. Wā, lā sēx'wīda qa's lā lāxēs q'lālē q'lāyatsa ālasē. Wā, lā hānx'īda. Wā, g'il'mēsē
15 dōx'walelaxa q'laēdzasasa ālasexs laē āx'ēdxēs aelyayop!ēqē qa's L!engensē lāxa demsx'ē. Wā, laem benba'yē gēgalba'yasēs aelyayop!ēqē. Wā, lā gālelisa lāx negōyā'yasa ālasaxs g'āxaē galotawēltewē lāxa mālē gēgālbēsa aelyayōp!ēqē. Wā, lā nexōstōdxēs aelyayōp!ēq qa k'at!ēdēs la 'wāx'sotāga'yasēs aelyaats!ē xwā-
20 xwagūma qa gayalēs. Wā, lā dāx'īdxa ālasē qa's āx'ēdēdxēs k'lāwayō qa's t!ōt!ets!exōdālēq. Wā, lā x'ix'īdeq qa lawāyēs yāx'yīg'īlas. Wā, lā xūsālexsas lāxēs xwāxwagūmē. Wā, lā nēg'etewēxs laē xūsālexsas:—

“Laems hēl L'āxalaēnēlē lem'ayās gāgasa.”

25 Wā, lā q!wālxoem 'nēk'ixs laē xūs'ālexsas ālasē lāxēs xwāxwagūmē. Wā, g'il'mēsē q!ēyōlexs laē nū'nak^u lāxēs g'ōkwē. Wā, g'il'mēsē lāg'alis lāx L'ema'isasēs g'ōkwaxs laē genemas āx'ēdxa lēxa'yē qa's lā lalala; hē'mis, qa's lā nanagwāla. Wā, lā hāng'aa-lexsasēs lēxa'yē lāxa xwāxwagūmē. Wā, lā dāx'īdēda ts!edāqaxa
30 'nemē ālasa qa's x'ix'īdē 'wāsgemasas ōgwide'yas lāxēs dālaēna-

sea-slugs, squeezes down the whole length of its body, holding it by 31
 the | hind part, the head downward; and when what is left of the
 insides has come out, | she throws it into the basket. She does this
 to all | of them. When they are all in, she carries | her basket of
 sea-slugs up the beach and takes it || into the house. She puts it 35
 down in the corner of the house. | Then she takes a large low steam-
 ing-box and pours some | fresh water into it. When it is half full,
 she takes the basket of sea-slugs | and pours them into the water in
 the box. She leaves them there | for two nights with the water over
 them. Then they are ready || to be boiled. The man takes the 40
 kettle for boiling sea-slugs | and pours water into it until it is half
 full. | He puts it over the fire; and when the kettle for boiling sea-
 slugs | is on the fire with the sea-slugs in it, he goes into the woods
 and breaks off hemlock-branches. | He carries these back and puts
 them down where the sea-slugs are boiling || in the kettle. After he 45
 has done so, he takes the low steaming-box in which the sea-slugs
 are, | and places it by the side of the fire, | and also the tongs.
 When the water begins to boil, his wife | takes one of the sea-slugs
 and squeezes the body so that | the liquid comes out from the inside.
 Then she puts it into the boiling water. || Her husband stirs it with 50
 the tongs. The woman | squeezes out the whole number of sea-
 slugs; and when they are all | in the kettle, the man continues to

‘yax öxsde‘yas. Wä, lä beuxtäla. Wä, g’il‘mēsē ‘wīlāwē g’ēg’a- 31
 yayawa‘yas yāx’yig’ilasēxs laē lexts!ōts lāxēs lexa‘yē. Wä, lä
 ‘nāxwa hē gwēx‘īdxa waōkwē. Wä, g’il‘mēsē ‘wīlts!āxs laē k’lox‘wūl-
 tōdxēs elyats!ē lexa‘ya qa’s lä k’lōx‘wūsdēselaq qa’s lä k’lōgwē-
 lelaq lāxēs g’ōkwē. Wä, lä k’lox‘walīlas lāx onēgwīlasēs g’ōkwē, 35
 Wä, lä āx‘ēdxa ‘wālasē kūtelil q!ō‘lats!ä. Wä, lä gūxts!ōtsa ‘we-
 ‘wāp!ēmē laq. Wä, g’il‘mēsē negoyoxsdālāxs laē āx‘ēdxa elyats!ē
 lexa‘ya qa’s lä gūxstents lāx ‘wābets!āwas. Wä, lä bās. Wä,
 hēt!ä lä mālexsē gānulas q!ōgūlilēda ālasaxa ‘wapāxs laē hēlāla lāx
 hānx‘lentsē‘wē. Wä, lēda begwānemē āx‘ēdxēs elsēlats!ēlē hānx’- 40
 lanowa. Wä, lä gūxts!ōtsa ‘wāpē lāq qa negoyoxsdālēs. Wä,
 lä hānx‘lents lāxēs legwīlē. Wä, g’il‘mēsē la hānx‘lālē elsē!a-
 ts!ēlasēxa ālasaxs laē lāxa āl!ē qa’s l!ex‘wīdē lāxa q!wāxē. Wä,
 g’āxē gēmxelaq qa’s lä gēmxstendeq lāxēs elsē!ats!āxa ālasē
 hānx‘lanowa. Wä, g’il‘mēsē gwālexs laē āx‘ēdxa q!ōgūlilē elya- 45
 ts!ē kūtelil q!ō‘lats!ä qa’s g’āxē hā’nōlīsas lāxēs legwīlē; Wä, hē-
 ‘mēsa ts!ēslāla. Wä, g’il‘mēsē medelx‘wīdēda ‘wāpāxs laē gēne-
 mas āx‘ēdxa ‘nemē ālasa qa’s x’ix‘īdēx ōk!wina‘ya qa lāwāyēs
 ‘wāpaga‘yasēxs laē ts!ēmxtents lāxa maemdelqūla ‘wāpa. Wä,
 lāla lā‘wūnemas xwētasa ts!ēslāla lāq. Wä, lä ‘nāxwaem 50
 x’ix‘īdēda ts!edāqax ‘waxaasa ālasē. Wä, g’il‘mēsē ‘wīlāstēda
 ālasaxs laē hēmenālag’ilil‘ēm xwētēda begwānemaq. Wä, g’il-

53 stir them. When | the water begins to boil, the man picks up
handfuls of dirt from the floor of the | house and throws it into the
55 boiling water. Then || it stops boiling over, for the | water of the
sea-slugs almost always boils over, and only | dirt from the floor of
the house stops the boiling-over. The man | tries to take hold of one
of them with the tongs; and when he succeeds in taking one, | it is
done. The skin gets rough when it is done. The (sea-slugs) are
60 slippery, when || they are raw, and he can not get hold of them with
his tongs. | When they are done, he takes off the fire the kettle for
cooking sea-slugs. | He takes a large dish and puts it by the side of
the | kettle. He pours some water into it; and when it is | more
65 than half full of water, he takes the tongs, lifts up the || sea-slugs, and
puts them into the dish for washing the boiled | slugs. As soon as they
are all in, the man sits down by its side | and washes them, they being
stiff. After he has | washed one of them, he gives it to one of his guests |
to eat first a sea-slug; and the one to whom the first sea-slug is given
70 eats it at once. || The man washes the sea-slugs quickly, | and gives
one to a second man; and he continues doing this with his other |
guests; and when the first one finishes eating a sea-slug, | he is given
another one. After they have eaten enough, they take some | to
75 their wives, for sea-slugs are only eaten in winter, || when they are

53 *é*mēsē *tenx'í*de*x*s *la*ōda *begwanemē* *k'āg'ilí*l*x*a *t'lex't'leg'ilasēs*
*g'ō*k*wē*, *qa's* *k'la's*tendēs *lā*xa *la* *tenten*k'í*la*. *Wā*, *hēx'í*da*é*mēsē
55 *xūt'lē*dēda *tenten*k'í*la* *elsē*las *qaxs* *xen*le*laē* *hē*menā*laem* *tenx'í*
idē *é*wā*pa*lāsa *ā*las*axs* *hā*n*x'*lentsē*é*waē. *Wā*, *lēx'a*mēs *xūt'lē*da-
masa *t'lex't'leg'ilasa* *g'ō*k*waq*. *Wā*, *lā*, *hē*menā*laé*ma *begwā*nemē
*gū*n*x'í*d *k'ak'lap'ē*na*sa* *ts'ē*slā*la* *lāq*. *Wā*, *g'il'mēsē* *k'lip'ē*nd*qē*xs
laē *L'ō*pa. *Wā*, *laem* *nū*l*xū*n*x'í*de*x*s *laē* *L'ō*pa. *Wā*, *lā* *tsā*x*en*xs
60 *k'í*l*x'aē*. *Wā*, *laem* *k'leās* *gwēx'í*daats *k'lip'ē*ntsēs *ts'ē*slā*la* *lāq*.
Wā, *g'il'mēsē* *L'ō*p*ex*s *laē* *hā*n*x'*sendeq *lā*xēs *leg*wilēs *elsē*lax'dema.
Wā, *lā* *ā*x*ē*d*xa* *é*wā*lasē* *lōq'wa* *qa's* *k'an*olilēs *lā*xa *elsē*lats'ē
*hā*n*x'*lanowa. *Wā*, *lā* *gū*xts'ōtsa *é*wā*pē* *lāq*. *Wā*, *g'il'mēsē* *ē*k'ōl-
*dzaé*ya *é*wā*pē* *lāqē*xs *laē* *ā*x*ē*d*xa* *ts'ē*slā*la* *qa's* *k'āk'lap'ē*nes *lā*xa
65 *ā*lasē *qa's* *lā* *k'lip*stālas *lā*xa *ts'ō*ts'ō*x'ū*nats'ē *lōq'wa*xa *hā*n*x'*laakwē
*ā*lasa. *Wā*, *g'il'mēsē* *é*wī'lō*se*xs *laē*da *begwā*nemē *k'wag'ā*gēlilaq
qa's *ts'ō*ts'ō*x'ū*n*x'í*dē *lā*xēs *laē*na*é*yē *L'ax'í*da. *Wā*, *g'il*na*x*wa*é*mēsē
*g*wā*l* *ts'ō*ts'ō*x'ū*naxa *é*nemē *ā*lasex *laē* *yax'w*its *lā*xēs *L'ē*lā*nemē*
qa *g'alq'ē*sēs *elsas*xa *ā*lasē. *Wā*, *lā* *hēx'í*daem *elsas'í*dēda *g'ālē*
70 *yā*x*é*wītsē*wa*, *yí*xs *laē* *hanakwī*la *ts'ō*ts'ō*x'ū*nēda *begwā*nemax
*yaq'wē*malasa *māk'í*laq. *Wā*, *lā* *hē* *g*wē*nakū*laxa *waō*k*wē* *L'ē*lā-
*nem*s. *Wā*, *g'il*na*x*wa*é*mēsē *é*wī'lēda *g'ālē* *yax'w*itsō'sa *ā*lasexs *laē*
*ē*t'lēd *yā*x*é*wīdeq. *Wā*, *g'il'mēsē* *pō*l'íde*x*s *laē* *mō*tēlaxēs *ā*nēx'sā*é*yē
qaēs *gē*nemē, *yí*xs *lē*x'a*é*maē *elsas*dē*mx*a *ā*lasēda *ts'ā*wūn*xē* *lā*x

good. They are bad in summer. That is all about | one way of 76
cooking of sea-slugs. |

Roasted Sea-Slugs (Sea-slugs roasted by the side of the fire of the | 1
house).—When water has been on the sea-slugs for two days, | the
woman takes a dish and carries it to put it down by the side of | the
low steaming-box. She takes the sea-slugs out of the water and || puts 5
them into the dish. As soon as she has enough, she carries a dish of
sea-slugs | and puts it down by the side of the fire of her house. She
puts | it alongside the fire, under the side-logs of the fire, and she |
continually turns (the sea-slugs) over. As soon as they are really |
stiff, they are done; and as soon as they are done, she takes them off
the fire with the || fire-tongs. She takes another dish and pours 10
some | water into it, and she puts the roasted sea-slugs into it. |
Then she takes a cedar-stick and scrapes off the ashes that | stick to
the roasted sea-slugs. When they are all in the dish, she squeezes
them, | so that the water comes out, and she puts them into another ||
dish. Then she takes another sea-slug, scrapes off | the ashes that 15
stick to the outside of the roasted sea-slugs, and she | squeezes it so
that the water comes out, and puts it into the | dish. She does this
to all the others; and when | they are all done, she gives them to

eyāx'sdemas. Wā, lāla 'ya'yax'sxa hēenxē. Wā, laem gwāl lāxa 75
'nemx'ēdāla hā'mēx'silaenē'xa ālasē.

Roasted Sea-Slugs (Penēdzekwē ālasa lāxa onālisasa legwilasa 1
g'ōkwē).—Wā, hē'maaxs laē malp'enxwa'stalil q'ōgūlila ālasē
wā, lāda ts'edāqē āx'ēdxa lōq'wa qa's lā dālaq qa's lā k'anolilas
lāxa elyatslē kūtelil q'ōlats'lā. Wā, lā āx'wūstālaxa ālasē qa's lā
āxts'lālas lāxa lōq'wē. Wā, g'il'mēsē hē'alaxs laē k'alaxa elts'lāla 5
lōq'wa qa's lā k'anōlisas lāxa legwilasēs g'ōkwē. Wā, lā k'ade-
nōliselas lāxa āwābā'yas k'ak'edenwa'yasēs legwilē. Wā, ā'mēsē
hēmenālaem lēx'elalēda ts'edāqaq. Wā, g'il'mēsē ālax'ēd lā
L'lāx'ēdexs laē L'lōpa. Wā, g'il'mēsē L'lōpexs laē k'elts'lālasēs ts'lēs-
lala lāq. Wā, lā āx'ēdxa ōgū'lamē lōq'wa qa's gūxts'lōdēsa 10
'wāpē lāq. Wā, lā āxstentsa penēdzekwē ālasē lāq. Wā, lā
āx'ēdxa k'wa'xlādzēsē qa's k'exālayōxa gūna'yaxs laē k'wē-
k'ūt'enēxa penēdzekwē ālasa. Wā, g'il'mēsē 'wī'lāxs laē q'wēdze-
lendeq qa lāwāyēs 'wāpaga'yas. Wā, lā yaxts'lōts lāxa ōgū'lamē
lōq'wa. Wā, laxaē ēt'lēd āx'ēdxa 'nemē ālasa qa's k'exālēxa 15
gūna'yaxs laē k'wēk'ūt'enēxa penēdzekwē ālasa. Wā, lā q'wē-
dzēlendeq qa lāwāyēs 'wāpaga'yas. Wā, laxaē yaxts'lōts lāxa
lōq'wē. Wā, lānaxwaem hē gwēx'ēdxa waōkwē. Wā, g'il'mēsē
'wī'lāxs laē yāx'wīts lāxa elsaslaxa penēdzekwē ālasa. Wā,

20 those who are to eat the roasted sea-slugs. || At once they eat them; and after they have eaten enough, they carry home | for their wives what is left over. That is all about this. |

Baked Sea-Slugs (Sea-slugs baked in hot ashes in the fire of the | house).—The woman also takes the sea-slugs out of the low steaming-
25 box. | She digs a hole in the hot ashes and puts the || sea-slugs into the hole dug in the ashes. Then she covers them with ashes. | It may be half an hour according to the watch | before she digs them out. She takes them up with the fire-tongs and | places them on the floor, by the side of the fire; and she does the same as what I | said before when I spoke about the sea-slugs roasted by the side of the
30 fire. That is || all. |

1 **Roasted Chiton.**—This is called by the L!al!asiqwāla *k'linēl*, but by the Kwāgrul it is called | *mē'smets!a*. |

When a woman gets ready to | go to get chitons, she takes her
5 basket to put the chitons into, and also flat-pointed || hemlock-branches three spans in | length. They are flat-pointed. She carries with her what is called | “instrument for peeling chitons off the rock.” As soon as she comes to a place where there are many, | she pokes the stick under them, lifts them off, and throws them into her basket; and when | she has many, she carries the basket with the
10 chitons on her back, and goes home || carrying the basket up the

20 hēx'ida'mēsē elsas'ideq. Wā, g'il'mēsē pōl'ideqs laē mōtelaxēs hām'x'sā'yē qaēs gēgenemē. Wā, laem gwāl lāxōq.

Baked Sea-Slugs (Dzamēdzek^u ālas lāxa gūna'yasa legwīlasa g'ōkwē).—Hēemxaa āx'ēdēda ts!edāqaxa ālasa kūtelilē q!ō'elats!ē. Wā, lā 'lap!ālisā lāxa ts!elqwa gūna'ya. Wā, lā lex'walisasa
25 ālasē lāxa 'lābekwē gūna'ya. Wā, lā dzemk'eyintsā gūna'yē lāq. Wā, laxent!a nexseg'ilelag'ila lāxox q!āq!alāk!a'yē lāxens 'nālāxs laē 'lāp!eqālisāq. Wā, lā k'lip!itsēs ts!ēslala laq qa's lā k'lip!alitelas lāxa onālisasēs legwīlē. Wā, hēem gwāyielālē gwēgilasasen wāldeme lāx māk'ilasasek lāxa penōlidzekwē ālasa. Wā, laemxāē
30 gwāla.

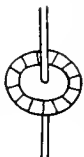
1 **Roasted Chiton.**—K'linēl, hēem lēqela'yēsa L!al!asiqwālāq; wā, lāla mēsmets!axelasō'sa Kwāgrulē.

Wā, hē'maaxs laē xwānahelēda ts!edāqē qa's lā k'āk'!enlaxa k'linēlē. Lā, āx'ēdxēs k'lin'elats!ēlē lex'a'ya hē'mēsa pexbaakwē
5 L!enāk'sa q!wāxē yūdux^up!enk' lāxens q!wāq!wax'tslāna'yēx, yix 'wāsgemasas. Wā, lā pexba. Wā, hē'mis daax'sēq yixa lēgadās k'āk'!enlayāxa k'linēlē. Wā, g'il'mēsē lāg'aa lāx q!ēyaasasēxs laē L!ōk!ūg'ielalaq qa's ts!exts!ālēs lāxēs lex'a'ya. Wā, g'il'mēsē q!ēyōlqēxs laē ōxlex'ēdxēs k'lin'elats!ē lex'a'ya qa's lā nā'nak^u
10 ōxlōsdēsēlaxa k'lin'elats!ē lex'a'ya. Wā, lā ōxleg'alīlas lāx onē-

beach. She puts it down in the | corner of her house. Then she 11
 takes a large dish and pours some | fresh water into it, until it is half
 full, and she pours the chitons into it. | After they have been four
 days in the water, she takes her | fish-knife and goes and sits down
 by the side of the dish of chitons. She || takes out one of the chitons 15
 and scrapes it with her fish-knife so that | all the green stuff comes off
 that covers it. When the green stuff is all off, | (the chitons) are white.
 When they are done, | she puts them into another dish which is half
 full of | fresh water; and she does this with the others. || As soon as 20
 they are all done, she leaves them in the water in the dish for one
 night. | In the morning, as soon as day comes, the woman takes
 drift wood, | which she gathers on the beach in front of her house,
 and she puts down one crosspiece | at the upper end; and she puts
 down two | side-pieces, one on each side. She puts kindling-wood in
 the space between the || side-pieces, and she places medium-sized 25
 driftwood crosswise | on top of it. Then she takes her basket and
 goes to pick stones on the | beach. When her stone-carrying basket
 is full with stones, | she carries it on her back, and puts it down out-
 side of the place where she is going to steam the chitons. She | puts
 them on top of the crosspieces of driftwood; and when they are all
 on, || she lights the fire under (the whole). When the fire blazes up, 30
 she goes to the beach | and gathers kelp that grows on the rocks; |

gwilasēs g'ōkwē. Wä, lä äx'ēdxä 'wālasē lōq!wa qa's gūxts!ōdēsa
 'wē'wap!emē lāq qa negoyoxsdālēsēxs laē gūxstentsa k'linēlē lāq.
 Wä, hēt!āla mōxsē 'nālās q!ōg'ililēxs laēda ts!edāqē äx'ēdxēs
 xwālayowē qa's lä k!wag'äg'ililaxa k'linēltalilē lōq!wa. Wä, dās-
 tendxa 'nemsgēmē k'linēla qa's k'ik'ixsemēsēs xwālayowē lāq qa 15
 'wēlāwēsa lēnxa lāx ōsgema'yas. Wä, g'il'mēsē 'wēlāwa lēnxa
 lax ōsgema'yasēxs laē 'mēlsgēma. Wä, g'il'mēsē gwālēxs
 laē äxts!ōts lāxa ōgū'lamē lōq!wa laxat! negōyoxsdālaxa
 'wē'wap!emē. Wä, lä 'naxwaem hē gwēx'idxa waōkwē. Wä,
 g'il'mēsē 'wēlaxs laē xa'maēl q!ōgūlilxa 'wāpē lāxa lōq!wē. 20
 Wä, g'il'mēsē 'nāx'idxa gaālāxs laēda ts!edāqē äx'ēdxä q!lēxalē
 qa's q!āp!ēg'alīsēq lāx L!ema'isasēs g'ōkwē. Wä, la'mē xwāl'itsa
 'nemē qa gēg'iwālitsē. Wä, lä k'āk'edenōtsa małts!aqē lāx 'wāx'sa-
 no'yas. Wä, laxaē mōmagōtsa g'ālastoyolas lax āwāgawa'ayasa
 k'āk'edenwa'yas. Wä, lä xwālēyindālāsa hā'yāl'astowē q!lēxal lāx 25
 okūya'yas. Wä, lä äx'ēdxēs lēxa'yē qa's lä xeqwax t!ēsema lāxa
 L!ema'isē. Wä, g'il'mēsē qōt!ē xegwats!ās lēxāxa t!ēsemaxs laē
 ōxlosdesaq qa's lä ōxlanōlīsas lāxēs 'neg'asłaxa k'linēlē. Wä, lä
 xeqūyints lāxa gek'iyayē q!lēxāla. Wä, g'il'mēsē 'wilk'iyindexs laē
 tsēnabotsa gūłta lāq. Wä, g'il'mēsē x'iqōstāxs laē lāxa L!ema'isē 30
 qa's k!ūlx'idēxa L!esl!ekwē q!wāxa lāxa t!ēdzek!wa. Wä, g'il-

- 32 and when her basket is full, she carries it on her back, and puts it
down | by the side of the place where she is going to steam the
chitons. Then she goes into the woods to get | skunk-cabbage and
35 old fern. She puts these into a || basket, and carries the basket with
fern on her back; and she carries the skunk-cabbage under her arm. |
Then she goes home, and puts down the skunk-cabbage | by the side
of the place where she is going to steam the chitons; and she also puts
down the | basket with old ferns. Her husband cuts sticks | one
40 span long, of red pine, with sharp points || and round, for spits for the
chitons. As soon as these are finished, | she takes one of the chitons
and pushes the spit of | red-pine wood through the middle of it.
She does this with every one of them, | one spit for each chiton, in
this manner:
ready, and
45 takes the || When they are all on the spits, | they are
burned; | and she puts them into a basket. Then the man
takes the tongs and takes away the driftwood that is not
as soon as all the fire has been taken away, he
takes the kelp and lays it | on the red-hot stones, and he
puts old fern | over the kelp; and he takes the skunk-
cabbage and | spreads it over the old fern. As soon as this is
50 finished, he takes the || chitons on their spits and pours them on the
skunk-cabbage. When this is | done, he takes a cedar-stick and
pokes holes through the skunk-cabbage for | the water to pass through



- 32 'mēsē qōtlē L'egwatslēs lexāxs laē ōxlōsdēsaq qa's lā ōxlanōlisas
lāxa 'neg'aslaxa k'linēlē. Wā, lā ālē'sta lāxa āl'ēk'as lā āxa
k'lik'!aōk'!wa, wā, hē'misa LEq'emsē. Wā, laem āxts!ōts lāxa
35 lexā'yē. Wā, lā ōxlālaxa LEq'emdzats!ē lexāxs laalal gēmxelaxa
k'lik'!aōk'!wāxs laē nā'nakwa. Wā, lā gēmxenōlisasa k'lik'!aōk'!wa
la mag'inwalisasēs 'neg'aslaxa k'linēlē. Wā, laxaē ōxleg'alisasa
LEq'emdzats!ē lexā lāxaaq. Wā, lāla lā'wūnemas k'!āxwaxa
'nāl'nemp!enk'ē lāxens q!wāq!wax'ts!ānā'yēx wūnāgūla qa eēx'bēs;
40 wā, hē'mis qa lēelx'inēs qa ōdēmsa k'linēlē. Wā, g'il'mēsē gwā-
lēxs laē āx'ēdxa 'nemsgēmē lāxa k'linēlē qa's ōt!ēdēsa ōdēmē
wūnagūl lāx nexsema'yas. Wā, lā 'naxwaem 'nemts!axsemālēda
k'linēlaxa ōdēmē g'a gwālēg'axs laē ōdekwa (*fig.*). Wā, la'mē 'nāxwa
gwālalaxs laē g'its!ā lāxa lexā'yē. Wā, lā āx'ēdēda begwānemaxa
45 k'lip'lāla qa's k'lips'ālax'ēdēda k'lesē q!ūlx'itsa q!ēxālē. Wā,
g'il'mēsē 'wīlēda gūltāxs laē āx'ēdxa L!ESL!ekwē qa's ts!ax'ālōdēs
lāxa x'ix'ixsemāla t!ēsēma. Wā, lā āx'ēdxa LEq'emsē qa's ts!ā-
k'iyindēs lāxa L!ESL!ekwē. Wā, lā āx'ēdxa k'lik'!aōk'!wa qa's
LEpeyindē lāxa LEq'emsē. Wā, g'il'mēsē gwālēxs laē āx'ēdxa
50 ōdekwe k'linēla qa's g'ēdzōdalēs lāxa k'lik'!aōk'!wa. Wā, g'il'mēsē
gwālēxs laē L!ENqēm'sālasa k'!wa'xlāwē lāxa k'lik'!aōk'!wa qa
lax'sālatsa 'wāpē Lō' qa k'ix'sālatsa k'!ālela. Wā, g'il'mēsē gwā-

and the steam to come out. When this is done, | he pours water on, 53 and he takes some skunk-cabbage | leaves and spreads them over the top; and when it is all covered, he || takes mats and covers (the 55 whole). When this is done, he | leaves it. After about four hours | (the chitons) are done. Then he takes off the cover-mats and | also takes off the skunk-cabbage cover. When the | cover is all off, he calls the people who are walking about to come and eat the chitons. || When they sit down, he gives each | one a spit with a chiton on it, 60 and immediately they | begin to eat chitons. Nobody gets two | spits of steamed chitons, for they taste very salt; | and when they eat many chitons, these cause diarrhœa. || After they have finished, 65 they all go home. They do not invite | many tribes for this, and it is not eaten by the Kwakiutl. | Only the Seaward-Dwellers eat chitons, and also the Koskimo | and Gwats!ēnox^u and G'âp!ēnox^u and the L!asq!ēnox^u. | Only those eat it. That is all about this. ||

Boiled Chiton.—(When chitons have been gathered [see p. 293], 1 they are eaten in the following manner:) At once (the woman) sends her husband to go and | invite his numaym. Immediately the woman takes | her kettle and pours water into it; and when it is half full, | she puts it on the fire. When it begins to boil, || the woman takes the 5 basket of chitons by the handle and pours | them into the kettle.

lēxs laē tsās'itsa 'wāpē lāq. Wā, lā āx'ēdxa waōkwē k'lik'!aō- 53
kwa qa's LEPEYINDĀLĒS lāq. Wā, g'il'mēsē hamelqeyaxs laē
āx'ēdxa lēl'wa'yē qa's nāseyindēs lāq. Wā, g'il'mēsē gwālēxs laē 55
bās. Wā, laxent!a mōts!agelelag'ila lāxens q'lāq!alak'!ayoxens
'nālāqēxs laē L!ōpa. Wā, la'mēs lēt!ēdex nāyimas lēl'wa'ya.
Wā, laxaē lāwi'yōdxa nayimē k'!aōk'!wa. Wā, g'il'mēsē 'wī'lāwē
nayimasēxs laē Lē'lālaxa q!ūnamē'sta qa lās k'linlk'!al'īdxa
k'linlē. Wā, g'il'mēsē k'ūs'ālisēxs laē ts!ewanagemēda 'nāl- 60
'nemts!aqē ōdek^u 'neg'ik^u k'linlē lāq. Wā, lā 'nāxwaem hēx'ī-
daem k'linlk'!al'īdxa k'linlē. Wā, laem k'!eās malts!axk'!etsēxa
ōdek^{wē} 'neg'ek^u k'linlē, qaxs Lōmaē demp!a. Wā, hē'misēxs ālaē
wulēlīselamasēx q!ēk'!edzayaēda k'linlēlaxs hā'ma'yaē. Wā, g'il-
'mēsē gwālēxs laē 'wī'la nā'nakwa. Wā, laem k'!ēs Lē'lālayo lāxa 65
q!ēnemē lēlqwālala'ya. Wā, lāxaa k'!ēs hā'māsa Kwāg'nulē, la
lēx'a'ma L!āl!asiqwāla k'linlk'!ālx k'linlē Lē'wa Gōsg'imoxxwē
Lē'wa Gwats!ēnoxwē Lē'wa G'âp!ēnoxwē, wā hē'misa L!asq!ē-
noxwē. Hēem 'waxēda hā'māpaq. Wā, laem gwāl lāxēq.

Boiled Chiton.—Wā, hē'x'ida'mēsē 'yālaqaxēs lā'wūnemē qa lās 1
Lē'lālaxēs 'ne'mē'mōtē. Wā, la hē'x'ida'mēsēda ts!ēdā'qē āx'ē'd-
xēs hānx'lā'nowē qa's gūxts!ō'dēsa 'wā'pē lāq qa 'negoyā'lē-
sēxs la'ē hā'nx'lēnts la'xēs legwī'lē. Wā, g'il'mēsē medelx'wī'-
dēxs la'ēda ts!ēdā'qē k'!ō'qūlīxēs q!ē'nyats!ē lex'a'ya qa's gūx- 5
stē'ndēs la'xa hā'nx'lānowē. Wā, la āx'ē'dxēs k'lip!ā'la qa's

7 Then she takes her fire-tongs and | pokes the chitons in the water; and as soon as the skin comes off, | they are done. Then she takes the kettle off of the fire. | She takes a large dish and dips up with
10 a spoon || the chitons in the water, and she puts them into the dish. She does not | put the liquid into the dish also. As soon as the dish is full, | the woman pours fresh water on the chitons in the dish, | and she puts it down before the guests of her husband. | They eat at
15 once with their hands. || They peel off the shells on the back, and they throw them into the | dish, with the guts. As soon as they finish eating the chitons, they | wash their hands in the water of their food; and | after they have eaten, those who have eaten chitons go out. |

Large Chiton (Getting large chiton).—When a man wants to eat ||
20 chitons, he launches his | small canoe at low water, and he goes to a place where he knows there are many chitons. | When he arrives there, he puts the stern of his chiton-catching | canoe ashore and gets off. He picks up chitons which | lie on the stony beach, and
25 he throws them into his small chiton-catching canoe. || When he has many, he launches | his chiton-catching canoe, goes aboard, and he | paddles back. He picks up driftwood where there is much of it, and | he puts it into his chiton-catching canoe. As soon as it is |

dzek'elga'yēs la'xēs q!E'nsēla. Wā, g'í'!ēmēsē qūs'ē'dēs L!ētse-
7 ma'yē, wā, laE'm L!ōpa laxē'q. Wā, hē'x'idaēmēsē hā'n'x's'endeq. Wā, la āx'ē'dxa ēwā'lasē lō'q!wa qa's xelō'!tsōdēsa k'ats!ēna'qē la'xēs q!E'nsēla qa's lē xelts!ā'las la'xa lō'q!wē. Wā, laE'm k'!ēs
10 ō'gwaqa lē ēwā'palās lā'xa lō'q!wa. Wā, g'í'!ēmēsē qō't!ēda lō'-q!wāxs la'ēda ts!ēdā'qē gū'q!eqasa ā'!ta ēwā'pē lā'xa la lex'uts!ā'la q!anā'sa. Wā, lē k'ax'dzamo'līlas lax lē'lanemasēs lā'wūnemē. Wā, hē'x'idaēmēsē xa'max'ts!ā'naxs la'ē dā'x'idxēs hā'ma'ēyē. Wā, laE'm sēx'ā'lax xE'ldzēg'a'yas. Wā, la ts!exts!ā'las lā'xa
15 lō'q!wē lē'wēs ts!eyí'mē. Wā, g'í'!ēmēsē gwāl q!E'nsq!asēxs la'ē hē'em ts!E'nts!ēn'x'widēdē ēwapa'lāsēs hā'ma'ēyē. Wā, g'í'!ēmēsē gwā'lexs la'ē hō'qūwelsēda q!E'nsq!asē.

Large Chiton (K!āk!Enot!āxa k!Enōtē).—Hē'maaxs hā'ma-
ēxsdaēda begwānemaxa k!Enōtē. Wā, ā'misē wī'x's'tēndxēs xwā-
20 xwagūmaxa lā x'āts!aēsa qa's lā lāxēs q!ālē q!eq!ādxā k!Enōtē. Wā, g'í'!ēmēsē lāg'aa lāqēxs laē ālaxlax'idxēs k!āk!Ent!aats!ē xwāxwagūma qa's lōltāwē. Wā, lā menx'idxa k!Enōtaxs qep-qep!āē lāxa t!ēdzek!wa qa's ts!egexselēs lāxēs k!āk!Ent!aats!ē xwāxwagūma. Wā, g'í'!ēmēsē q!eyōlexs laē hēx'idaem lā wī'x's-
25 tēndxēs k!āk!Ent!aats!ē xwāxwagūma qa'slaxsēq. Wā, g'āxē sēx-wīda qa's lā ānēxbālx q!ēxalā lāxa q!Eyaasasa q!ēxalē. Wā, lā mōxselas lāxēs k!āk!Ent!aats!ē xwāxwagūma. Wā, g'í'!ēmēsē qō-t!axs laē lāxsa qa's sēx'widē; laem lāl nā'nak' lāxēs g'ōkwē. Wā,

full, he goes aboard and paddles home to his house. || When he arrives 30
at his beach, he throws the | driftwood ashore. He goes up and goes
to get a basket from his | house, and he comes carrying it down to
the place where his chiton-catching | canoe is. He also carries his
knife, and he | puts the basket into the small canoe. || Then he takes 35
one of the chitons, puts it down on its back, | and cuts along its
belly. Then he pulls out the entrails, | and he throws them into the
water; and he scrapes it, so that the red color | on the body of the
chiton comes off. When it is all off, he | washes it in salt water.
After he has done so, he throws it || into the chiton-basket. He does 40
this with all the others. | As soon as they are all ready, he carries the
basket of chitons; | and when he is in his house, he puts it down in
the | corner of the house; and he goes down to the beach to bring
up | the driftwood, and he carries it into the house, and he puts it
down || by the side of the fire, and he puts it on the fire. | If he wishes 45
to eat the chiton raw, he takes his knife | and cuts the belly of the
chiton, which looks like the tongue | of a quadruped. He puts them
into a small dish with | water in it. He also cuts close along the shell
on its back || the whole length of the body of the chiton; and | when 50
it is off, he cuts it into pieces half a | finger-width thick. Then he puts
these pieces into a small dish with water in it; | and when he has

g'il'mēsē lāg'alīs lāxēs L!ema'isaxs laē hēx'idaem sep'ūltōdxēs 30
q!ēxanēmē q!ēxala. Wā, lā lāsdēsa qa's lā āx'ēdex lexa'ya lāxēs
g'ōkwē qa's g'āxē dents!ēselaq lāx hā'nēdzasasēs k'!āk'!ent!aats!ē
xwāxwagūma. Wā, hē'mis daax'sēs ts!ēwūlēgayo k'!āwayowa.
Wā, lā hāng'aalēxsasa lexa'yē lāxa k'!āk'!ent!aats!ē xwāxwagū-
maxs laē dāx'īdxa 'nemsgēmē k'!enōta qa's t!ex'ā!ēxsēq. Wā, 35
lā qwagenōdzendex tek'!āsēxs laē gēlx'weqōdex yāx'yīg'ilas
qa's ts!exstendēq. Wā, lā k'ōdzeltsemdeq qa lawāyēsa gūgūm-
yemstowē āxsemēxa k'!enōtē. Wā, g'il'mēsē 'wīlāxs laē ts!ōx'wī-
deq lāxa demsx'ē 'wāpa. Wā, g'il'mēsē gwā!ēxs laē ts!exts!ōts
lāxēs k'!endats!ē lexa'ya. Wā, lā 'nāxwaem hē gwēx'īdxa wāō- 40
kwē. Wā, g'il'mēsē 'wīlāxs laē k'!ōx'we!tōdxēs k'!endats!ē lexa-
'ya. Wā, g'il'mēsē laēlas lāxēs g'ōkwaxs laē hāng'alilas lāxa ōnē-
gwīlasēs g'ōkwē. Wā, lā lents!ēs lāxa L!ema'isē qa's lā wīx'wūs-
dēsa lāxa q!ēxalē qa's lā wīg'ilelas lāxēs g'ōkwē qa's lā wīx'ālī-
las lāxa mag'īnwalilasēs lēgwīlē. Wā, la lēqwēlax'īda. Wā, g'il- 45
'mēsē 'nēx' qa's k'!ilx'k'!ax'ēxa k'!enōtaxs laē āx'ēdxēs k'!ā-
wayowē qa's t!ōsōdēx tek'!āsa k'!enōtēxa hē gwēx'sa k'!ile-
maxsa g'ilg'aōmasē, wā, qa's āxts!ōdēs lāxa lalogūmē 'wābets!ā-
laxa 'wāpē. Wā, laxaē t!ōsōdxa mā'ildzōdalāxa xeldzēg'a'ya
hēbendāla lāx 'wāsgemasas ōgwida'yasa k'!enōtē. Wā, g'il'mēsē 50
lawāxs laē hēlōx'send t!ōt!ets!endeq qa k'!ōdenēs wīwōgwasas
lāxens q!wāq!waxts!āna'yēx, laē āxtālas lāxa 'wābets!āwasa lā-

enough, he takes the tongs and | holds the pieces of chiton and throws
 55 them into the || fire, and then he picks them out again with the
 tongs and puts | them back into the dish, and he washes them, and
 then he eats them. | He only stops when he has eaten enough. Then
 he rinses his mouth | with water; and after he has rinsed his mouth,
 so that the salt taste | is removed, he drinks a little water. That is
 60 all about || one way of cooking them. |

1 **Baked Large Chiton.**—There is another way of cooking | chitons.
 They only cut out the entrails; and as soon as all | the entrails are
 out, the woman takes her tongs and digs a hole | in the hot ashes.
 5 Then she takes the chiton whose guts have been removed and || puts
 it into the hole that she has dug, and she covers it over with hot
 ashes. | As soon as she has done so, she takes a dish and pours water
 into it | until it is half full. When she has done so, she takes a spoon |
 and puts it down by the side of the fire, and also the dish, | and she
 takes the tongs and uncovers the chiton which has been buried in the
 10 ashes. || With her tongs she lifts the buried chiton and | puts it into
 the dish, and she takes the spoon and with it she scrapes off | the
 ashes that stick on it from the outside. | As soon as they are all off, she
 pulls off the shell from the back, for it is very soft, because | it is
 15 thoroughly cooked. As soon as all the dirt is off, she || changes the

53 lōgūmē. Wā, g'il'mēsē hēla āxa'yasēxs laē āx'ēdxēs ts'lēslāla qa's
 dālēqēxs laē dāx'īdxa t'lewēkwē k'!enōta qa's ts'lexlālēq lāxēs
 55 legwīlē. Wā, xwēlaqa'mēsē k'!ip'lētsa ts'lēslāla lāq qa's lā k'!ip-
 stālas lāxa lōq!wē. Wā, lā ts'lōx'wīdēq qā's k'!intk!at!ēdēq. Wā,
 laem ā'lem gwālexs laē pōl'īda. Wā, lā hēx'īdaem ts'lewēl!exō-
 tsa 'wāpē. Wā, g'il'mēsē gwāl tsewēl!exōdexs laē 'wīlāwa dem-
 p!aēl!exawayasēxs laē nāx'īdxa hōlalē 'wāpa. Wā, laem gwāla
 60 'nemix'īdāla hamēx'silaēnēq.

1 **Baked Large Chiton.**—Wā, g'a'mēsē nemix'īdāla hā'mēx'silaēnēxa
 k'!enōtēg'a, yīxs ā'maē ts'lewēlēgēkwa. Wā, g'il'mēsē 'wīlāwē
 yax'yig'ilasēxs laēda ts'!edāqē āx'ēdxēs ts'lēslāla qa's labēsē lāxa
 ts'!elqwa gūna'ya. Wā, lā āx'ēdxa ts'lewēlēgēkwē k'!enōta qa's
 5 mex'ut!ōdēs lāxēs 'lāpa'yē. Wā, lā dzemsgemtsa ts'!elqwa gūna'yē
 lāq. Wā, g'il'mēsē gwālexs laē āx'ēdxa lōq!wē qa's gūxts!ōdēsa 'wāpē
 lāq qa nēgōyoxxdālēs. Wā, g'il'mēsē gwālexs laē āx'ēdxa k'āts!enaqē
 qa's g'āxē g'ēg'alīlāq lāx mag'īnwalītasēs legwīlē lē'wa lōq!wē. Wā,
 lā āx'ēdxa ts'lēslāla qa's lēt!ēdēs lāxēs dzamēsase'wē k'!enōta.
 10 Wā, lā k'!ip'lētsa ts'lēslāla lāxa dzamēdzekwē k'!enōta qa's lā
 k'!ipstents lāxa lōq!wē. Wā, lā āx'ēdxa k'āts!enaqē qa's k'ōdzēl-
 tsemēdēs lāx ōsgema'yas qa lawālēsa gūna'yē la k'ūtsemēq. Wā,
 g'il'mēsē 'wīlāxs laē gelqālax xēldzēg'a'yas qaxs laē xās'īda qaxs
 laē ālak'lāla la l!ōpa. Wā, g'il'mēsē 'wīlāwa 'yāx'sema'yāsēxs laē
 15 l!ayōdex 'wāpasēxs laē nēqwa. Wā, laem gūqōdēq lāx l!āsanā-

water, for it is dirty. Then she pours it out outside | of the house, 16 and she pours some fresh water on it, and she | washes it again; and when all that looks like red paint comes off, it is done. | Then they begin to eat the baked chiton; | and when they have finished, (the woman) draws some water and rinses her mouth to || remove the 20 salt taste; and when it is all gone, she drinks | water. That is all about this. |

Boiled Large Chiton.—First | the woman takes a kettle, and she pours some water into it until it is | more than half full, and she puts it on the fire; and she takes || a chiton, and takes the knife for cutting 25 out the insides, and cuts | along one side of its belly. Then she pulls out the entrails and throws them down by the side | of the fire. As soon as they are all out, she scrapes off with the | back of her knife what looks like red paint on its body; | and when it is all off, she washes it in a dish || with water in it; and by the time it is all washed, 30 the kettle on the fire begins to boil. | Then she puts the chitons into it; and when | they are all in, she calls her friends to come and eat the | boiled chitons. When they have all come in, the | woman takes her spoons and dishes and || puts them down where she is sitting, and 35 she takes her tongs and stirs | the chitons that she is cooking while they are still on the fire. | After they have been boiling for maybe

‘yasēs g’ōkwē, qa’s lāxat! gūxts!ōtsa ‘wē’wāp!Emē lāq; lāxaē ēt!ēd 16 ts!ōx’wīdeq. Wā, g’il’mēsē ‘wīlāwa hē gwēx’s gūgūmyixs laē gwāla. Wā, hēx’ida’mēsē k’!entk’!at!ēdxa dzamēdzekwē k’!enōta. Wā, g’il’mēsē gwālexs laē tsēx’idxa ‘wāpē qa’s ts!ēwē!ēxōdē qa la-wāyēsēs demp!aē!ēxawa’yē. Wā, g’il’mēsē ‘wīlāxs laē nāx’idxa 20 ‘wāpē. Wā, laem gwāl lāxēq.

Boiled Large Chiton (Hānx’Laak^u k’!enōt).—Wā, hēm g’il āx’ētsō’sa ts!ēdāqēs hānx’lanowē qa’s gūxts!ōdēsa ‘wāpē lāq qa ēk’!ōldza’yēs. Wā, lā hānx’lents lāxēs legwilē. Wā, lā āx’ēdxa k’!enōtē qa’s āx’ēdēxēs ts!ēwelagayo k’!āwayowa qa’s qwagenō- 25 dzendēx tek’!āsēxs laē gelxūqōdēx yax’gīg’ilas qa’s ts!egenōlisēs lāxēs legwilē. Wā, g’il’mēsē ‘wīlāxs laē k’osālas āwēg’a’yasēs ts!ēwelagayu k’!āwayowē lāxa hē gwēx’s gūgūmyimē lāx ōsge-ma’yas. Wā, g’il’mēsē ‘wīlāxs laē tsōx’wīdeq lāxa lōq!wa ‘wābets!ālila. Wā, g’il’mēsē ‘wīla ts!ōkūxs laē medelx’widēda 30 hānx’lanowē. Wā, lā āxstālasa k’!enōtē lāq. Wā, g’il’mēsē ‘wīla’staxs laē lē!lālaxēs ‘nē’nemōkwē qa g’āxēs k’!ek’!enōtg’ixa hānx’Laakwē k’!enōta. Wā, g’il’mēsē g’āx ‘wīlaēlexs laēda ts!ēdāqē āx’ēdxēs k’āk’ets!ēnaqē lē’wa lōelq!wē qa’s g’āxē k’ā-g’alilas lāxēs k’!waēlasē. Wā, lā āx’ēdxēs ts!ēslāla qa’s xwēt!ēdēs 35 lāxēs k’!entēla k’!enōtexs hē’māc ālēs hānx’lāla lāxa legwilē. Wā, lāxent!a hāyāqax ‘nemts!agelelag’ila lāxēxs q!aq!alak’!a’yaxsens

38 more than an hour according to the watch, | she takes them from the
 fire. | Then they are boiled to pieces and they are cooked thoroughly.
 40 Then she takes her || long-handled ladle, and with it she takes out
 the boiled chitons and | pours them into the dishes. As soon as they
 are all in the dishes, | she puts them down in front of her guests.
 She takes the spoons and distributes | them; and when she has given
 one to each, | they begin to eat the boiled chiton and the liquid. ||
 45 They try to eat with spoons all the boiled chiton. After | they have
 eaten it all, they drink very little water. Now, that is all about this. |

Chitons are the food eaten by the poor people who can not | get
 the real good food. It is not often eaten by chiefs | and young men
 50 and young women. The only time it is eaten || by chiefs and young
 men and young women is when they are | caught in bad weather and
 by strong winds, and when they have to stay out for a long time, or
 when their canoes | capsize. Then they get chitons and large chitons |
 and winkles, and also small mussels and large mussels. This and |
 various kinds of shell-fish are the food of those who are caught, and
 55 often this || saves their lives. That is all about this. |

1 **Raw and Roasted Sea-Eggs.**—As ¹ soon as (the spear) is finished, (the
 man) waits | until it gets calm at low tide; and when it is calm, at low
 tide in the | morning, he launches his sea-egg spearing-canoe. | and he

38 ʔnālāqē ʔwāʔwaslalasas maemdelqūlaxs laē hānxʔsendeq lāxēs legwī-
 lē. Wā, laem xāsʔida. Wā, laem ālakʔlāla la lʔōpa. Wā, lā āxʔēdxā
 40 gʔiltʔEXLāla tsēXLā qaʔs xāloʔstendēxa hānxʔlaakwē kʔ!enōta qaʔs
 lā tsētsʔlālas lāxa loelqʔwē. Wā, gʔilʔmēsē ʔwīʔlaxs laē kʔaxʔdzamō-
 līlas lāxēs lēʔlānemē. Wā, lā āxʔēdxā kʔākʔetsʔ!enaqē qaʔs tsʔ!ewa-
 naēsēs lāq. Wā, gʔilʔmēsē ʔwīʔla la āxnōgwatsa kʔākʔetsʔ!enaqaxs
 lāxʔdaʔxwāē ʔyōsʔidxa hānxʔlaakwē kʔ!enōt lēʔwis ʔwāpala. Wā,
 45 laʔmē ʔwāʔwīʔlaa ʔyōsaxa hānxʔlaakwē kʔ!enōta. Wā, gʔilʔmēsē
 ʔwīʔlaxs laē nāxʔidxa hōlalbidawē ʔwāpa. Wā, lawēsʔa gʔwāl lāxēq.

Hēm hēmawālasa wīʔwosēlagēda kʔ!enōtē, yīxa wayapolala
 lālelaxa ālaʔmē hēmawāla. Wā, la kʔ!ēs qʔlūnāla hāʔmāsa gʔigʔigā-
 maʔyē lēʔwa hāʔyālʔa lēʔwa ēalostāgasē tsʔēdaqa. Lēxʔaem hamxʔi-
 50 daatsa gʔigʔigāmaʔyaq lēʔwa hāʔyālāʔq lēʔwa ēalostāgasaqēxs lala-
 wōlʔidaē lāxa ʔyaxʔsamē ʔnālāx yānemaaxs gʔayagʔiliselaē lōxs
 qepaē. Wā, hēmīs la āxʔēdaatsēxa qʔ!anasē lēʔwa kʔ!enōtē
 lēʔwa gʔilayowē, lōʔma laēsē lēʔwa xōlē. Wā, hēm hēmawālasa
 lalawōlʔēdē lēʔwa tsʔ!ētsʔ!ekʔ!wēmasē. Wā, hēm qʔlūnāla qʔlūlā-
 55 maseq. Wā, laem gʔwāl lāxēq.

1 **Raw and Roasted Sea-Eggs.**—Wā,¹ gʔilʔmēsē gʔwālexs laē ēsela
 qa kʔ!imākʔilisēxa xʔatsʔ!aēsē. Wā, gʔilʔmēsē kʔ!imāqelaxa xʔā-
 tsʔ!aēsaxa gʔaālāxs laē wīʔxʔstendxēs māmasēqʔwaatsʔlēlē xʔwāxwa-
 gūma. Wā, hēʔmesa māmasēqʔwaxʔseyasē sēʔwayo āxʔētsōs lēʔwis

¹ Continued from p. 154, line 18.

also takes his paddle and bailer || and spear. He paddles, and goes 5
to a place where there are many sea-eggs. | Then he takes his spear
and puts it into the | sea; and he spears the sea-eggs, and puts them
into his | sea-egg spearing-canoe. When he has many of them, | he
goes home. ||

As soon as he arrives on the beach of his house, he calls his | tribe 10
to come and break the sea-eggs and to eat them. | Immediately all
the men and women and | children go down to the beach where the
sea-egg spearing-canoe is, | and all the men go into the sea || and 15
stand by the side of the canoe containing the sea-eggs. | They take
out the sea-eggs, and they go and give two each | to their wives, and
they also take two each for themselves; and | all the others do the
same. As soon as | they have them, they sit down by the side of the
water. Each takes a || stone, and with it breaks one side of the sea- 20
egg at the side where the | mouth is, and they pull out the edible
insides and | wash them in sea-water; and after washing them,
they | squeeze out the sea-water and they eat them,—*lex^éwid* as the
Seaward people call the eating | of sea-eggs, while the Kwāg'ul call
the eating of sea-eggs || *memsēx^ug'ēxa mesēqwē*; and they all do the 25
same as | they eat the sea-eggs; namely, the good sea-eggs, which are
the female | sea-eggs. The male sea-eggs are bad. That is what the

tsūlayowē lō^é māmaseq!wayâs. Wä, lä sēx^éwīda qa's lä lāx q!ēyaa- 5
sasa mesēqwē. Wä, lä dāg'ilēxsaxēs māmaseq!wayowē qa's mē-
denses lāxa demsx^ē. Wä, lä sex^éīdxa mesēqwē qa's k!wēt!ālex-
selēs lāxēs māmaseq!waats!ē xwāxwagūma. Wä, g'il^émēsē q!ēyōlexs
laē nā^énak^u lāxēs g'ōkwē.

Wä, g'il^émēsē lāg'alis lāx l!ēma^éisasēs g'ōkwaxs laē lāqūlaxēs 10
g'ōkūlōtē qa g'āxēs tsāk'a qa's memsēx^ugūxa mesēqwē. Wä,,
hēx^éīda^émēsa 'nāxwa bēbēgwānem lē^éwis ts!ēdaqē lē^éwa g'ing'i-
nānem la hōqūnts!ēs lāx hānstalīdzasasa mesēgūxsāla xwāxwa-
gūma. Wä, lä 'nāxwa^émaēda bēbēgwānemē la la^ésta lāxa demsx^ē
'wāpa qa's lä lāx^éwag'ilisxa mesēgūxsāla xwāxwagūma. Wä 15
lax^éda^éxwē dāg'ilēxsaxa mesēqwē qa's lä tsāsa maēmaltsemē
mesēq^u lāxēs gēgenemē. Wä, laxaē maltsemē āxānemas qaxs
hāē. Wä, lä 'nāxwaem hē gwēx^éīdē waōkwās. Wä, g'il^émēsē
'wīlxtōxs laē k!ūd^ézextalīsela lāxa demsx^ē qa's 'nāxwē āx^éēdxa
t!ēsemē qa's tsōx^éwīdēxa ēpsanā^éyasa mesēqwē lāxa gwēnā^éyē lāx 20
semsas. Wä, lax^éda^éxwē gēlx^éūlts!ōdex hāmts!āwas qa's ts!ōx^é
'wīdēq lāxa demsx^ē. Wä, g'il^émēsē gwāl ts!ōxwaqēxs laē q!wē-
sōdxa demsx^ē. Wä, lä lex^éwīdēq 'nēk'a l!alasiqwālāxa hā^émā-
paaxa mesēqwē; wä, lālēda Kwāg'ulē 'nēk'axs hā^émāpaaxa mesē-
qwē memsēx^ugūxa mesēqwē. Wä, lä 'nāxwaem hē gwēg'ilaxs laē 25
memsēx^ug'ixa mesēqwē lāxa cyāx^ésē mesēqwa yīxa ts!ēdaqasa
mesēqwē. Wä, lä 'ya^éyax^ésa begwānemē yīx gwē^éyāsa bāk'lūmē

28 Indians call | "milky sea-eggs." The milky sea-eggs are not eaten
 raw by the Indians. | They keep them; that is one of the number of
 30 those who are || eating sea-eggs. The woman gathers the | milky
 sea-eggs that have been thrown away by the eaters. After the
 people have eaten the | good sea-eggs, she takes the milky sea-eggs
 and washes out the | large empty sea-egg shells. Then she takes the
 milky sea-eggs and | pulls out the edible insides. She washes them
 35 in salt water; || and after she has done so, she squeezes them so that
 the water comes out, | and she puts them back into the empty sea-
 egg shells. She continues doing this | with the others; and as soon
 as they are all done, there may be five | empty sea-egg shells filled
 with milky sea-eggs. She | carries them up the beach into the
 40 house. || Then she puts them down by the side of the fire. Then she
 roasts them. Some | Indians call this *ts!ēsa*. They are almost |
 under the side-logs of the fire. Sometimes it takes almost | half a
 day to cook them. They are not taken off the fire | until they are
 burnt black. Then they are done. The one who is roasting them ||
 45 invites her numaym to come and eat the | roasted sea-eggs; and as
 soon as the guests come and sit down, | the one who invited his numaym
 takes the roasted sea-eggs and | puts them down in front of the guests.
 There are two men to each | sea-egg shell containing roasted sea-eggs.

28 dzēdaq mesēqwa. Wä, hēm k!ēs k!ilx'k!ax'sō'sa bāk!ūma
 dzēdaqē mesēqwa. Wä, lä axēlaq yixa 'nemōkwē lāx 'wāxaasasa
 30 memsēx'g'ixa mesēqwē. Wä, lä q!ap!ē'nakūla ts!eqelayāsa
 memsēx'g'ixa mesēqwē, yixa dzēdaqē. Wä, lä g'wāl memsēx'g'ixa
 eyax'sē mesēqūxs laē āx'ēdxa dzēdaqē mesēqwa qa's ts!ōxūg'indēxa
 'wālasē la'ex'mot mesēqwa. Wä, lä āx'ēdxa dzēdaqē mesēq' qa's
 g'elx'qōdēx hāmts!āwas. Wä, lä ts!ōx'wīdeq lāxa demsx'ē. Wä,
 35 g'il'mēsē gwālexs laē q!wēs'ēdeq qa lawāyēs 'wāpaga'yas. Wä,
 lexts!ōts lāxa lōpts!ā la'ex'mot mesēqwa. Wä, lä hanal hē g'wē-
 g'ilaxa waōkwē. Wä, g'il'mēsē 'wī'laxs laē 'nāl'nemp!ena sek!ēx-
 lēda la'ex'motē mesēq' qōqūt!axa dzēdaqē mesēq'. Wä, lä
 k'alāq qa's lä k'osdēselāq qa's lä k'aēlelas lāxēs g'ōkwē. Wä,
 40 k'anōliselas laxēs legwīlē. Wä, laem L!ōpaq. Wä, la 'nēk'ēda
 waōkwē bāk!ūmqēxs ts!ēsaaq. Wä, laem hālselaem k!ēs nega-
 bālits k'āk'edenwa'yasēs legwīlē. Wä, lä 'nāl'nemp!ena hālse-
 laem k!ēs neqālag'ila k!ēs L!ōpa. Wä, al'mēsē āxsānōxs laē
 k!ūmk'iyax'ēda. Wä, laem L!ōpa laxēq. Wä, g'il'mēsē L!ōpexs
 45 laē lē'lālēda ts!ēsaq lāxēs 'nē'mēmōtē qa g'āxēs ts!ēts!ēdzeg'ixa
 ts!ēdzekwē mesēqwa. Wä, g'il'mēsē g'ax k!ūs'ālila lē'lānēmaxs
 laēda lē'lālāxēs 'nēmēmōtē, āx'ēdxa tsēdzekwē mesēq' qa's lä
 k'ag'ūmīlelas lāxēs lē'lānēmē. Wä, lä maēmatelaxa 'nāl'nēmēxla
 ts!ēdzegwats!ē mesēqwa. Wä, lax'da'xwē xamax'ts!ānalaxs laē

They eat with their hands as || they begin to eat it. The people of 50 ancient times called this | "eating roasted sea-eggs." As soon as they finish, | they go out of the house. That is all about this. |

Boiled Sea-Eggs.—When the one who goes to get sea-eggs | comes 1 home, he immediately takes the | anchor-line of his sea-egg-catching canoe and ties it to a | stone on the beach. He goes up and takes a large || dish out of the house, and carries it down to where the sea- 5 egg | catching-canoe is. He puts it down on top of the sea-eggs, and | he takes an elongated stone to break the shells of the sea-eggs. | He sits in the bow of his canoe, and his wife sits in the stern. | His wife often carries a yew-wood wedge to break the sea-eggs. || Then 10 they begin to break the mouth-side of the sea-eggs, and they | pull out the edible insides and wash them on one side of the | canoe. After washing them, they throw them into the | large dish, and they do this with the whole number; | and when it has been done with all of them, they carry the clean sea-eggs and go to put them down || in 15 the house. (The man) takes a medium-sized kettle and pours | fresh water into it; and when it is half full, he puts it over the | fire; and when it begins to boil, he takes the dish with clean | sea-eggs and drains off the liquid. When the liquid is all | drained off, he pours the clean sea-eggs into the || boiling water in the kettle on the 20

hām^x·fīdeq. Wā, la ʿnēk·ēdā g·ālē begwānema ts!ēts!ēdzeg·īxa 50 ts!ēdzekwē mesēqwa. Wā, g·il^ēmēsē g·wālexs laē hēx·īdaem hōqūwelsa. Wā, laem g·wāl lāxēq.

Boiled Sea-Eggs (Hānx·laak^u mesēq^u).—Wā, hē·maaxs g·āxaē 1 nā·nakwēda māmasēq!wāxa mesēqwē, wā, lā hēx·īdaem āx·ēdex mōgwanā^ēyasēs māmasēq!waats!ē xwāxwagūma qa^{ēs} mōx^ēwalisēs lāxa mā·k·libālīsē lāxa L!ema^ēisē. Wā, lā lāsēsa qa^{ēs} lā āx·ēdex ʿwālasa lōq!wa lāxēs g·ōkwē, qa^{ēs} lā k·ints!ēselaq lāx ha^ēnēdzasasēs mesēgūx· 5 salalīsē xwāxwagūma. Wā, lā hānk·iyints lāxa mesēqwē. Wā, lā āx·ēdxa sax^usemē t!ēsēma qa^{ēs} tsōgwayāxa mesēqwē. Wā, lā k!wā·g·iyōdxēs xwāxwagūmē. Wā, la genemas k!wā·giwa^ēya. Wā, la q!ūnāla dālē genemasēxa L!emq!lē lēmga^ēyo qa^{ēs} tsōkūlāxa mesēqwē. Wā, lax·da^ēxwē tsōx^ēwīdex semdzenwa^ēya mesēqwē. Wā, lax·da- 10 ʿxwē gēlx·ūlts!ōdex hām^{ts}!āwas qa^{ēs} ts!ōx^ēwīdēq lax āpsaxdzafasēs xwāxwagūmē. Wā, g·il^ēmēsē g·wāl ts!ōxwaqēxs laē lēxts!ōts lāxa ʿwālasē lōq!wa. Wā, lā ʿnāxwaem hē g·wēx·īdeq lāxēs ʿwāxaasē, wā, g·il^ēmēsē ʿwī^ēlaxs laē k·ōltōdxa elg·igwats!ē mesēqwa qa^{ēs} lā k·aēlelas lāxēs g·ōkwē. Wā, lā āx·ēdxa hē!a hānx·lanowa qa^{ēs} gūxts!ōdēsa 15 ʿwewāp!emē lāq qa ēk!ōldza^ēyēs. Wā, la hānx·lents lāxēs legwīlē. Wā, g·il^ēmēsē medelx^ēwīdexs laē āx·ēdxa elk!ēx^{ts}!ālāxa mesēqwē lōq!wa qa^{ēs} x·āts!ex·īdēx ʿwāpaga^ēyas. Wā, lā ʿwī^ēlā·wēda ʿwāpaga^ēyasēxs laē gūxstentsa elg·ekwē mesēq^u lāxa maemdelqūla ʿwābets!āsa hānx·lāla lāxa legwīlasēs g·ōkwē. Wā, 20

21 fire of his house. | They keep boiling over the fire a long time, but in the evening | they are done. Then he invites his numaym to come and eat | boiled sea-eggs. As soon as they have all come in, the man takes | a long-handled ladle and puts it down by the side of the ||
 25 kettle. He also takes many dishes and puts them down by the side | of the kettle in which the sea-eggs are boiling; and he takes a | large dish and puts it down on one side of the | kettle. They take hold of it on each side, and drain off the liquid from the | sea-eggs into the
 30 large dish; and when the liquid of the sea-eggs is in the dish, || they pour it out outside of the house. (The man) takes a | long-handled ladle and dips it into the boiled sea-eggs, and | dips them out and puts them into the dish. When it is half full, he stops. | He takes a cedar-stick and splits it in pieces; and these are thin. | They are each
 35 one span in length, || and they are all of the same length. He gives | one to each of his guests. Then he lifts the dish and | puts one down in front of each four men. | When the dishes have been placed in front of the guests, | they take their sticks and with them begin to
 40 put || the boiled sea-eggs into their mouths. After they finish, | they go out. They never drink water, | because they are afraid to drink water after eating | the sea-eggs; for, if they drink soon after eating boiled sea-eggs, they get heart-burn. | Therefore they are

21 lä gēx·lāla maemdelqūla lāxa legwīlē. Wā, hēt!a la dzāqwaxs laē L!ōpa. Wā, lä lē!lāxēs ʔneʔmēmōtē qa g·āxēs memsēxʔgūxa hānx·laakwē mesēqwē. Wā, g·ilʔmēsē g·āx ʔwī!laēlexs laē āxʔēdēda begwānemaxa g·ilt!exlāla tsēxla qaʔs g·āxē hānōlilas lāxa hānx·
 25 lanowē. Wā, laxaē āxʔēdxa q!ēxla lōelq!wa qaʔs lä kʔanōlilēlas lāx māgʔinwalilasa mesēqwē!ats!ē hānx·lanā. Wā, lä āxʔēdxa ʔwālasē lōq!wa qaʔs kʔanōlilēs lāx āpsanālilasa mesēqwē!ats!ē hānx·lanowa. Wā, lä dādanōdeq qaʔs xʔats!osēs ʔwāpalāsa mesē-
 30 qwaxs laē gūqōyo lāx L!āsanāʔyasa g·ōkwē. Wā, lä āxʔēdxa g·ilt!exlāla tsēxla qaʔs tsēxʔidēs lāxa hānx·laakwē mesēqwa qaʔs lä tsēts!ālas lāxa lōelq!wē. Wā, g·ilʔmēsē naengoyālaxs laē gwāla. Wā, lä āxʔēdxa k!waʔxlāwē qaʔs xōxexʔsendēq qa wīswūlētowēs. Wā, lä ʔnālʔnemp!enkē āwāsgemasas lāxens q!wāq!waxʔts!āna-
 35 ʔyaxs laē L!EL!EXʔsālaq qa ʔnemēs āwāsgemasas. Wā, lä yāxʔwītsa ʔnālʔnemts!aqē laxēs Lē!lānemē. Wā, la kʔagʔililxa lōq!wē qaʔs lä kʔagʔimlilēlas lāxa mōkwē bēbegwānem lāxa ʔnālʔnemēxla lōq!wa. Wā, g·ilʔmēsē la ʔwī!la la kʔaxʔdamālilēda lōelq!wāxa k!wēlaxs laēda k!wēlē hēxʔidaem āxʔēdxēs k!wēdayowē k!waʔxlāwa qaʔs k!wētq!E-
 40 selēsa hānx·laakwē mesēqʔ laxēs semsē. Wā, g·ilʔmēsē ʔwī!laxs laē hēxʔidaem hōqūwēlsa. Wā, laem hēwāxa nāxʔidex ʔwāpa. qaxs k!lēlaē nāgēkʔilaxa ʔwāpē qaxs g·ilʔmaē nexwāgʔe nāgēkʔilēda memsēxʔgūxa hānx·laakwē mesēqūxs laē hēxʔidaem newēq!ūp!ēda

afraid to drink water after eating this kind of food. || That is all about 45 this. |

Raw Sea-Eggs (Raw sea-eggs soaked in cold water).— | When 1 good sea-eggs are being broken, they take a | new dish and put it down on the beach close to the salt water. | They pull out the edible insides of the sea-egg and || wash them in salt water. Then (the man) 5 throws them into the new dish, | and they all do the same with the others. As soon as they are all | washed, they are carried up the beach; and they carry them up the river, and | pour some water into the (dish). With his right hand (the man) stirs them so as to wash them, | and he pours off the dirty water; and he puts the dish || into 10 the water, and puts stones on each end to keep it down. Then he leaves | it there. For one night it remains in the river; but at noon on the | following day (the man) walks up the river and takes out the dish with the clean | sea-eggs, and drains off the liquid; and he goes back carrying it down, | and takes it into his house. Then he calls his || numaym to come to his house; and when they have all come 15 in, he takes | many dishes, and puts them down by the side of the dish with | clean sea-eggs; and he takes a large ladle and | dips up the clean sea-eggs and puts them into the dishes. | The depth of the clean sea-eggs is only one layer in the dish. || As soon as there are some 20

Wä, hē^εmis lāg^εilas k^εilela nagēk^εilēda hā^εmāpax g^εwēx^εs^εdemas. 45
Wä, laem g^εwāl lāxēq.

Raw Sea-Eggs (K^ε·lilx^ε· mesēq^u ts^ε!ēltalil lāxa ε^εwūda^εsta ε^εwāpa).— 1
Wä, hē^εmaaxs laē ts^ε!ōkwase^εwa eyāx^εs mesēqwa, wä, lā āx^εētse^εwa alōlaq lōq^ε!wa qa^εs lē hāng^εalidzem lāx awāxslalisasa demsx^ε.
Wä, lā g^ε·ilx^εε^εwūts^εloyiwa hāmts^ε!āwasa mesēqwē. Wä, lā ts^ε!ōx-
ε^εwideq lāxa demsx^ε. Wä, lā hexts^ε!ōts lāxa alōlaqē lōq^ε!wa. Wä, 5
lā ε^εnāxwaem hē g^εwēx^ε·id^εxa waōkwē. Wä, g^ε·il^εmēsē ε^εwi^εla la ts^ε!ōkūxs laē k^εāsdēselaq qa^εs lā k^εāstalaq lāxa ε^εwā. Wä, la gūq^ε!eqasa ε^εwāpē lāq qa^εs molēxūlg^ε·indēsēs hēlk^ε·!ōts!āna^εyē a^εyasō lāq. Wä, lā gūqōdxa nēqwa ε^εwāpa. Wä, lā hānensasa lōq^ε!wē lāxa ε^εwāpē qa^εs t^ε!ēt!āxbendēq qa wūnsālayōs. Wä, laem bās 10 lāxēq. Wä, la xamastālis lāxa wā. Wä, hēt!a la neqālaxa la hensexs laē qās^εid lāq qa^εs lā k^εāstendxa elg^ε·ix^uts!ālaxa elg^ε·ikwē mesēqwa. Wä, la x^εats!ex^ε·idex ε^εwāpaga^εyas. Wä, g^ε·āxē k^εālt!ālaq qa^εs lā k^εāēlelaq lāxēs g^ε·ōkwē. Wä, hēx^ε·ida^εmēsē lē^ε!ālaxēs ε^εne^εmē-
mota qa g^ε·āxēs lāxēs g^ε·ōkwē. Wä, g^ε·il^εmēsē ε^εwi^εlaēlexs laē āx^εēdxa 15 q^ε!ēxla lōelq^ε!wa qa^εs g^ε·āxē k^εanōlilelas lax mag^ε·inwalilasa elg^ε·ix^u-
ts!āla ε^εwālas lōq^ε!wa. Wä, lā āx^εēdxa ε^εwālasē k^εāts!ēnaqa qa^εs tseyōselēsa elg^ε·ikwē mesēq^u lāxa lōelq^ε!wa. Wä, la ε^εnemx^ε·ide-
ts!āem lāx āwāgwīdasasa elg^ε·ikwē mesēq^u lāxa ōts!āwasa lōq^ε!wa. Wä, g^ε·il^εmēsē ε^εwi^εla g^ε·ēx!alēda lōelq^ε!wāxs, wä, lā āx^εēdxa q^ε!ēxla 20

- 21 in all the dishes, he takes many | spoons and distributes them among his guests. | They take up the spoons, and the host | takes up the dishes, and places one in front of each four | guests. As soon as they
25 have all been put down, they eat with spoons || the clean sea-eggs; and when they finish, they go out. | That is all about this. |

I have forgotten this. It is just the same as boiled sea-eggs | when they are put into cold water for one night so that they may | get
30 stiff. Some Indians call it "to get hard." || They are also afraid to drink water after eating sea-eggs | that have been in the river; for they really get heart-burn when they eat | this kind of food, and they drink water after it. Therefore they are afraid of | water. That is all about this. |

- 1 **Flat Sea-Eggs.**—The means of obtaining | flat sea-eggs is also the same as that for obtaining large sea-eggs; but they do not | often spear flat sea-eggs, because it breaks them. Therefore | they use the
5 scraping-net.¹ . . . As soon as it gets calm at low tide, || (the man) immediately goes and launches his small sea-egg scraping- | canoe. He carries into the canoe the sea-egg-scraping paddle | and the bailer and his scraping-net. Then he goes aboard his | canoe, and he paddles to where he knows that there are | many flat sea-eggs. The
10 flat sea-eggs are where there is sandy and level bottom and no || eel-

- 21 k'āk'ets!ēnaqa qa's lā ts!ēwanaēsas lāxēs Lē'lānemē. Wā, lax'da-
xwē wī'la āx'ēdēda k!wēlaxēs k'āk'ets!ēnaqē. Wā, lāda Lē'lā-
nemē āx'ēdxa tōelq!wē qa's lā k'ax'dzamōlilas lāxa maēmokwē
lāxa k!wēlē. Wā, g'il'mēsē wīl'g'alilēxs laē hēx'ēidaem ēyōs'ēdēda
25 k!wēlaxa elg'ikwē mesēqwa. Wā, g'il'mēsē gwālēxs laē hōqūwēlsa.
Wā, laem gwāl lāxēq.

- Hēxōlēn L!ēlēwēsōxs ēnemāx'is'maē Lē'wa hānx'laakwē mesēqwa,
yīxa mesēqwaxs laē xama'stalaē lāxa wūda'sta wāpa, yīxs laē
L!āx'ēida. Wāx'ida waōkwē bāk!ūma, wā, lā 'nēx'qēxs L!āx'ēidaē.
30 Wā, laemxaē k'ilēla nāx'ēdxa wāpaxs laē gwāl memsēx'gūxa
wāsgēmāla mesēqwa qaxs ālak'lālaē newēq!ūpelāmasxa hā'māpax
gwēx'sdemasēxs laē nagēk'ilaxa wāpē. Wā, hē'mis lāg'ila k'ilēmasa
wāpē. Wā, laem gwāl lāxēq.

- 1 **Flat Sea-Eggs** (Xelōsāxa āmdema).—Wā, hēemxat! āemt!a-
yosēxa āmdēmēs māmaseq!wayowaxa mesēqwē. Wā, la k'lēs
q!ūnāla sēk'as lāxa āmdema qaxs q!wēlāmasaaq. Lāg'ilas hē
āx'elāsēda xelōdzayowē.¹ . . . Wā, g'il'mēsē k'īmāx'ēdxa x'āts!aē-
5 saxs laē hēx'ēidaem la wīx'ustendxēs xelōdzats!ēlaxa āmdema
xwāxwagūma. Wā, laem dāxselaxēs xelōtsa'ēyasē sē'wayowa
Lē'wis tsālayuwē. Wā, hē'misla xelōdzayās. Wā, lā lāxs lāxa
xelōdzats!ās xwāxwagūma. Wā, lā sēx'wida qa's lā lāxēs q!ālē
q!ēq!ādxa āmdema. Wā, hē'misa ēx'stēwēsē ēnemaēsaxa k'leāsē

¹ Continued on p. 163, line 1, to p. 166, line 75.

grass. That is good for scraping | sea-eggs. When he arrives there, 11
 he | takes up his scraping-net and puts it into the water. He |
 pushes it down to the bottom with the mouth of the | scraping-net
 towards the bow of his canoe, and the canoe goes stern first, as || the 15
 man turns his face towards the stern of his canoe; | and he pushes
 down the scraping-net forcibly, and pulls it so that | the sea-eggs
 jump into the scraping-net. As soon as it is full, he | hauls it up and
 empties it out towards the bow of the canoe. He continues doing |
 so, and only stops when his canoe is almost full || of sea-eggs. Then 20
 he goes home to his house. | As soon as he arrives at the beach of his
 house, he calls his tribe | to come and cut the flat sea-eggs. Immedi-
 ately all the men, | their wives, and the children go to the beach
 where | the canoe with sea-eggs is, and they take along || horse-clam 25
 shells. If there are no horse-clam shells, then they | take small
 clam-shells. If there are none of these, they | take large mussel-shells
 to break the sea-eggs. They | walk out to where the canoe with the
 sea-eggs is, and they take the sea-eggs in the folds of their | blankets
 and carry them ashore. They put them down on the beach || near the 30
 edge of the water, and all the others | do the same. Then they sit
 down on the beach, and each takes | one sea-egg and cuts all round it

ts!äts!ayim q!wāxalēs lāx āxāsasa āmdema. Wā, hēm ēx' xelō- 10
 sēxa āmdemēda hē gwēx'sē. Wā, g'ilēmēsē lāg'aa lāqēxs laē
 hēx'idaem dāg'ilēxsaxēs xelōdzayowē qa's mēdensē. Wā, lā
 L!enxalisasēxs laē gwayaxstālēda xelōdzayuwē lāxa āg'iwa'yasa
 xelōdzatslē xwāxwagūm qa's lē hex'dzegemāla yixs laē gwēg'i-
 malēda xelōts!ēnoxwē lāxa ōxlā'yasēs xelōdzatslē xwāxwagūma. 15
 Wā, lā L!enk'elasēs xelōdzayowē. Wā, lā gēlqēlaq qa dex'ts!ā-
 lēsa āmdema lāxa xelōdzayowē. Wā, g'ilēmēsē qōt!axs laē nēxo-
 stōdeq qa's qep!ālēxsēq lāxēs nālēlēxsē. Wā, laem hēx'sā gwē-
 g'ila. Wā, ālēmēsē gwālēxs laē elāq qōt!ēs xelōdzatslē xwāxwa-
 gūmxa āmdema. Wā, lā hēx'idaem nā'nak' lāxēs g'ōkwē. Wā, 20
 g'ilēmēsē lāg'alis lāx L!ema'isasēs g'ōkwaxs laē lē'lālxēs g'ōkūlotē
 qa lās tsāk'axa āmdema. Wā, hēx'idaēmēsa 'naxwa bēbēgwānem
 lē'wis gēgenēmē lē'wis g'ing'īnānemē la hōqūnts!ēs lāx hā'nē-
 dzasasa āmdexsāla xwāxwagūma. Wā, lā 'nāxwaem dādeg'ilīse-
 laxa xālaēsasa met!āna'yē; wāx'ē k'leās xālaētsa met!āna'yaxs laē 25
 āx'ēdxa xōxūlk'īmōtasa āwāwē g'āweq!ānema wāx'ē k'leās laē
 āx'ēdxa xālaēsasa xōlē qa's tsūg'ayōxa āmdema. Wā, lāx'da'xwē
 taxt!a lāx hewālasasa āmdexsāla xwāxwagūma qa's lā hānx'ētsēs
 'nēx'una'yē lāq qa's g'āxē hānqelaxa āmdema qa's hānx'alisēq
 lāxa māg'ixstalisasa demsx'ē 'wāpa. Wā, lā 'nāxwa'ema waōkwē 30
 hē gwēx'id ōgwaqē. Wā, lāx'da'xwē k'lūdzextalīsexs laē dāx'idxa
 'nal'nemsgēmē āmdema. Wā, lā tsāx'sē'stālaxa xālaēsasa met!āna-

with the clam-shell. | They cut along the edge, for the sea-eggs are
 35 flat. | After they have cut around it, they take off || one half, and
 throw away the side of the sea-egg with the mouth, | for the edible
 part is on its back; and as soon as the one half comes off, | they throw
 it away. The other one they turn upside down in the salt water, | so
 that the entrails come out, and they eat the edible part; | and they
 40 do the same to all the others. When || one of them gets a milky sea-
 egg, he gives it to one who | gathers them. After they have eaten,
 they go up the beach and | go into their houses. There they take
 water and | rinse their mouths; and after doing so, they drink a little
 45 water. | That is all about this. But the woman does the same || with
 the milky flat sea-eggs as she did with the | milky large sea-eggs when
 she roasted them by the side of the fire. | That is all about this. |

Picking Flat Sea-Eggs off the Rock at Low Water.—When | there
 50 is spring-tide at full moon, (the man) launches his || sea-egg-picking
 canoe, takes two | large baskets and his paddle, and he | paddles to a
 place where the swell made by the southeast wind in winter does not
 reach. | That is the time for getting flat sea-eggs. That is the | place
 55 to gather them. When he reaches there, he takes his basket and || gets
 out of his sea-egg-picking canoe; and when he finds | many (sea-eggs),

33 'yax āwē'stāsa āmdema. Wā, laem tsāk'asō'sēda āwūnxa'yas pexse-
 mēna'yasa āmdema. Wā, g'il'mēsē lā'stē tsāk'a'yasēxs laē āxōdxa
 35 āpsōdīlē qa's ts!ex'ēdēq, yīx āxālaasas semsasa āmdema, qaxs hāē
 k'ūtālaatsa hāmts!āwa āwēg'a'yas. Wā, g'il'mēsē lāwāyēda āpsōdi-
 laxs laē ts!ex'īdēq. Wā, ā'mēsē qep!ālayōdēq lāxa demsx'ē 'wāpa.
 Wā, hē'mis la 'wīl'āwats yāx'yīg'ila. Wā, lā hāmx'īdex hāmts!ā-
 was. Wā, ā'mēsē la 'nāxwaem hē gwēg'ilē waōkwa. Wā, g'il'mēsē
 40 lāla 'nemōkwaxa dzēdaqē āmdemāxs laē ts!ās lāxa 'nemōkwē
 q!ap!ē'nakūlaq. Wā, lā gwāl tsāk'axs laē hōx'wesdēsa qa's lā
 hōgwēlēlē lāxēs g'ig'ōkwē. Wā, hē'mis la āx'ēdaatsēxa 'wāpē qa's
 ts!ewēl'exōdē. Wā, g'il'mēsē gwālexs laē nāx'īdxa hōlalē 'wāpa.
 Wā, laem gwāl lāxēq. Wā, lāla āem nāqemg'iltā'yē gwēg'ilasasa
 45 ts!edāqaxēs gwēg'ilasaxa dzēdaqē āmdema lāxēs gwēg'ilasaxa
 dzēdaqē mesēqwaxs laē ts!ēsaq lāx onālisasēs legwīlē. Wā, laem
 gwāl lāxēq.

Picking Flat Sea-Eggs off the Rock at Low Water.—Wā, hē'maaxs
 laē 'wālasa x'āts!a'yaxa nexsemālaēda 'mekūla, lā wī'x'ustendxēs
 50 k'!āk'!elaats!ē xwāxwagūmaxa āmdema. Wā lā dāxselaxa mā-
 tsemē āwā lāelxa'ya lē'wis k'!āk'!elax'sa'yasē sē'wayowa. Wā,
 lā sēx'wīda qa's lā lāxa k'!ēsē lāg'naatsa qūlāsa melasē qaxs
 ts!āwūnxaē k'!āg'ilax'demāxa āmdema. Wā, lā hēem q!āp!ē-
 yats!ē. Wā, g'il'mēsē lāg'na lāqēxs laē āx'ēdxēs lēxa'yē qa's lā
 55 lāltā lāxēs k'!āk'!elaats!ē xwāxwagūma. Wā, g'il'mēsē q!āxa

he picks out the large ones and | puts them into his basket; and when 57
the basket is full, | he takes it up and goes and pours (the contents)
into his canoe. | He continues doing this, and he only stops when he
has enough. || Then he goes aboard his little canoe and goes home. 60
When | he arrives at the beach of his house, he puts the anchor | of
his sea-egg canoe into the water. After doing so, he goes up the
beach | and goes into his house; and his wife takes her back- | mat
and goes down to the beach, and she carries the basket with || sea- 65
eggs up the beach into her | house and puts it down by the side of the
fire. | After doing so, she sends out some of her children to call | all
the men to go and carry up the sea-eggs. | Then they all take baskets
and go down to the || beach, and they go alongside the sea-egg canoe 70
and | put the sea-eggs into their baskets; and as soon as they have
enough in their | baskets, they go up the beach and go into their
houses, carrying | the sea-eggs in the baskets on their backs. Then
they take their dishes | and pour fresh water into them, and take
their knives || to cut the sea-eggs. They take the sea-eggs out of the | 75
basket, which they place by the side of the dish; and they chop them
with the knife. | As soon as they have cut a sea-egg all around, they
throw one half | towards the fire, and put the other half with the

q!eYaasasēxs laē māmenōqewaxa āwāwē āmdema qa's men- 56
ts!ālēs lāxēs k'lāk'lelaats!ē lexā'ya. Wā, gril'mēsē qōt!a
lexelāsēxs laē k'lōqūlōdeq qa's lā gūx'ālexsas lāxēs xwāxwagūmē.
Wā, la hanāl hē gwēgrilē. Wā, ālmēsē gwālexs laē hēlōla. Wā,
lā lāxs lāxēs xwāxwagūmē qa's lā nā'nakwa. Wā, gril'mēsē 60
lāgrālis lāx L!ema'isāsēs grōkwē, wā, āmēsē q!elstentsa q!elstē-
masēs āmdexsāla xwāxwagūma. Wā, gril'mēsē gwālexs laē lāsdēsa
qa's lā laēl lāxēs grōkwē. Wā, lā genemas āx'ēdxēs Lebēgrā'yē
lō'wa'ya qa's lā lents!ēs lāxa L!ema'isē. Wā, lā ōxlex'ēdxa
āmtts!āla lexā'ya qa's lā ōxlōsdēse!aq qa's lā ōxlaēle!aq lāxēs 65
grōkwē. Wā, lā ōxlegālis lāx māg'ūwalisāsēs legwīlē. Wā,
gril'mēsē gwālexs laē 'yālaqasa grayōlē lāxēs sāsēmē qa lās āxk'lā-
laxa 'nāxwa bēbēgwānem qa lās nanagwāla lāxa āmdema. Wā,
hēx'ida'mēsē 'nāxwa āx'ēdxa laelxa'yē qa's lā hōqūnts!ēs lāxa
L!ema'isē, qa's lā heg'ūgendālaxa āmdexsāla xwāxwagūma qa's 70
k'lats!ālēsa āmdema lāxēs laelxa'yē. Wā, gril'mēsē hayāl'ats!āwē
laelxa'yasēxs laē hōx'ūsdēsa qa's lā hōgwīl lāxēs grōkwē cōxla-
laxēs āmdats!ē laelxa'ya. Wā, hēx'ida'mēsē āx'ēdxa lōelq!wē
qa's gūxts!ōdēsa 'we'wāp!eme lāq. Wā, lā āx'ēdxa k'lāwayowē
qa's tsāgrāyāxa āmdema. Wā, lā dōlts!ōdxa āmdema lāxa 75
lexā'yē qa's emekwāgendēs lāxa lōq!wāxs laē tsāx'ētsa k'lāwayowē
lāq. Wā, gril'mēsē lāsta tsāk'a'yasēxs laē ts!egenōlisasa āpsōdilas
lāxēs legwīlē. Wā, lā k'ipstents āxts!ēwasasa hāmts!āwē lāx

edible part bottom up into | the water in the dish and wash it, so that
 80 the entrails come out. || As soon as they are all out, then they eat the
 edible part, | and all the people do the same. After they have
 finished, | they rinse their mouths; and when they have done so, their |
 wives gather up the empty shells and put them into a basket. As soon
 as | they are all in, the woman takes a large firebrand and puts it on
 85 top of the || empty shells. Then she picks up (the basket) and empties
 it outside of the | house.¹ . . . As soon as it is day, (the people) eat
 the flat and the | large sea-eggs. . . . This is all about the flat sea-
 eggs. |

- 1 **Blue Sea-Eggs.**—I have forgotten the blue sea-eggs. They are |
 the same as flat sea-eggs, for they are eaten in the same way | as the
 flat sea-eggs when they are broken. Only that is different, | when
 they go to get them, that the only time to get them is when it is
 5 really low || water at spring-tide, when the moon is new or when it is
 full. | When the tide is nearly at its lowest, the woman takes her |
 basket for carrying them, and she carries it on her back, going down
 the rocky beach to the | point of land; for that is the only place where
 there are many blue sea-eggs, where the largest waves are, | what
 some people call breakers, for that is where the blue sea-eggs stay,
 10 where there are || many cracks in the flat rocks, and that is where |
 the women go to look for blue sea-eggs, carrying their clam-digging

ʷwābets.lāwasa lōq!wē qaʷs ts!ōxʷwīdēq qa lāwāyēsa yāxʷyigʷilas.
 80 Wā, gʷilʷmēsē ʷwīlāxs laē hāmʷxʷidxa hāmʷts.lāwās. Wā, lā ʷnā-
 xʷaem hē gʷēgʷilēda gʷōkūlōtas. Wā, gʷilʷmēsē gʷwālexʷlaē ʷnāxʷwa
 ts!ēwē!lexōda. Wā, gʷilʷmēsē gʷwālexʷs laē q!āp!ēgʷililē genema-
 sēxa tsāxʷmōtē qaʷs kʷlats!ōdēs lāxa lexʷayē. Wā, gʷilʷmēsē
 ʷwīlʷlāxs laē āxʷēdxa gūlta ʷwālastōkwās qaʷs ānkʷiyindēs lāxa
 85 tsāxʷmōtē. Wā, lā kʷlōqūlilaq qaʷs lā kʷlādes lāx l!āsanāʷyasēs
 gʷōkwē.¹ . . . Wā, gʷilʷmēsē ʷnāla tsāxʷdemaxa amdema lēʷwa
 mesēqʷwē. Wā, lawēs!a gʷwāl lāxa amdema.

- 1 **Blue Sea-Eggs (Lewa).**—Hēden l!elēwēsēʷwa lewa, yīxa hēmāxat!
 gʷēxʷsa āmdema, yīxs hēmāxat! gʷēgʷilasōxs laē tsākʷasewē gʷē-
 gʷilasaxa āmdemāxs laē tsākʷasēwa. Wā, lēxʷaʷmes ogūqālayōsēxs
 laē āxseʷwa yīxs lēxʷaʷmaē kʷlāgʷilaxʷdemqēxs ālakʷlālāē ʷwālasa
 5 xʷats!aʷyaxa xʷāsawayāēda ʷmekūla lōxs lā nexsemāla. Wā, gʷil-
 ʷmēsē elāq wālemwaxsde!ēsa xʷats!aʷyaxs laēda ts!edāqē āxʷēdxēs
 kʷlāgʷilats!ēlē lexʷaya qaʷs lā ōxlālaqēxs laē lentsʷeyala lāxa
 āwīlbaʷyē qaxs lēxʷaʷmaē q!āyatsa lēwēda ēewiladāxa qūla yīx
 gʷwēʷyāsa waōkwē t!ōxʷwa qaxs hēmaē dzēnaatsa lēwē lōxs
 10 q!ēnemaēda xūxʷxūkʷla lāxa pāspēlexela. Wā, hēʷmis la alʷyatsa
 ts!edāqaxa lewa lāxēs dalaēnaʷyaxa kʷlilākwē. Wā, gʷilʷmēsē

¹ If this is not done, the ghost will come and eat the sea eggs. See p. 614, line 17.

sticks. When | she finds them, she immediately pushes them off with 12
her digging-stick, and she | throws them into her carrying-basket.
As soon as it is full, | she carries the basket of sea-eggs on her back.
She carries it up the rocky beach, and || carries it into her house, and 15
puts it down in the corner of her house. | They are not eaten at once,
for they do not eat them until | after they have been four days in the
house. . . . When | they eat blue sea-eggs, they do the same as they
do when they eat the | flat sea-eggs. That is all about this. ||

Barnacles (Getting barnacles).—When the woman is getting | 1
ready to go and get barnacles, she takes | many old mats and also
many baskets and one large bucket, | and she goes and puts them
aboard her barnacle-catching || canoe. As soon as the tide begins 5
to fall, she | carries her paddle in one hand, and she goes down to
where the | barnacle-catching canoe is. She launches it and | goes
aboard. Then she paddles and goes to a place where she knows there
are many | barnacles on stones. As soon as she arrives there, she ||
goes ashore. Then she puts the old barnacle-catching canoe stern 10
first ashore; | for they never use a new canoe to go getting bar-
nacles, because | often the canoe is cracked when they use it. |
Therefore they use old canoes for getting barnacles. As soon as |

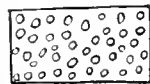
q!āqēxs laē hēx^ēidaēm l!enqelōtsēs k!lāk wē lāq qa^s ts!ex- 12
ts!ōdēs lāxēs k!lāgrilaats!ē lexā^{ya}. Wā, gril^mmēsē qōt!axs laē
ōxlex^ēid xēs lewaats!ē lexā^{ya} qa^s grāxē ōxlōsdeyālāq qa^s lā
ōxlaēlelaq lāxēs grōkwē qa^s ōxleg^{al}ilēs lāxa onēgwilasēs grōkwē. 15
Wā, laxāē k!lēt^slēnox^u hēx^ēid tsax^ēideq yixs ālmāē tsāx^ēidqēxs
laē mōp!enxwā^{sē} nālās āxēl lāxa grōkwē. . . . Wā, lāla
nāqemgriltawilālaēm xgwēgilasasēxs laē tsāk^{as}ō lāx tsāk^{al}ā-
nā^{ya}xā āmdema lō^s tsāk^ēlēnā^{ya}xā lewa. Wā, laēm gwāl lāxēq.

Barnacles (K!wētāxa k!wēt!ā^{yē}).—Wā, hē^mmaaxs laē xwānālē- 1
lēda ts!edāqē qa^s lā k!wētāxa k!wēt!ā^{yē}, wā, hē^mmis āx^ēōtsōsēda
q!ēnēmō k!lāk!obana, wā, hē^mmisa q!ēxla laelxā^{ya}. Wā, hē^m-
misa ^ēnemsgēmē ^ēwālas nagats!ā qa^s lā āx^ēālexsas lāxēs k!wēda-
ts!ēlē xwāxwagūma. Wā, gril^mmēsē x^{ats}leg ātowa ^ēyixwūlāxs laē 5
dak!ōtelaxēs k!wēt^sayāsē sēwayowāxs laē lents!ēs lāx hanaxsta-
lidzasasēs k!wēdats!ēlē xwāxwagūma. Wā, lā wi^xstendeq qa^s
laxsē lāq. Wā, tēmē sēx^ēwīda qa^s lā lāx q!ālās q!ēq!ādex t!ēs-
t!āla. Wā, gril^mmēsē lāgrāa laqēxs laē hāngrālisā. Wā, laēm
ālaxlax^ēida qa^s k!lax^ēalisēs ōxla^{ya}sēs k!wēdats!ēyē ts!āts!agrīma 10
qaxs k!lēsaē k!wēdats!ēxa k!wēt!ā^{ya} ēk^ē xwāxwagūma qaxs q!ū-
nālāē hōx^ēwīdēda ēk^ē xwāxwagūmxs laē yā^ēyats!ā. Wā, hē^mmis
lāgrīlas hē k!wēdats!ēxa k!wēt!ā^{ya} ts!āts!agrīma. Wā, gril^mmēsē
k!lax^ēalisē ōxla^{ya}sēs laē hēx^ēid^ēm lāltāwa qa^s menxsela-

- 15 she puts the stern ashore, she goes ashore and picks up || some drift-wood and puts it aboard her old canoe; and | when she has enough, she pushes the canoe off the beach and goes aboard. | She goes seaward, and looks downward into the water; and | when she sees many barnacles on stones, she takes her anchor | and puts it overboard
20 where she thinks it will run dry at half || tide. She cuts shavings of dry cedar-wood; and | when her old barnacle-catching canoe is left dry on the beach, she takes a large | bucket and fills it with salt water. When it is full, | she just lifts it; and when it stands upright, she lets it go. | When her canoe is left dry on the beach, she unloads
25 the small pieces of driftwood, and || lays down the cross-ends for a fire on the beach, and she takes two other pieces and lays them | down as side-pieces. Between them she puts | the shavings for kindling. Then she places cross-pieces | of medium size on top of the side-pieces. | Then she picks up stones close alongside, and puts them on top;
30 top; || and when she thinks she has enough, she lights the fire underneath; and when | the fire is burnt up, she takes her basket and picks up the barnacle-stones and puts them | into the basket; but she only puts into the basket those that have many | barnacles on them. When she thinks that the basket is heavy, she carries it | and pours out
35 (the contents) close to the fire for heating stones; || and she continues picking up the barnacle-stones. She only stops when she has | gathered many; and as soon as she finishes, she takes two pieces of

- 15 x^εidēxa q^lāq^lēxēmē lāxēs k^lwēdats^lēyē ts^lāts^lag^līma. Wā, g^lil^εmēsē hēlōlēxs laē wīqūlīsasēs k^lwēdats^lēyē ts^lāts^lag^līma q^εs lax-sēq. Wā, lā l^lāsta q^εs hānxēnselēxa demsx^ε ēwāpa. Wā, g^lil^εmēsē dōx^εwalēlaxa q^lāēdzasa t^lēst^llāla laē āx^εēdxēs q^lēltsemē q^εs q^lēltendēs lāxēs k^lōdlē q^lax^εwīdēlxa lala naēnxseg^lilalīlxa
20 x^εāts^llaxela. Wā, lā k^lāk^l!ēx^umōtīlaxa lēm^lxwa k^lwa^εxlāwa. Wā, g^lil^εmēsē elāq lēm^lxwalīsē k^lwēdats^lēs ts^lāts^lag^līmxs laē āx^εēdxa ēwālas nagats^lā q^εs tsē^εstendēs lāxa demsx^ε. Wā, g^lil^εmēsē qōt^laxs laē āēm dālaq. Wā, g^lil^εmēsē hāng^lalīsēxs laē dawāq. Wā, g^lil^εmēsē lēm^lxwalīsē yā^εyats^lāsēxs laē mōltōdxa q^lāq^lēxēmē. Wā, lā gē-
25 galīsasa g^libālasa legwīslē. Wā, lā āx^εēdxa malts^llaqē q^εs k^lāk^lēdenōdēs. Wā, laēm k^lāk^lēdenwa^εya. Wā, lā mōmāg^lōtsa āmema-^εyastowē lāx ēk^lalīsasa g^lālastoyiwē k^lāk^l!ēx^umōta. Wā, lā g^lēkī-yīntsa hā^εyalastowē q^lēxal lāx ōkūya^εya k^lāk^lēdenwa^εyas. Wā, lā mēnx^εīdxa t^lēsemē lāx māg^līnwa^εyas q^εs xēqūyīndalēs lāq. Wā,
30 g^lil^εmēsē k^lōtaq laēm hēl^εaxs laē mēnabōlēq. Wā, g^lil^εmēsē x^līqo-stāxs laē āx^εēdxēs lex^εyē q^εs mēng^lilīsēxa t^lēst^llāla q^εs mēnts^llālēs lāxēs lex^εyē, yīxs lēx^εamaē āx^εētsōsēda q^lēsgemalaēda t^lēsemaxa k^lwēt^lā^εyē. Wā, g^lil^εmēsē gwanāla lōx^εsēs lex^εyaxs laē k^llōqūlīsaq q^εs lā gūgēnōlīsas lāxa māg^līnwalīsasēs t^lēqwapa^εyē. Wā, lā
35 hanal hē gwēgīla mēnaxa t^lēst^llāla. Wā, āl^εmēs gwālēxs laē q^lē-nēmē q^lap^lā^εyas. Wā, g^lil^εmēsē gwālēxs laē āx^εēdxa malts^llaqē

driftwood, | each one fathom in length and generally | one short span | thick, and puts them down close to the || fire for heating 40 stones; and she takes two other pieces of the same thickness, | but only half a fathom long. When she | has finished this, the fire for heating stones is burnt out. | Then she takes a long thin piece of driftwood, and uses it to take out the firebrands | from the red-hot stones; and as soon as all the firebrands have been taken out, || she 45 takes one of the one-fathom pieces of round driftwood and | places it by the side of the red-hot stones; and she does the same with the | piece half a fathom in length. She places it across the end, and also | with the other one of the same length at the other end; and she takes | the one-fathom piece and puts it down || on the ends of the 50 two short ones; and after she has done so, | she takes a long thin piece of driftwood and levels down the top of the red-hot | stones, so that they are level, and so that they fill the corners of the | driftwood enclosure all around the place for steaming the barnacle-stones. As soon | as she finishes, she puts the barnacle-stones on the red-hot || stones; and she heaps up the barnacle-stones on top, so that they are quite | thick. Then 55 she takes the old mats and spreads them alongside of the place; | and when they are all ready, she takes the large



55

ˈnālˈnemp!enkˈ lāxens bālāqē āwāsgemasas. Wā, lā, q!lūnala 37
 ˈnālˈnemp!enkˈ lāxens ts!exˈts!ānāˈyaxsens q!wāq!waxˈts!ānāˈyēx
 yīx āwāgwidasasa q!lēxalē qaˈs kˈat!ālisēs lāx māgˈinwalisasēs t!ē-
 qwapaˈyē. Wā, lāxāē ēt!ēd āxˈēdxa malts!aqaxat! hēm āwāgwita 40
 gˈālē āxānems. Wā, lāla āem neq!ēbōdē āwāsgemas s. Wā, gˈil-
 ˈmēsē gˈwālexs laē q!lūxˈˈidē lexk!wēdzemas t!ēqwapaˈyas. Wā,
 lā āxˈēdxa wīlē gˈilt!a q!lēxāla qaˈs k!wāk!wēt!ēqewēxa gūlt!a
 lāxa xˈixˈixsemāla t!ēsema. Wā, gˈilˈmēsē ˈwīloqāwa gūltāxs laē
 āxˈēdxa ˈnemts!aqē lāxa ˈnālˈnemp!enkˈē lēlxˈin q!lēxala qaˈs 45
 kˈadenōlisē lāxa xˈixˈixsemāla t!ēsema. Wā, lā ēt!ētsa ˈnemts!aqē
 lāxa neq!ēbōdās āwāsgemasē qaˈs gēbēndēs lāq. Wā, lā ēt!ētsa
 hēˈmaxat! ˈwāsgem lāxa āpsbaˈyasa gˈiltagawaˈyē. Wā, lāxāē āxˈēd-
 xa ˈnemts!aqē ˈnemp!enkˈs ˈwāsgemsē lāxens bālax qaˈs kˈat!ē-
 dēs lāx ēpsbaˈyasa ts!ēlts!ekwagawaˈyē. Wā, gˈilˈmēsē gˈwālexs 50
 laē āxˈēdxa gˈilt!a wīlto q!lēxala qaˈs gōlxˈˈidēs lāxa xˈixˈixsemāla
 t!ēsema qa ˈnemākˈiyas. Wā, hēˈmīs qa lēlgraēs lāxa ēwanēqwasa
 ēemxēnwaˈyē q!lēxal lāx āwīstāsa ˈnegraslaxa t!ēst!āla. Wā, gˈil-
 ˈmēsē gˈwālexs laē t!āqeyundālasa t!ēst!āla lāxa xˈixˈixsemāla t!ē-
 sema (fig.). Wā, gˈilˈmēsē lā bōlēyālēda t!ēst!āla lāq qaˈs laēnˈyē 55
 wāk!wa; wā, lā āxˈēdxa k!lāk!lobanē qaˈs lēbēnōlisēs lāq. Wā,
 gˈilˈmēsē la ˈnāxwa gˈwālalaxs laē āxˈēdxa ˈwālāsē nagats!ē qōt!a-

58 bucket filled | with salt water and pours it over it, and she |
quickly takes up the old mats and spreads them over what is being
steamed. || When it is covered over on top and on the sides, | she
60 takes a rest. It may be half an hour according to the watch | when
they are done. Then she takes off the mat covering; and | when it
is all off, she waits for them to get dry and also to | cool off. Then she
65 takes her large baskets and washes them || in salt water, until the
sand comes off. When it is | all off, she carries them up and puts
them down by the side of the place where the | barnacle-stones have
been steamed. She sits between the two large baskets. | She takes
the barnacle-stones and she pulls off the barnacles, and she | throws
70 away the stones when the barnacles are all off; and she || puts the
barnacles into the baskets carefully, so as not to break them | when
she puts them in. She continues doing this with the whole number; |
but, even if she takes the barnacles quickly off the stone, | generally
the tide rises to the place where she is steaming the barnacle-stones,
for steaming in this way is slow. | When they are all off, she carries
75 the basket of barnacles || and puts them on board the old barnacle-
canoe. | As soon as they are all in, she puts aboard her old mats and
the large | bucket; and when they are all aboard, she goes home to
her house. | When she arrives at the beach of her house, she | gets
out of the old canoe, which she lands stern first. Then she takes the

58 *lalēsxā demsxē wāpa qā's lā tsādzēleyīnts lāq. Wā, lā ha'na-*
kwīla āxēdxa k'lāk'lobana qā's lēpēyīndalēs lāxēs nek'ase'wē.
60 *Wā, g'il'mēsē wī'la nādzekwē ōsgema'ya lē'wēs ēwanā'yaxs laē*
x'ōs'ida. Wā, hāyāqxentlēx nexsēg'ilēla lāxens q'laqlalak'laya-
xens nālāxs laē l'ōpa. Wā, la'mē nāsōdxa nayīmas. Wā, g'il-
mēsē wī'lāxs laē ēsela qa lemlemx'stōx'widēs. Wā, hē'mis qa
k'ōx'widēsēxs laē āxēdxēs āwāwē lāelxa'ya qā's lā ts'lōx'wīdeq
65 *lāxa demsxē wāpa qa lāwāyēsa ēg'itsema'yas. Wā, g'il'mēsē*
wī'lāxs laē dālaq qā's lā mēxenōlīsas lāx āpsānā'yasēs nek'ase'wē
t'ēst'lāla. Wā, lā k'wāk'wagawēxa maltsemē āwā laelxa'ya.
Wā, lā dāx'īdxa t'ēst'lāla qa gēlqālēxa k'wēt'la'yē lāxa t'ēsemē
qā's ts'leqelēxa t'ēsemāxs laē wī'lāwa k'wēt'la'yē lāq. Wā, lā
70 *aēk'ilāxs laē āxts'lōtsa k'wēt'la'yē lāxa lēxa'yē qa k'lēsēs tētepsa-*
lāxs laē g'ēts'lā. Wā, lā hēx'sāem gwēg'ilāq lāxēs wāxaasē. Wā,
lāla māmāxūlqāxs laē āxālaxa k'wēt'la'yē lāxa t'ēsemē qāxs
q'lūnālāē yaxānema nek'āxa t'ēst'lālāxs āwābalaēda nek'āx gwēx's-
demas. Wā, g'il'mēsē wī'lāxs laē k'lōqūlīsxa k'wēdats'lē lēxa'ya
75 *qā's lā k'lōgūxselas lāxēs nanak'laats'lāxa k'wēt'la'yē ts'lāts'lag'ima.*
Wā, g'il'mēsē wīlxsāxs laē mōxsāxsēs k'lāk'lobana lē'wa wālasē
nagats'lā. Wā, g'il'mēsē wīlxsēxs g'āxāē nā'nakwa lāxēs g'ōkwē,
wā, g'il'mēsē lāg'aa lāx l'ēma'isāsēs g'ōkwāxs laē hēx'īdaem
lōt'lāxēs ts'lāts'lag'imē lāxēs ālax'lālaēna'yē. Wā, la'mēsē dabēx

end || of the anchor-line of the old canoe, goes up the beach, and ties | 80
the end to a stone on the beach. She goes into her house, | and imme-
diately she eats; and her husband clears up the house | and spreads
mats around the floor. When he has done so, he invites his | tribe
to come and eat the barnacles. When they come in, || the host takes 85
long narrow mats to eat from, | and he spreads them down in front
of the barnacle-eaters; | and he takes cedar-sticks, which he splits
into thin pieces, | and he breaks them into pieces four finger-widths
in length. | He distributes these, one stick || to each one of the 90
barnacle-eaters, to pull out the | edible part of the barnacles. As
soon as each has one, he goes down to the | place where the old canoe
of his wife is, and he carries on his back the basket with bar-
nacles. | He carries them into the house and puts them down by
the side of the | door of the house. Then he goes down again, and
carries on his back the || other large basket of barnacles; and he goes 95
and carries them into his house; | and he walks right back to the rear
of the house, and pours them on the | mats from which the barnacles
are to be eaten. Then he pours them out all along in front of those
who | are to eat the barnacles; and he takes the other basket of
barnacles | and goes and pours them out. Then the barnacle-
eaters || take up the barnacles with the left hand, and with the | 100
right hand they hold the cedar-stick and push at the "eye" | of the

q!eldzanâ'yases ts!äts!agrimaxs laē lāsdēsela qa's mōx"sēndēsēs 80
ōba'yas lāxa megwīsē t!ēsēma. Wā, lā laēl lāxēs g'ōkwē.
Wā, hēx'ida'mēsē L!EXwa. Wā, lāla lā'wūnemas ēx'wīdxēs g'ōkwē
qa's LEpsē'stalilelēsa lēl'wa'yē. Wā, g'il'mēsē gwālexs laē lē'lālxēs
g'ōkūlōtē qa g'āxēs t!esaxa k!wēt!a'yē. Wā, g'il'mēsē g'āx 'wīlā-
laxs laēda k!wētēlalaxa k!wēt!a'yēxa begwānemē āx'ēdxa g'ilsg'ilde- 85
dzowē lēl'wa'ya qa's lā LEpdzamōlilas lāxa t!esālaxa k!wēt!a'yē.
Wā, lā ēt!ēd āx'ēdxa k!wa'xlāwē qa's xōxox"sēndēq qa wīswelto-
wēs. Wā, lā k'ōk'ex"s'ēndēq. Wā, laēm maēmōdenē āwāsgemasas
lāxēs q!wāq!wax'ts!āna'yēx. Wā, lā ts!ewanaēsasa 'nāl'nemts!aqē
lāxa 'nāl'nēmōkwē lāxa t!esālaxa k!wēt!a'yē qa L!ENxsālayōsēxa 90
hāhāmastā'yasa k!wēt!a'ya. Wā, g'il'mēsē 'wīlxtōxs laē lents!ēs lāxa
hā'nēdzasas ts!ag'ōlasēs genēmē qa's ōxlōltōdēxa k!wēdats!ē lēxa'ya
qa's lā ōxlaēlelas lāxēs g'ōkwē qa's lā hāng'alilas lāxa āwīlēlās t!e-
x'ilāsēs g'ōkwē. Wā, lā ētēnts!ēs qa's ēt!ēdē ōxLEX'ēdxa 'nemsgē-
mē 'wālas k!wēdats!ē lēxa'ya qa's lā ōxlaēlelaq lāxēs g'ōkwē. 95
Wā, lā hēg'iyōlilelas lāxa ōgwīwalilē qa's lā gūgēdzodālas lāxa t!e-
dzedzowē lē'wa'ya. Wā, laēm gūgē'nakūlas lāx L!āsex'dzamālīlasa
t!esālaxa k!wēt!a'yē. Wā, lā āx'ēdxa 'nemsgēmē k!wēdats!ē lē-
xa'ya qa's lā gūgūgēqas lāq. Wā, hēx'ida'mēsēda t!esālaxa k!wē-
t!a'yē dāg'ilīlxa k!wēt!a'yē yīsēs gēmōlts!āna'yē. Wā, lā dālasēs 100
hēlk'lōts!āna'yē lāxa L!Engayowē k!wa'xlāwa qa's L!EL!ENxstowēs

2 barnacles, so that the edible part comes out; and after they have pushed out | the edible part, they pinch the shell teeth of the barnacles, and bite off the | lower end and eat it; and they all do the same ||
 5 while they are eating the barnacles. They eat them very quickly; | and after they have eaten them, the host who is giving the barnacle-feast draws some water and | gives it to the feasters. They rinse their mouths so as to | remove the salt taste from the inside of the mouth; and when the salt taste is out of the mouth, | they drink a
 10 little water. Then || they go out of the house; and the host gathers | the empty shells, puts them into a mat, and throws them | out of his house. That is all about this. |

Another Way of preparing Barnacles.—Burning barnacles on | level sandstone. When the | woman gets ready to go and start a fire over the barnacles, she | first takes her large basket; and she takes a
 5 short, broad board and || splits it in pieces the thickness of a finger. | She ties them up with cedar-bark, and she also takes her yew-wood | clam-digging stick and matches, and she carries her | large basket. She carries the split cedar-sticks on her shoulder, | and in one hand she carries the yew-wood clam-digging stick, and she walks down the
 10 rocky || beach in front of her house at Fort Rupert. Then she looks for | a sheet of barnacles; and as soon as she finds a large patch of

2 lāxa k'wēt!a'yē qa lāx'sālēs hāmts!āwas. Wā, gril'mēsē L!enx'sōd-xa hāmts!āwasēxs laē ēp!ēdex q!ēgrīmasa k'wēt!a'yaxs laē q!ēk'ō-dex ōxsde'yas qa's hāmx'īdēq. Wā, lā 'nāxwaem hē gwēgrīlaxs
 5 k'wēt!a'yē. Wā, lā hālabālaemxs hā'māpaaq. Wā, gril'mēsē 'wīlaxs laē āx'ēdēda k'wētōlāxa k'wētā'yēxa 'wāpē qa's lā tsēx'īts lāxēs k'wētōlag'ilē. Wā, lax'da'xwē ts!ēwēL!ēxōda qa lawāyēs demplaēL!ēxawa'yas. Wā, gril'mēsē 'wīlāwē demplaēL!ēxawa'yasēxs laē xāl!ēx'īd nāx'īdxa 'wāpē. Wā, hēx'īda'mēsē
 10 'nāxwa hōqūwēsa. Wā, laxaēda k'wētōlax'dē hēx'īdaem q!ap!ē-grīlilxa t!asmotē qa's k'lāts!ōdēs lāxa lēxa'yē qa's lā k'lōdēs lāx L!āsanā'yasēs g'ōkwē. Wā, laem gwāl lāxēq.

1 **Another Way of preparing Barnacles.**—Ānāxa k'wēt!a'ya lāxa k'wēdek!wa t!ēsema lāxa 'nēmaa dē'nāxek!wa. Wā, hē'maaxs laē xwānalelēda ts!ēdāqaxs lālē ānāxa k'wēt!a'yē, wā, hē'mis gril āx'ētsō'sēs 'wālasē lēxa'ya. Wā, lā āx'ēdxa ts!āts!ax'sēmē
 5 qa's xōxōx'sendē qa yīwēs āwāgwītēus q!wāq!wax'ts!ānā'yēx. Wā, lā yilōyōtsa dēnasē lāq. Wā, hē'misa L!emq!ēk'linē k'ilākwa; wā, hē'misa k'ēdzayowa. Wā, lā ōxlāxēs 'wālasē lēxa'ya. Wā, lā wīk'ilaxa mēndzaakwē k'wa'xlāwa. Wā, lā dāk'lōtēlaxēs L!emq!ēk'linē k'ilākwaxs laē lēts!ēyāla lāx
 10 L!ēma'sāsēs g'ōkwē lāxga Tsāxōsek'. Wā, lā alēx'īdex 'nēmxxsa-aāsa k'wēt!a'ya. Wā, gril'mēsē q'lāxa lēxeya tasāla k'wēt!a'ya,

barnacles | (that is what the old Indians call a sheet of barnacles), | 12
 then she puts her cedar-sticks down on the rock, and also her clam-
 digging stick, | and she carries her basket on her back as she is going
 up the beach where she goes to get || eel-grass at high-water mark. 15
 She puts it into her basket. | When it is full, she goes down again to
 the rocky beach where she left | her split cedar-sticks, and she puts
 down the | basket of eel-grass. She takes out the eel-grass, and |
 scatters it over the barnacles. She does not put it on thick when she
 scatters the || eel-grass. After she has done so, she splits up | into 20
 small pieces one of the cedar-sticks to start her fire. | After she has
 done so, she takes her matches and lights them. | With them she
 burns the end of the cedar-stick for starting the fire. She puts it | on
 the middle of the scattered eel-grass, places the || split cedar-sticks on 25
 it, and scatters them all over. As soon as it is burnt up, | she sits
 down on the rocks and waits for the | split cedar-sticks to burn up.
 When they are burnt, | the woman takes her clam-digging stick,
 sweeps away the eel-grass and | the ashes of the burnt wood, and,
 when they have all been removed, she pries off the barnacles with her
 digging-stick. || The cooked barnacles come off in large cakes, as they 30
 are in | cakes. Then the woman breaks them into smaller pieces |
 and puts them into her basket; and when all that has been cooked is
 off, | she carries the barnacle-basket on her back and goes to her

hōem gwe^εyōsa g'ālō bāk'lūm ^εuēm^xsaaatsa klwēt^hēyēda hō gwālō, 12
 wā, lā āxālōdxā mēndzaakwē k'waxlāwā, wā, hō^εmesēs k'fīlāk^wē.
 Wā, lā ōxlōsdēselaxēs lexā^εyaxs hō lāsdēselā qā^εs lā āx'ēd lāxā
 ts'lāts'layimē lāxā ^εya^εx'mutē qā^εs lēxts'lōdēs lāxēs lexā^εyē. Wā, 15
 g'il^εmēsē qōt'laxs hō xwēlaqents'lēs lāxā L'emayaa lāx g'riyaāsa-
 sēs mēndzaakwē k'wa^εxlāwā. Wā, lā ōxleg'nalōtsēs ts'layats'lē
 lexā^εya. Wā, lā āx'wūlts'lōdxā ts'lāts'layimē lāxā lexā^εyē, qā
 bēleyīndālēs lāxā k'wēt^hēyē. Wā, k'lēst'la wāk'waxāē lexeyaya
 ts'lāts'layimē lāq. Wā, g'il^εmēsē gwālexs hō hōlox^usend xōxōx^u- 20
 sendxā ^εnēmts'laqē lāxā mēndzaakwē k'waxlāwā qā^εs g'ālastoyā.
 Wā, g'il^εmēsē gwālexs hō āx'ēdxēs k'ēdzayowē qā^εs k'ēs'ēdēq.
 Wā, lā mēx'bēndxā g'ālastoyowē k'wa^εxlāwā. Wā, lā āxeyints
 lāx naq!eq^hēyasa lā lex^εa ts'lāts'layīma. Wā, lā k'āteyīndālāsa
 mēndzaakwē k'wa^εxlā lāq qā gwēlēs. Wā, g'il^εmēsē x'īqōstāxs h'ē 25
 k'lwāg'aāla lāxā t'lēdzek'lāwā. Wā, laem ēsela qā q'lūlx'īdēsa
 mēndzaakwē k'wa^εxlāwā. Wā, g'il^εmēsē q'lūlx'īdēxs hō āx'ēdēda
 ts'lēdāqaxēs k'fīlāk^wē qā^εs xox'ēwidēs lāxā ts'lāts'layimē lē^εwa
 q'lūq'wālemōtē. Wā, g'il^εmēsē ^εwīlaxs hō k'wētēlalasēs k'fīlāk^wē
 lāxā k'wēt^hēyē. Wā, ā^εmisē lā qwāk'lūg'ilālēda lā L'ōp k'wēt^hēyā 30
 lāxēs āwādzewēm'ēyē. Wā, ā^εmēsa ts'lēdāqē lā hōlox^us'alālā wewex'-
 sālaq qā^εs āxts'lālēs lāxēs lexā^εyē. Wā, g'il^εmēsē ^εwīlāwā lā L'ōpēxs
 hō ōxlex'īdxā k'wēdats'lē lexā^εya qā^εs lā na^εnakwā lāxēs g'ōkwē.

35 house. | Then she calls her husband and her children, or, if || she has no children, she calls her friends, to come and eat | barnacles. When they come and sit down, she spreads | mats in front of those who are to eat the barnacles. Then the woman goes down to the | beach of the house and picks up stones and carries them up. | She carries them
40 into the house and puts them down || where she sits down, and she gives to those who are to eat the barnacles, each two stones. | Then she pours out the barnacles in front of those | whom she invited. Then those who are to eat the barnacles put | one of the stones down on the floor. That is the one on which they will break the barnacles; |
45 and they take a barnacle in the left hand and put it on || the stone on which it is to be broken; and they take the hammer- | stone in the right hand and strike the barnacle and break its | shell. Then they eat the edible part. They keep on | doing so as they are eating the barnacles; and | when they have finished, they do just as I have told
50 before, || when I talked about the way they do when the guests finish eating barnacles at a barnacle-feast. | That is all about this. |

1 **Cryptochiton.**—As soon as the tide is low, (the woman) takes her | small basket and her digging-stick for cryptochiton and she goes down to the | rocky beach. Then she looks under stones on the rocky beach; | and when she sees a cryptochiton, she pushes the crypto-

Wā, hēx^ʔida^ʔmēsē lē^ʔlāxēs lā^ʔwūnemē lē^ʔwis sāsēmē. Wā, gīl-
35 ^ʔmēsē k^ʔlās sāsēm^xs laē lē^ʔlāxēs ^ʔnē^ʔnēmōkwē qa^ʔ grāxēs t^ʔesaxa
k^ʔwēt^ʔla^ʔyē. Wā, gīl^ʔmēsē grāx k^ʔūs^ʔalilexs laē lēp^ʔdzamōlilema
lē^ʔwa^ʔyē lāxa t^ʔesālaxa k^ʔwēt^ʔla^ʔyē. Wā, lēda ts^ʔedāqē lents^ʔlēs lāxa
l^ʔema^ʔisāsēs grōkwē qa^ʔs xex^ʔwīdēxa t^ʔlēmē qa^ʔs lā xex^ʔūsdēse-
laq. Wā, lā xegwīlelaq lāxēs grōkwē qa^ʔs lā xex^ʔwalilas lāxēs
40 k^ʔwaēlasē. Wā, lā ts^ʔlāsa mā^ʔmaltsemē t^ʔlēmē lāxēs k^ʔwēt^ʔelagilaxa
k^ʔwēt^ʔla^ʔyē. Wā, lā gūgedzōtsa k^ʔwēt^ʔla^ʔyē lāx l^ʔāsēx^ʔdzamā^ʔyasēs
lē^ʔlānemē. Wā, hēx^ʔida^ʔmēsā k^ʔwētk^ʔwatlaxa k^ʔwēt^ʔla^ʔyē mēxwa-
lilasa ^ʔuēmsgēmē t^ʔlēmē qa^ʔs hē^ʔmaē t^ʔesdēmalxa k^ʔwēt^ʔla^ʔyē.
Wā, lā dāx^ʔītsēs gēm^ʔōlts^ʔlāna^ʔyē lāxa k^ʔwēt^ʔla^ʔyē qa^ʔs āxsem^ʔdēs lāxa
45 t^ʔesdēma t^ʔlēmē. Wā, lā dāx^ʔītsēs hēlk^ʔlōts^ʔlāna^ʔyē lāxa t^ʔāyowē
t^ʔlēmē^xs laē t^ʔes^ʔīts lāxa k^ʔwēt^ʔla^ʔyē. Wā, hē^ʔmis lā tep^ʔlōdāmasxa
xālaēsasa k^ʔwēt^ʔla^ʔyē. Wā, lā hām^ʔx^ʔīdēx hām^ʔts^ʔlāwas. Wā, āx^ʔsā-
^ʔmēsē hē gwēgilaxs k^ʔwētk^ʔwataaxa k^ʔwēt^ʔla^ʔyē. Wā, gīl^ʔmēsē
gwālexs laē āem la negeltewēxen grālē wāldēm^ʔx^ʔgrin lā gwāgwēx-
50 sālā laqēxs laē gwāl k^ʔwētk^ʔwata lē^ʔlānemasa k^ʔwēt^ʔlāxa k^ʔwē-
t^ʔla^ʔyē. Wā, laēm gwāl lāxēq.

1 **Cryptochiton.**—Wā, gīl^ʔmēsē x^ʔāts^ʔlāēsēxs laēda genemas āx^ʔēd^ʔxēs
lālxamē lē^ʔwis q^ʔlēnyayāxa q^ʔlanasē. Wā, lā lents^ʔlēyāla lāxa
l^ʔemayaa. Wā, lā hēx^ʔidaēm dōdegūpaxa ^ʔmēx^ʔmēk^ʔwa t^ʔlēmē.
Wā, gīl^ʔmēsē dōx^ʔwalēlaxa q^ʔlanasē laē l^ʔenqelōtsēs q^ʔlēnyayowē

¹ Continued from p. 151, line 21.

chiton digging-stick || under it; and when it is turned on its back, 5 she takes it and throws | it into her cryptochiton basket. She continues doing this | as long as she finds cryptochitons; and when her little basket is full, | she goes up the beach into her house. |

Then she takes her small kettle and washes it out with water. || When this is done, she pours fresh water into it, until it is | half full, 10 and she puts it over the fire. When it | begins to boil, she takes her cryptochiton basket and pours the | chitons into the boiling water. When they are all in, | she takes her tongs and stirs them with them, so that they stop boiling, for the || chitons are cold. Therefore the 15 water stops boiling at once. | She keeps on stirring it while the cryptochitons are in the kettle; and | as soon as the water boils up again, she takes the | kettle off the fire. She takes a dish and quickly | pours fresh water into it. Then she takes a large ladle, || and with 20 it she takes out the cryptochitons she is cooking and puts them into the | dish with water in it. When they are all in, she calls | her husband to come and eat the boiled cryptochitons. | Then he goes and sits down by the side of the dish with cryptochitons; | and he takes out one, peels the shell off its back, and || throws it into the kettle. 25 He pulls out the | entrails and throws them into the kettle; and when they have | "berries" on the back, -- these are of red color and soft,—

lāx āwābā^εyas. Wā, grīl^εmēsē nelelaxs laē dāx^εideq qa^εs ts!ex- 5 ts!ōdēs lāxēs q!enyats!ē lālaxama. Wā, āx^εsā^εmēsē hē gwēgrīlaxēs q!āsewē q!anasā. Wā, grīl^εmēsē qōt!ē q!enyats!ās lālaxamāxs laē lāsdesā qa^εs lā laēl lāxēs grōkwē.

Wā, hēx^εida^εmēsē āx^εēdxēs ha^εnemē qa^εs ts!ōxg^εindēsā wāpē lāq. Wā, grīl^εmēsē gwālexs laē gūxts!ōtsa wē^εwāp!emē lāq qa 10 negoyoxsdālēs. Wā, lā hānx^εlents lāxēs legwīlē. Wā, grīl^εmēsē medelx^εwīdexs laē āx^εēdxēs q!enyats!ē lālaxama qa^εs gūxstendēsā q!anasē lāxa maemdelqūla wāpa. Wā, grīl^εmēsē wīlāstaxs laē āx^εēdxēs ts!ēslāla qa^εs xwēt!ēdēs lāqēxs laē gwāl medelqūla qāda q!anasaxs wūdaē lāgrilas hēx^εidaem gwāl medelqūlē. Wā, lā 15 xwētāx^εsāemqēxs laē grēstalēda q!anasē lāxa hānx^εlanowē. Wā, grīl^εmēsē ēt!ēd medelx^εwīdexs laē hēx^εidaem hānx^εsendxa hānx^εlanowē lāxa legwīlē. Wā, lā āx^εēdxa lōq!wē qa^εs hālahalē gūxts!ōtsa wē^εwāp!emē lāq. Wā, lā āx^εēdxa wālasē k^εats!ēnaqa qa^εs xalōstendēs lāxa q!ānsēlāsēda q!anasē qa^εs lā xelts!ōts lāxa 20 wābets!ālēlē lōq!wa. Wā, grīl^εmēsē wīlosexs laē hēx^εida Lē^εlaxēs lāwūnemē qa gāxēs q!ensqlasxa hānx^εlaakwē q!anasā. Wā, hēx^εida^εmēsē la k!wāg^εūgelilxa q!ensqlayats!ē lōq!wa. Wā, lā dāx^εidxa nēmsgemē q!anasā qa^εs sex^εālēx xeldzēg^εa^εyas qa^εs ts!exts!ālēs lāxa q!ensēlats!ē hānx^εlanowa. Wā, lā gēlx^εūqōdex 25 yīx^εyīgīla qa^εs ts!exts!ōdēxaas lāxa hānx^εlanowē. Wā, grīl^εmēsē

he puts them into his mouth | and eats them; and he washes the
 30 clean cryptochitons in | the dish; and after washing them, he || eats
 them. Some Indians call this "cryptochiton-eating;" | and when
 one has been eaten, they take another one | and clean it, as they did
 the first one, before; | and after it has been cleaned and washed,
 they | eat it; and the one who eats the chitons does this with every
 35 one of them; || and as soon as he has finished, water is given to him
 He rinses | his mouth; and after rinsing his mouth, he drinks a |
 very little water; and after doing so, he sits still. | That is all about
 this. |

1 **Baked Cryptochiton.** The woman also takes | a small basket of
 cryptochitons. She takes a handful and throws them under her |
 fire, at the side-logs, scraping out some of the hot ashes. | When she
 5 throws the chitons into the ashes, she takes her || tongs and stirs the
 ashes about, so that they will be scattered, and she continues stirring
 them. | She does not leave them there a long time; and when they
 are burnt black, she | pulls them out with her tongs and puts them
 down by the side of the | fire. She takes her small dish and pours
 some water into it | until it is half full. Then she picks up the
 10 roasted cryptochitons and || puts them into the dish with water in it,
 and she stirs them round with her | hand; and when all the ashes are

27 q!emdzegwēk'ilaxa l!ax"stowē telkūxs laē ts!ōq'lūsa lāxēs sēmsē
 qa's hām x'īdēq. Wā, lā ts!ōx'wīdxa sēnk wē q!anasa lāxa
 q!ensq!ayatslē lōq!wa. Wā, g'il'mēsē gwāl ts!ōxwaqēxs laē
 30 hām x'īdēq. Wā, lā 'nōkēd'a waōkwē bāk'lūma q!ensq!asēdxa
 q!anasē. Wā, g'il'mēsē 'wīlaqēxs laē ētl'ēd dāx'īdxa 'nemsgēmē
 q!anasa qa's ētl'ēdē sēx'īdēq lāxēs g'ālē gwēg'ilasxēs g'ālē sēx'a-
 sē'wa. Wā, g'il'mēsē sēnkūxs laē ts!ōx'wīdēq. Wā, lāxāē
 q!ensq!asēdēq. Wā, lā 'nāxwaem hē gwēg'ilaxs q!ensq!asaē.
 35 Wā, g'il'mēsē gwālexs laē tsēx'ītsō'sa 'wāpē. Wā, lā ts!ewēl!e-
 xōda. Wā, g'il'mēsē gwāl ts!ewēl!exōdēxs laē xāl!ex'īd nāx'ēd-
 xa hōlalbida'wē 'wāpē. Wā, g'il'mēsē gwālexs laē āem k'lūs'ālila.
 Wā, laem gwāl lāxēq.

1 **Baked Cryptochiton.**—Ts!ēdzek" q!anas, yīxs hē'maē āx'ēdēda ts!e-
 dāqaxa q!anasēs lālxamē. Wā, lā k'lōlts!ōdēq qa's k'lābōlīsēs lāxēs
 lēgwīlē lāxa k'āk'ēdenwa'yas yīxs laē gōly'aakwēda ts!elqwa gūna'ya.
 Wā, g'il'mēsē la k'lāg'ilisa q!anasē lāxa gūna'yaxs laē āx'ēdxēs ts!ēs-
 5 lāla qa's gōlī'lālēq qa gwē'īdēs. Wā, la hēmen'ēm gōlg'elgēq. Wā,
 k'lōst!a ālaem gaēxēs laē k!wēk'lūmēlsgēm x'īda. Wā, ā'mēsē
 gōlx'sentsēs ts!ēs!āla lāq qa g'āxēs k!anālēs lāx māg'īnwalīsasēs
 lēgwīlē. Wā, lā āx'ēdxēs lālogūmē qa's gūxts!ōdēsa 'wāpē lāq.
 Wā, la megoyoxsdālaxs laē k'lāg'ililxa ts!ēdzekwē q!anasa qa's
 10 lā k'lāstents lāxa 'wābets!āwasa lōq!wa. Wā, lā xwētelgentsēs
 a'yasowē lāq. Wā, g'il'mēsē 'wīl'āwē gwēgūnēs gēma'yasēxs laē

off, | she pours away the dirty water; and she pours more water into 12
it so as to | change it, and she again stirs it with her hand, and again |
she pours off the dirty water. Now they are clean. || She pours 15
more water on them, and she peels off the shell from the back, as she
did in the case | I first talked about when I talked about | boiling
cryptoclitons, and she does the same as she does when | eating
them. That is all about this. |

Winkles.—The woman just takes her small basket and || goes down 20
to the rocky beach of her house at low tide, about | the time when
the Indians are going to Knight Inlet; for that is the time when |
winkles gather to spawn, and that is what the woman searches for. |
As soon as she finds them, the woman just puts her small basket under
the place where there are many winkles, | and she scrapes the
winkles into her small basket; and as soon as || the small basket is 25
full, she comes up from the rocky beach carrying the winkle- | basket
in her hands, and she puts it down by the side of the fire. Then she
takes her small | kettle and puts it down by the side of the winkle-
basket. She takes it | and pours the winkles into the small kettle.
When they are all in, she | takes the water and pours a little into it.
She takes an || old piece of matting and tucks it in. Then she puts 30
the kettle on the fire, | and it stays on the fire a long time boiling.
It takes about | four hours according to the watch before they are

gũqōdxa nēqwa ʷwāpa. Wā, lā ɛtʷl̥d̥ gũqʷeqasa ʷwāpē lāq qaʷs L̥lā- 12
yōdēq. Wā, laemxaē xwōtēl̥gʷintsēs ʷyasowē lāq. Wā, lāxaē ɛtʷl̥d̥
gũqōdxa nēqwa ʷwāpa. Wā, laʷmē ɛxʷsemxʷida. Wā, lāxaē ɛtʷl̥d̥
gũqʷeqasa ʷwāpē lāq. Wā, lā sēxʷalax xēldzēgʷaʷya lāxēs gʷēgʷri- 15
lasaxen gʷālē wāldemxʷgʷin lāk gʷāgwēxʷsʷālalakʷēxs laē qʷensqʷlas-
xa hānxʷlaakwē qʷanasa. Wā, laem ʷem neqemgʷiltewēqēxs laē
hāʷmāpeq. Wā, laemxaē gʷāl lāxēq.

Winkles (Gʷelayo).—Āeml̥ēda tsʷl̥d̥āqē ʷxʷēdxēs lālaxamē qaʷs lā
lentsʷsela lāxa L̥lēmāyāsēs gʷōkwaxa xʷātsʷl̥ācē lāxs laē mem- 20
waēl̥enx lax Dzāwadē qaxs hēʷmaē la qʷl̥pʷl̥xʷsʷidexʷdemsā gʷē-
layowē lāxēs wasēlasl̥ē. Wā, hēʷmis la ʷl̥āsōʷsa tsʷl̥d̥āqē. Wā,
gʷil̥mēsē qʷl̥āqēxs laē ʷem hānābōtsēs lālaxamē lāx qʷlayasasa gʷē-
layowē qaʷs gʷoltsʷl̥ōdēsā gʷēlayowē lāxēs lālaxama. Wā, gʷil̥mēsē
qōtʷl̥ lālaxamāsēxs gʷāxāc lālsdēyala kʷl̥ōxkʷl̥ōtēlaxēs gʷēlayoatsl̥ē 25
lālaxama qaʷs lā hāʷnōl̥il̥as lāxēs lēgwil̥ē. Wā, lā ʷxʷēdxēs haʷne-
mē qaʷs hāʷnōl̥il̥ēs lāxēs gʷēlayoatsl̥ē lālaxama. Wā, lā dādanōdeq
qaʷs gʷl̥qōsēsa gʷēlayowē lāxa haʷnemē. Wā, gʷil̥mēsē ʷwʷl̥axs laē
ʷxʷēdxa ʷwāpē qaʷs xal̥l̥āqē gũqʷeqas lāq. Wā, lā ʷxʷēdxa kʷl̥ā-
kʷlobana qaʷs dzōpeyīndēs lāq. Wā, lā hānxʷlents lāxēs lēgwil̥ē. 30
Wā, la gēxʷl̥āla lāxa lēgwil̥ē yāla maemdelqūla. Wā, laxentē
mōtsʷagēl̥el̥agʷila lāxens qʷl̥āqʷalakʷlayaxens ʷnāl̥āxs laē l̥l̥ōpa. Wā,

33 done. | Then she takes them off and pours off the water; and when
all the | liquid is off, she takes out the old mat that she tucked in,
35 and || she takes two stones to break the winkles. She uses | the mat
to break them on, and spreads it out outside of her seat. | Then she
takes the winkle-kettle and pours the | winkles on the mat on which
they are to be broken. She takes up one of the stones | and puts it
40 on the mat to break them on it. In her || right hand she takes the
other hammer-stone, and she takes up | one of the winkles, puts it on
the one stone, and | strikes it with the hammer-stone. Then the |
shell of the winkle breaks to pieces. She takes out the | edible part
45 and eats it, and she does the same with the others. || After she has
eaten all, she rinses her mouth, so that the salt taste comes out, | and
she drinks a little water; and she gathers the | broken shells, puts
them into her mat on which they were broken, and she | goes out and
throws them away outside the house, for these are not given at a
50 feast to | many tribes,—winkles, cryptochitons, and chitons. || Only
chiefs and their children eat winkles. | I do not know why they are
the only ones to eat them. That is all | about this, for there is only
one way of cooking them. |

1 **Eel-Grass** (Twisting off eel-grass).—In springtime, | when the
winter is past, then all the women get ready to | twist eel-grass. . . .

33 lā hānx'sendeq qa's x'ats!ex'ēidē 'wāpalās. Wā, g'il'mēsē 'wīlāwē
'wāpalāsēxs laē laweyōdex dzōpeya'yas k'lāk'lobanē. Wā, lā
35 āx'ēdxa maltsemē t'lēsema qa's t'lāyoxa g'ēlāyowē. Wā, lā āx'ēd-
xa t'lēdzā lē'wa'ya qa's lep'lāilēs lāxēs l'lāsālilāsēs k'lwaēlasē.
Wā, lā āx'ēdxa g'ēlayots'lāla hānx'lanowa qa's gūgēdzōdēsā g'ēla-
yowē lāxa t'lēdzā lē'wa'ya. Wā, lā āx'ēdxa 'nemsgēmē t'lēsema
qa's 'megūdzōdēs lāxa t'lēdzā lē'wa'ya. Wā, lā dālasēs hēk'!ō-
40 ts'lāna'yē lāxa 'nemsgēmē t'lāyo t'lēsema. Wā, lā dāx'ēdxa 'nem-
sgēmē g'ēlayo qa's 'mē'x'semdēs lāxa t'lēsdema t'lēsema. Wā,
lā t'lēs'ēdeq yīsēs dāsgēmēsēwē t'lāyō t'lēsema. Wā, hē'mis la
tētepsaatsa xeltsema'yasa g'ēlayowē. Wā, lā āx'ēdex hāmts'lā-
was qa's hāmx'ēidēq. Wā, ā'misē hē gwēgilaxa wāōkwē. Wā,
45 g'il'mēsē 'wīlaxs laē ts'ewil!exōda qa lawāyēs demp!aēl!exawa-
'yas. Wā, lā xal!ex'ēid nāx'ēdxa 'wāpē. Wā, lā q'lap!ēg'ilitxēs
t'lāsēsawa'yē qa's lā 'wīladzōts lāxēs t'lēdzā lē'wa'ya qa's lā
k'lāts lāx l'lāsānā'yasēs g'ōkwē, yīxs k'lēsāē k'lwēladzem lāxa q'lē-
nemē lēlqwālala'yaxa g'ēlayowē lē'wa q'lanasē lē'wa k'lēnōtē.
50 Wā, lāla lēx'ama g'ig'igāma'yē lē'wis sāsēmē hā'māpxa g'ēlayowē.
Wā, len k'lēs q'lālelax hēg'ag'ilmas hā'māpeq. Wā, laem g'wāt
lāxōq qaxs 'nemx'ēidālamaē hā'mēx'silāēna'yaq.

1 **Eel-Grass** (K'ilpāxa ts'lāts!ayimē).—Wā, hē'maaxs laē q'l'waxenxa
laas hāyāqaxa ts'lāwūnxē laē xwāna'fidēda 'nāxwa ts'lēdaqa qa's


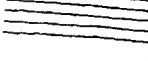
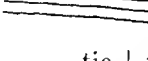
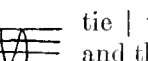
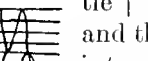
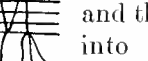
The man's wife | who is going to twist eel-grass first takes her eel-grass twisting || paddle and her anchor-line of cedar-bark rope, and 5 also her | eel-grass twisting hat, for generally they wear a hat when they twist | eel-grass, because generally sea-water splashes into their faces | when the women pull up the twisting-stick with the eel-grass twisted around | its end. Then it splashes into their faces || when 10 they wash the eel-grass; and therefore (the woman) wears an eel-grass twisting hat. | She carries down every thing as she goes down to the beach | to her little old canoe for twisting eel-grass, and she also | carries her bailer and her eel-grass twisting-stick. She launches | her small old canoe, and puts into it what I have named. || When it is all aboard, she sits in the stern of the small eel-grass 15 twisting | canoe. She takes up her eel-grass twisting paddle and paddles, | and she goes to a place where she knows that there is thick eel-grass and that the eel-grass is growing in soft sand. | When she arrives at the place where the eel-grass is, | she takes the cedar-bark rope and ties the || stone to its end and throws it into the water; and 20 when it touches the bottom so that it is vertical, | she ties it to the stern-seat. After doing so, she | takes her twisting-stick and puts the tip into the water. | She pushes it down into the sea-water and strikes the sandy bottom where | there is much eel-grass. Then she

k'lipēlxa ts!āts!ayīmē.¹ . . . Wā, laēm lālē GENEMASA begwā- 3
nemē k'lipālxa ts!āts!ayīmē. Wā, hē^εmis gril āx^εtsōsēs k'lipsa-
yasē sē^εwayowa L^εwēs q'eldzama^εyē DENEN. Wā, hē- 5
^εmisēs k'lipemlē LETEMLA qaxs hēmenāla^εmaē LETEMALēda k'lipāxa
ts!āts!ayīmē qaxs hēmenāla^εmaē kūsx^εegemālaxa demsx^εē ^εwa-
pexs laē nēxōstōdēda ts!edāqaxēs k'lipba^εyāxs laē x'ilk'lūtba^εya
ts!āts!ayīmē lāx ōba^εyas. Wā, hē^εmis lā kūsx^εegemālatsēxs laē
ts!ōts!exōdxa ts!ātsayīmē. Wā, hēm lāgrilasa k'lipemlē LETEM- 10
la. Wā, lā ^εwi^εla dents!ēselaqēxs laē lents!ēsela lāxa L!ENa^εisē
lāx hā^εnēdzasasēs k'lipbats!ēlē ts!āgrōl xwāxwagūma. Wā, hē-
^εmisēs tsālayowe L^εwis k'lipbayowaxa ts!āts!ayīmē. Wā, lā wix^u-
stendxēs ts!āgrōlē xwāxwagūma. Wā, lā āx^εālexselaxen lā lēlēqela-
sē^εwa. Wā, gril^εmēsē ^εwilxsēxs laē k'lwaxlendxēs k'lipbats!ēlē xwā- 15
xwagūma. Wā, lā dāx^εidxēs k'lipsayasē sē^εwayā qas sēx^εwidē
qas lā lāxēs q'lālē wāx^us ts!āts!ayīmē. Wā, hē^εmisa telgwēsas ēgrisē
q'lwaxasasa ts!āts!ayīmē. Wā, gril^εmēsē lāgrāa lāxa k'lipbadaxa
ts!āts!ayīmāxs laē āx^εēdxa DENENē DENEMA qas mōx^ubendēsa
t!ēSEMēlāq qas q'elstendēs. Wā, ā^εmēsē a^εwenenselaxs laē mōx- 20
^εwalēxsas lāxa L^εEXXSTEWēlexsē. Wā, gril^εmēsē gwālalexsēxs
laē dāgrilexxēs k'lipbayowē qas mētsendēs wilba^εyas qas mē-
densēs lāxa demsx^εē ^εwāpa qas L!ENXalisēs lāxa ēgrēdzegwisē lāx
q'layasasa ts!āts!ayīmāxs laē k'lip!ida. Wā, la^εmēda ts!āts!ayīmē

¹ Continued on p. 155, line 19, to p. 156, line 45.

25 begins to twist it. Then the eel-grass || is twisted around the twisting-stick. When she cannot turn the | twisting-stick any more, she pulls it up. The twisting woman pulls up the twisting-stick. | As soon as the eel-grass comes in sight, she untwists | it to get it off from her twisting-stick, and then the eel-grass comes off; | and she squeezes
 30 one span around it, || beginning at the head-end. That is what we refer to as the roots. | She washes it in salt water, so that the sand comes off. | When it is all off, she measures two spans | from the upper end of the roots, and she breaks off the lower end. | When it is
 35 all off, she puts it in front of herself, || and she puts the twisting-stick back into the water, and she does the same | as she did before. When she has much of it, the tide rises, | for they only twist at spring tide. As soon as the tide | comes up, she hauls up the anchor and goes home; | and when she arrives at the beach of her house, she gets
 40 out of her || old canoe for twisting eel-grass. She takes out her anchor and carries it up; || and when the anchor-line gets taut, she puts it down. | Then she sends her husband to go and invite his tribe | to come and peel eel-grass. The man immediately obeys |
 45 his wife. He invites his tribe, || When he comes back, he clears out his house, | and spreads the mats around for those who are going to peel the eel-grass to sit down on. | As soon as he has done so, he takes

25 la k'ilp!enēxa k'ilbayowē. Wā, g'il'mēsē gwāl se^{ex}ts!a k'ilpe-
 lēda k'ilbayāxs laē nēxōstodēda k'ilp!enoxwē ts!edāqxēs k'ilbay-
 owē. Wā, g'il'mēsē g'āx nē^ēdēdēda ts!āts!ayimāxs laē aōdzāaqa
 qwēlk!ewēsēdxēs k'ilbayowē. Wā, lē'mis la lāwiyatsa ts!āts!a-
 yimē. Wā, lā q'wēsēdxā nēmp!enkē lāxēns q'wāq!waxts!āna-
 30 yēx g'āg'ilēla lāx āgūma^{ay}as yixēns gwēyōwē l!ōp!ek's. Wā,
 lā ts!ōx^ēwēlālaq lāx demsx^ē wāpa qa lāwāyēsa ēg'isē. Wā,
 g'il'mēsē w'ilāxs laē bāl'idxā malp!enkē lāxēns q'wāq!waxts!ā-
 na^{ay}yēx g'āg'ilēla lāx āwanā^{ay}sa l!ōp!ek'sēxs lē p!ōqālax ēwaxsda-
 yēs. Wā, g'il'mēsē w'iwūlx'sēxs laē g'ig'aalēxs lāxēs nālēlēxsē.
 35 Wā, lā xwēlaqa mēdēnsasēs k'ilbayowē. Wā, ā'mēsē neqemg'il-
 tewēxs g'ālē gwēgilasa. Wā, g'il'mēsē q!eyōlēxs laē yixwa
 qaxs lēx^amaē k'ilp!ema wālasē x'ats!a^{ay}. Wā, g'il'mēsē k!wa-
 yōsdēsa yixwāxs laē denx^ēdxēs q!eltsemē qā's lā nā'nakwa.
 Wā, g'il'mēsē lāg'alis lāx l!ema^{ay}isāsēs g'ōkwaxs laē lōtālaxēs k'il-
 40 b. ts!ē ts!ag'ōla qā's dāg'ilēxsēxs q!eltsemē qā's lā dāsdēslaq.
 Wā, g'il'mēsē lek'ūt!ēdē q!eldzaanāyasēxs laē mēx^{ay}wālisāq. Wā,
 hēx ēda^{ay}mēsē yūl qaxēs lā^{ay}wūmemē qa lās lē^{ay}lāxēs g'ōkūlōtē qa
 g'āxēs sēx'axā ts!āts!ayimē. Wā, lēx^{ay}ēda^{ay}mēsē nānagēg'a^{ay} be-
 gwānēmax wāldēmasēs genēmē. Wā, lā lē^{ay}lāxēs g'ōkūlōtē.
 45 Wā, g'il'mēsē g'āx aēdaaqaxs laē hēx^{ay}ēda^{ay}mē ēx^{ay}widxēs g'ōkwē
 qā's lēpsē^{ay}stāhilelēsa lēl'wa^{ay}yē lāq qa k!wadzōsa sēx'alaxa ts!ā-
 ts!ayimē. Wā, g'il'mēsē gwālāhilexs laē āx^{ay}ēdxēs ts!ēts!ēbats!ē

his oil-dishes | and oil and brings them, so that they are ready. 48
 Then those who are to peel the | eel-grass come in; and when they
 are all inside, the man asks the || young men of his numaym to go and 50
 carry up the eel-grass. | Immediately the young men go and carry it
 up. They | carry it into the house and put it down in front of those
 who are to peel it. | The man takes the oil and pours it into the |
 oil-dishes; and when the oil is in every one, (the young men) place
 them in front || of those who are to peel the eel-grass, at the outer side. 55
 There are four | men to each oil-dish. Then the eel-grass is scattered
 in front of | those who are to peel it. When this is done, the | men
 take up four pieces of eel-grass and pluck off | the small roots. When
 they are all off, they peel off the || leaves of the tail-end. They begin 60
 at the upper end of the thick | root; and when they have peeled it as
 far as the soft part in the middle of the | eel-grass, they do the same
 with the other three pieces. When | this has been done with all of
 them, they put the roots together so that they are | three finger-
 widths in length, and then they  break || them off; 65
 and they break them off again so  that they are all
 the same length, | in this manner:  Then there are
 eight pieces in all. They  tie | them together with
 the leaves, in this manner,  and they hold them at | 1.
 Then they dip (the bundle)  into the oil and eat it,
 and | all the others do the same. After they have

LE^{wa} L^lē^{na} qa g^{ax}ēs g^wālila. Wā, g^{ax}ē hōg^wīlēlēda sēx^{al}axa 48
 ts!āts!ayīmē. Wā, g^{il}mēsē ^{wi}lāēlēxs laēda begwānemē hēlaxa
 hāyāl^fāsēs ^{ne}mēmōtē qa lās gēmx^ūs^dēsaxa ts!āts!ayīmē. Wā, 50
 hēxⁱda^mēsē lāx^daxwēda hāyāl^a q^as lā gēmx^ūs^dēsaq q^as lā
 gēmxēlelaq q^as lā gēmxēmlēlas lāx ^{ōx}dzamālilasa sēx^{al}aq.
 Wā, lā āx^ēdēda begwānemaxa L^lē^{na} q^as k^lūnxts!ālēs lāxa ts!ē-
 ts!ebats!ē. Wā, g^{il}mēsē q!wāxots!ewakūxs laē k^{ax}dzamolilas
 lāxa sēx^{al}axa ts!āts!ayīmē lāx l!asālilas. Wā, lā maēmālēda bē- 55
 begwānemaxa ^{nāl}nēmōxla ts!ēts!ebats!ā. Wā, lāla gwēlemaalilēda
 ts!āts!ayīmē lāxa sēx^{al}aq. Wā, g^{il}mēsē g^wāl^alilexs laē hēxⁱ-
 da^ma bēbegwānemē dāxⁱdx maēmots!aqē ts!ats!ayīma qa k^ll-
 wālēxa ām^ama^yē L!ōp!Ek's. Wā, g^{il}mēsē ^{wi}lāxs laē sēx^{al}axa
 wīwakūya^ya ^{ōg}wida^yas ^{ōx}sda^yas g^{ūg}īlēlālax āwānā^yasa Lēkwē 60
 L!ōp!Ek's. Wā, g^{il}mēsē lā^gaa sēx^ayas lāx telte!q!ūq!a^yasa
 ts!āts!a^yimāxs laē ēt!ēd hē gwēxⁱdx yūdux^uts!aqē. Wā, g^{il}-
^mēsē ^{wi}lā la hē gwēkūxs laē q!ap!lēxⁱdex L!ōp!Ek'asēxs laē yaē
 dux^uden lāxens q!wāq!wax^ts!āna^yōx yix āwāsgemasasēxs laē k^ō-
 k^{ex}sendeq. Wā, lā ēt!ēd k^ōk^{ex}sendeq qa ^{ne}mēs āwāsgemasa 65
 g^a gwālēg^a (*fig.*). Wā, lā bāmalgūnalts!aqālaxs laē yiltsemts qwē-
 qūL^{ex}sda^yas lāq g^a gwālēga (*fig.*). Wā, hē^mis la dālasōsēda
 (1) axs laē ts!ep!ēts lāxa L^lē^{na} q^as ts!āsts!es^ēdēq. Wā, ^{na}-

70 finished eating, || they pick up what they did not eat and go out of the house; and they go into | their houses and put down in front of their | wives the eel-grass that they have taken along. They never drink water before they go out | and when they go into their houses. That is the eel-grass peeling feast given to | many tribes, for it is the
 75 food of the first people || in the time of the first Indians of the mythical period. Therefore | an eel-grass feast is a valuable feast given by a man. | That is all that is to be said about eel-grass, for there is only one way | of eating it and of getting it. |

1 **Seaweed.**—When the visitors have finished | eating dried salmon, the woman takes her seaweed | and tears it into strips; then she gives it to each of the young men. | And some take an adz and put
 5 the seaweed || on a block of hemlock-wood made on purpose: it is a span | and a half long and three | spans around, and it stands on the floor of the | house. Then they lay the seaweed flat on it, and the young men cut it with the adz; | and some of the young men chew
 10 it and put it || into a large dish. As soon as enough of the seaweed has been chewed, | they stop chewing, and the others stop chopping it with the adz. | Then a kettle is taken, and water is poured into it | until it is half full. Then the chewed | seaweed is put into it. Then

xwaem hē gwēgilē waōkwās. Wā, g'ilēmēsē gwāl ts!āsts!ēsēxs laē
 70 āem gēmxiłixēs k!lēs!ā'yawayē qā's lā hōqūwēlsa. Wā, lā hōgwīl lāxēs g'ig'ōkwē qā's gēgēmxiłilēlēsēs mamutē ts!āts!ayīm lāxēs gēgēnemē. Wā, laēm hēwāxa nāx'idēx 'wāpaxs laē hōqūwēlsa lōxs laē hōgwīl lāxēs g'ig'ōkwē. Wā, hēem sēx'ilag'ilāxa ts!āts!ayīma q'lēnemē lēlqwāla'ya qaxs hēmawalaasa g'ālē begwānema
 75 g'ālaōlēx bekūng'alisa 'nāxwa nu'x'nemisa. Wā, hē'mis lāg'ilas awilax'sēlakwa ts!āts!ayīmxs ts!āsēlaēda begwānemē. Wā, laēm gwāla ts!āts!ats!alāxa ts!āts!ayīmē qaxs 'nemx'idāla'maē ts!āts!ēts!ēna'yaq lē'wa lālelaēna'yaq.

1 **Seaweed** (lēqaxa lēq!estē'nē).—Wā, hē'maaxs la'ē gwāl hā'ma'pa k!wē'laxa xa'mā'sē, wa, la āx'ē'dēda ts!edā'qaxēs lēq!estē'nē qā's k!lūk!lūpsa'lēq. Wā, lā ts!awanaqas lā'xa ha'ya'l'fa. Wā, lēda waō'kwē āx'ē'dxa k!līmlayowē qā's pā'xbendēsa lēq!estē'nē
 5 lā'xa hēkwila'yē te'mk!lēwē q!waxasa. Wā, laēm ē'seg'eyō la'xens q!wā'q!waxts!āna'yēx. Wā, lā yū'dux'p!ēnx'sēsta lā'xens q!wā'q!waxts!āna'yēx yix wa'g'idasas. Wā, lā lāēl lā'xa g'ō'kwaxs la'ē pagetālilēda lēq!estē'nē la'qēxs la'ē tsetsex'sa'lēda hā'yā'l'fāq. Wā, lēda waō'kwē hā'yā'l'fa mā'lekwaq qā's āxts!ā'lēs
 10 lā'xa 'wā'lasē lō'q!wa. Wā, g'ilēmēsē hē'ē'da malēg'ekwē lēq!estē'nxs la'ē gwāl malē'kwa lē'wa waō'kwaxs tsek'aa'sa k!līm-layo. Wā, laēm āx'ē'tsēwēda hānx'lanowē qā's gūxts!ō'tsēwēsa 'wā'pē qā 'negoyā'lēs. Wā, la k!ēsta'nowēda malē'g'ekwē lēq!estē'nē lāq. Wā, lā xwē'tasa g'elt!ēlā'la k'ats!ēna'qē lāq.

they stir it with a long-handled ladle, || and they watch it so that it 15
does not become too thick when it is | on the fire. They keep on
stirring it while it is on the fire; | and after it has been boiling for a
long time, oil | is poured on the seaweed. It is stirred again a long
time, | so that it becomes well mixed. When it is really mixed, ||
the kettle is taken off the fire. Then it is done, | when the oil 20
disappears from the top of the seaweed. Immediately | a food-mat is
taken and is spread before | those who are to eat the seaweed. Then
spoons are given to the | guests. Then the small kettles are lifted
by the handle, and || are put down at the outer edge of the food-mat, 25
and they begin to eat with spoons | the seaweed. They do not drink
water before they eat it, | because they drank water before they ate
dried salmon. | After they have finished eating with spoons the
seaweed, they cool themselves | by drinking fresh water; and after they
have finished they go out. || They eat seaweed at all times, in the morn- 30
ing and at | noon and in the evening; but only in the morning they
eat | dried salmon first; and when there is no dried salmon, then they
eat | dried halibut in its place: They do not eat dried salmon first,
at | noon and in the evening. ||

Powdered Seaweed.—(The powdered seaweed) is only taken when 1
the owner wants to eat some of it; | and they do it in the same way
when it is cooked | as they do with the chopped and chewed seaweed.

Wä, la dö'qwalaq qa hēlā'les genk'alaēna'yasēxs la'ē hā'nx'lents 15
lā'xa legwī'lē. Wä, lä hē'menalag'ilil'em xwētē'da hā'nx'lāla.
Wä, hē't!a la gē'g'ilil maē'mdelqūlaxs la'ē āx'ē'tse'wa lē'ē'na qa's
k'lūq!egēmē lā'xa leq!este'nē. Wä, lä'xaa ē't!ēd gē'g'ilil xwē'-
tase'wa qa le!gowēs. Wä, g'il'ēmēsē la ā'lak'lāla le'lgoxs la'ē
hā'nx'sanō lā'xa legwī'lēda hā'nx'lanowē. Wä, lae'm l'ō'pexs 20
la'ē x'is'ī'dēda lē'ē'na lāx ō'kūya'yasa leq!este'nē. Wä, hē'x'id-
ēmēsē āx'ē'tse'wa hā'madzowē lē'ē'wa'ya qa's lē lepdzamofilas
lā'xa lexlā'qlē. Wä, la ts!awanaē'dzema k'ak'ets!ena'qē lā'xa
k!wē'lē. Wä, lä k'lō'kūlilase'wa hēha'nemē qa's lē hānemg'ā'lilem
lāx l'lā'senxa'yasa ha'madzowē lē'ē'wa'ya. Wä, lax'da'xwē 'yō's- 25
ēidxēs lexlā'qse'wē. Wä, lae'm k'lēs nanaqalgiwalax 'wā'pa
qaxs ha'mē'x'dē nā'qaxa 'wā'paxs lē'x'dē hā'ma'pxa xa'ma'sē.
Wä, g'il'ēmēsē gwāl 'yō'saxēs le'xlēxse'waxs la'ē k'ō'xwaxōd nā'-
x'īdxa a'lta 'wā'pa. Wä, g'il'ēmēsē gwā'lēxs la'ē hō'qūwēls.
Wä, k'leā's k'lēs hā'mā'pdemxa leq!este'nē lē'wa gaā'la lē'wa 30
ēneqā'la lō'ma gā'nulē. Wä, lē'x'a'ma gaā'la ha'ha'malgiwalat-
sēxa xa'masē. Wä, g'il'ēmēsē k'leā's xa'masēxs la'ē hē'dēda
k'lā'wasē hā'mā's. Wä, lä k'lēs hahā'malgiwalaxa xa'masaxa
ēneqā'la lē'wa dza'qwa.

Powdered Seaweed.—Wä, ā'ēmēsē la āx'ē'daasēxs lexlaq'lēxsdaēda 1
āxnōgwadās. Wä, la hē'emxat! gwē'g'ilasōxs la'ē hā'mēx'silase-
se'wē gwē'g'ilasaxa tseg'ekwē lē'wa malē'g'ekwē. Wä, g'il'ēmēsē

As soon as | the seaweed gets cold quickly, the guests who eat it ||
 5 take tongs, and red-hot stones are taken | and put into a small
 kettle. Then it | keeps warm for a long time while they are eating
 it. Seaweed is never | boiled in a large kettle, but they use a | small
 10 kettle, for they eat it out of it; and || not once is it put into a dish, |
 for it is not good when it gets cold, and it is only good | when it is
 hot. That is all about this. |

Salmon-Spawn with Seaweed.—I have | forgotten this. When two
 15 spoonfuls of scattered || dog-salmon spawn are boiled, when they are
 nearly done, | the kettle is taken off from the fire, and then cold water
 is poured | into it until the kettle is more than half full. | Then
 chopped seaweed is put in and is stirred. | When it is just the right
 20 thickness, the kettle is put back || on the fire. Then it is left to boil
 for a long time; and | it is taken off again, and oil is poured into it. |
 This is eaten with spoons when it is done. |

Clams with Seaweed.—And also four large (small) | clams are
 25 taken and are opened. Then || the sand is picked off; and when it
 is all off, they are put into the | kettle. When this is done with
 four | large clams, water is poured on, but not very | much water. |

ha'labala 'wūDEX'ī'dēda lēq!ESTE'naxs la'ē lēxla'qa k!wē'laxs la'ē
 5 āx'ē'tse'wa k'lipLā'la qa's k'lip!eda'yuwē lā'xa x'ixSEMāla t!ē'-
 sema qa's lē k'lipsta'no la'xa ha'nemē. Wā, hē'x'ida'mēsē la
 gā'la ts!E'lqwxaxs la'ē 'yō'sēda lēxla'qē. Wā, hē'mēsēxs k!ē'saē
 hē hā'mēx'silats!ēda 'wā'lasē hānx'lanō lā'xa lēq!ESTE'nē hē'ē
 hā'nx'LEndaa'ts!ēda EM'ema'yē hā'nx'LANāq qaxs hē'maē ha'ma-
 10 ats!ēq qaxs k!ē'saē 'ne'mpl!ena lō'xts!oyo lā'xa lō'q!wēda lēq!ES-
 TE'nē, qaxs k!ē'saē ē'k'EXS 'wūda'ē yīxs lē'x'a'maē ē'g'asEXS
 ts!E'lxtaē. Wā, laE'mxaa gwāl lā'xēq.

Salmon-Spawn with Seaweed (LE'q!EqElaxa gē'nē).—Hē'den L!E-
 lē'wēSE'wa gē'nāxs hā'nx'LEntse'waēda mā'lēxla gwē'lēdzē gē'nēsa
 15 gwa'xnīsē lā'xa k'ā'ts!enaqē. Wā, g'ī'l'mēsē elā'q L!ō'pEXS la'ē
 hā'nx'sanowēda hā'nx'LANowē lā'xa legwī'lē. Wā, gūq!Eqasōsa
 'wūda'ēsta 'wā'pa qa ē'k!ōldza'yēs lā'xa hā'nx'LANowē. Wā, lē
 k!a'stanowēda tseg'E'kwē lēq!ESTE'n lāq. Wā, lā xwē'tase'wa.
 Wā, g'ī'l'mēsē hē'lālē gē'nk'alaēna'yasēxs la'ē xwē'laqa hā'nx'LEN-
 20 dayo lā'xa legwī'lē. Wā, la'mē'sē gē'g'ilil qa's maE'mdElqūlaxs
 la'ē hā'nx'sanō lā'xa legwī'lē. Wā, lā k!ū'nq!Eqasōsa L!ē'na.
 Wā, ā'mēsē la 'yō's'itsōxs la'ē L!ō'pa.

Clams with Seaweed.—Wā, hē'mēsa mō'sgemē awā' g'ā'wēq!ā-
 nema yīxs āx'ē'tsewaē. Wā, lā k!ō'x'wītse'wa. Wā, la men-
 25 wā'lase'wēda ē'g'isē. Wā, g'ī'l'mēsē 'wi'ē'lāxs la'ē āxts!ō'yo lā'xa
 hā'nx'LANowē. Wā, g'ī'l'mēsē 'wi'ē'la la hē gwē'kwēda mō'sgemē
 āwā' g'ā'wēq!ānema la'ē gūq!Eqasōsa 'wā'pē. Wā, la k!ēs ā'laem
 qlē'nema 'wā'pē.

The woman takes with her hands the meat || of the cleaned clams and 30 squeezes it, and she only stops squeezing it | when the water is quite milky. Then | she puts the kettle over the fire, and she lets it boil a long time. | Then she pours oil into it. When it is | done, she takes it off the fire. Then she pours || cold water into it, until the kettle 35 is more than half full. | Then she takes chopped seaweed and puts it in, and | she stirs it until it is the right thickness; and she puts the kettle back | on the fire, and she lets it boil for a long time, and she puts more | oil into it. Then she takes the kettle off the || fire, 40 and it is done; and it is only eaten with spoons. | That is all about this. |

Fern-Root (1).—After she has (dug the fern-roots) the woman takes 1 the basket on her back | and goes home. On the following day, as soon as day comes, when the weather is good, | she takes a large mat and spreads it out on the ground in front of the | house. Then she goes back into her house and takes the || basket of fern-roots. Then 5 she goes out with it and pours the fern-roots on the | spread mat, and she scatters the fern-roots over it. Now she | dries them, so that they may become dry, and she turns them over again; | and when they all become dry, the woman | takes a piece of cedar-stick and measures it so that it is the size of one || span, and half the thickness 10

Wā, lē'da ts!edāqē dā'x'ētsēs ē'eyasōwē lā'xa ē'lg'ekwē g'a-wēq!ānema qa's q!wē'q!ūts!ālēq. Wā, a'l'mēsē gwāl q!wē'q!ūl- 30 ts!ālaqēxs la'ē ā'ēm la dze'mx'stowēda ēwā'pas. Wā, lē hā'nx'-LENTsa hā'nx'LANowē lā'xa legwī'lē. Wā, lē g'ē'g'ililēm la maē'mdeqūlaxs la'ē k'lū'nq!eqasa l'lē'ēna lāq. Wā, g'il'mēsē gwāl'ēxs la'ē hā'nx'sendeq lā'xa legwī'lē. Wā, la'xaē gūq!eqasa ēwūda'ēsta ēwāp lāq, qa ēk'!ō'ldza'ēs lā'xa hā'nx'LANowē. Wā, lē 35 āx'ē'dxēs tseg'ekwē' leq!estē'na qa's k'lā'stendēs lāq. Wā, lē xwē'taq qa hē'lālēs genk'alāē'na'yas. Wā, lē hā'nx'LENTs la'xēs legwī'lē. Wā, lē g'ē'g'ililēm maē'mdeqūlaxs la'ē ē'tlēd k'lū'nq!eqasa l'lē'ēna lāq. Wā, lā'xaē hā'nx'sendxa hā'nx'LANowē lā'xa legwī'lē. Wā, lae'm l'lō'pa. Wā, ā'ēmēs la ē'yō's'itse'wa. Wā, 40 lae'm gwāl lā'xēq.

Fern-Root (1).—Wā,¹ lā gwālexs laē ōxlex'ēdxēs tsāg'ats!ē lexā'ya 1 qa's lā nā'nakwa. Wā, g'il'mēsē ēnāx'ēdxa la lensa yīxs ēk'aēda ēnāla, la āx'ēdxa ēwālasē lē'wa'ya qa's lā lep!ēlsas lāx l'lāsanā'yasēs g'ōkwē. Wā, la xwēlaqa laēl lāxēs g'ōkwē qa's āx'ēdēxēs tsāg'ats!ē lexā'ya. Wā, la lawēlsas qa's lā gūgedzōlsasa tsāk'usē lāxā 5 lep!ēsē lē'wa'ya. Wā, lā gwēldzōlsasa tsāk'usē lāq. Wā, laem x'ilāq qa lemlemx'semx'ēdēs. Wā, la xwēlaqelaem lēx'ēdeq. Wā, g'il'mēsē ēnāxwaem la lemlemx'semx'ēdexs laēda ts!edāqē āx'ēdxa k!wa'xlāwē qa's mēns'ēdēq qa ēnemp!enk'ēs ēwāsgēmasas lāxēns q!wāq!wax'ts!āna'yēx. Wā, la k'lōdenē wāgwasas lāxēns 10

¹ Continued from p. 196, line 12.

- 11 of a finger, | and it is one finger-width wide; | and she whittles down the end of it until it is thin. As | soon as she has finished this, she takes the root and holds it bottom up in her | left hand; and the woman
 15 holds the cleaner, the cedar-stick, in the middle || and scrapes off the dirt that is on the fern-root, and the | small roots that are on its surface. As soon as | the dirt and the roots that were on the outside of the fern-root are all off, she | puts them on the mat again; and she only stops doing so when | all the fern-roots have been
 20 cleaned. As soon as this is done, she takes || her basket and puts the cleaned fern-roots into it; | and when they are all in, she takes up the basket of fern-roots and hangs | it up in the rear of the house, behind the fire. They are kept twelve | days drying in the rear of the house. When this is done, the woman | gets some fire-wood, and makes every-
 25 thing ready. When she || has the fire-wood, the woman takes a rest and when the fern-roots have been drying for eleven | days, the woman takes her large basket | and looks for good hemlock-branches and also wet leaves; that is to say, the | leaves of the salmon-berry bush and of the thimble-berry bush. These are referred to by the Indians as "wet leaves." | As soon as she finds them, she puts the
 30 wet leaves into her basket; || and when it is full, she breaks off hemlock-branches and carries them under her arms; | and she carries the

- 11 q!wāq!wax'ts!āna'yēx. Wā, la 'nemdenē 'wādzewasas lāxens q!wāq!wax'ts!āna'yēx. Wā, la k'ōxbendeq qa pexbās. Wā, g'il'mēsē gwālexs laē āx'ēdxa tsāk'usē qa's dālēsēs gemxōlts!āna la-qēxs laē ēk!axsdāla. Wā, lā q!wēdzo'yāyēda ts!edāqaxēs k'imda-
 15 yāxa k!wa'xlāwaxs laē k'imtāla' dzex'sema'yasa tsāk'usē Lē'wa L!ōp!ek'menēxwē lāx ōsgema'yas. Wā, g'il'mēsē 'wī'lāwēda dzex'sema'yas Lē'wa L!ōp!ek'axs laē ēx'sema tsāk'usē. Wā, la xwē-laqa āxdzōts lāxa lē'wa'yē. Wā, la āl'em gwāl hē gwēgilaxs laē 'wī'la la k'ēk'imdekwa tsāk'usē. Wā, g'il'mēsē gwālexs laē āx'ēd-
 20 xēs lexa'yē qa's xex'ts!ōdēsa la k'ik'imdek' tsāk'ōs lāq. Wā, g'il'mēsē 'wī'laxs laē k'lōqūlsxēs tsāgrats!ē lexa'ya qa'sl ā tēx'ewa-lilaq lāxa ōgwiwēwalilases legwīl. Wā, laem malēxsag'iyogwīlalxa 'nāla x'ilēlālelal lāxa ōgwiwalilē. Wā, g'il'mēsē gwāla laē ānē-x'ēdēda ts!edāqaxa leqwa qa g'āxēs gwālila. Wā, g'il'mēsē g'āxēda
 25 leqwāxs laē x'ōs'ēdēda ts!edāqē. Wā, g'il'mēsē 'nēmxsag'iyowē 'nālāsa tsāk'use la x'ilalaxs laēda ts!edāqē āx'ēdxēs 'wālasē lexa'ya qa's lā ālāx ēk'a q!wāxa. Wā, hē'mēsa leq!em'sē yix māmā-mamōtasa q!wālmēsē Lē'wa tsegehmesē, gwe'yāsa bāk!ūmē leq!-emsa. Wā, g'il'mēsē q!āqēxs laē mōts!ālasa leq!em'sē laxēs lexa'yē.
 30 Wā, g'il'mēsē qōt'laxs laē L!ex'wīdxa q!waxē qa's gemxelēq. Wā,

basket with wet leaves on her back and goes home. | Then she puts 32 the basket down from her back in the house.¹ . . .

In the morning, as soon as day comes, she lights the fire under the stones; | and as soon as it blazes up, she takes her large basket || and 35 goes and plucks off seaweed and puts it into her basket. When | her basket is full, she carries it on her back, and she puts it down | close to the place where she is going to bake the fern-root; and she also takes two | large buckets, and she goes and draws fresh water. As soon as | she comes, she puts them down near the place where she is going to bake; || and she also takes tongs made on purpose to use 40 with the red-hot stones. | She puts them down where she put down the two buckets, | and she also takes an old mat and puts it down. Then she takes | her digging-stick of yew-wood and puts it down. Now everything is | ready.² . . . ||

And when all the fire is out of the hole, she takes with the tongs 45 the red-hot stones and puts them into the fire in the middle. Eight | stones she puts into the fire in the middle, for she puts into a heap on the floor of the house the | fire that she has taken out with her tongs from the place where she is going to bake. Then she levels down the | stones in the place where she is going to bake. ||

g'āxē ōxlalaxa leq!emdžadzē lexaxaxs g'āxaē nā'nakwa. Wā, 31 lā ōxlēgalilaxēs lexaxē.¹ . . .

Wā, g'il'mēsē 'nāx'ēidxa gaälāxs laē tsēnabōtsa gūlta laxēs tlē-
qwapaxē. Wā, g'il'mēsē x'iqostāxs laē āx'ēdxēs 'wālasē lexaxa
qaxs lā k'lūlg'ilaxa l!esl!ekwē qaxs āxts!ālēs laxēs lexaxē. Wā, g'il- 35
'mēsē qōt!ē lexaxasēxs laē ōxlex'ēideq qaxs lā ōxlēgalilāq lāxa
nēxwāla laxēs kūnyaslaxa tsāk'usē. Wā, laxaē āx'ēdxā maltsemē
āwā naengats!ā qaxs lā tsēx'ēits lāxa āltā 'wāpa. Wā, g'il'mēsē
g'āxēxs laē hāng'alilelas lāxa nēxwāla laxēs kūnyaslē. Wā, la-
xaē āx'ēdxā k'iplāla hēkwēlē qā k'lipelēxa x'ix'ixsemāla tlēsēma. 40
Wā, lā āx'ābilas lax la hēnelatsa maltsemē naengats!ā. Wā, la-
xaē āx'ēdxā gēmasē lē'waxa qā g'āxēs graēla. Wā, laxaa āx'ēd-
xēs l!emq!eklinē k'lilākwa qā g'āxēs graēla. Wā, laem 'wēla
la gwālila.² . . .

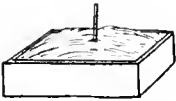
Wā, g'il'mēsē 'wēlōlts!āwēda gūltāxs laē k'lip!ēdxā x'ix'exsemāla 45
tlēsēma qaxs lā k'lip!ents lāxa la lāqawalila. Wā, māl'gūnāltse-
mēda tlēsēmē la xex^ulālil lāxa lāqawalilē qaxs laē q!ap!ēsgēmīlēda
gūlta yix k'lipwūlts!ālayās laxēs kūnyaslē. Wā, lā 'nemāk'iyīndxa
tlēsēmē lāx ōts!āwasēs kūnyaslē.

¹ Then follows the description of the oven (see Publications of the Jesup North Pacific Expedition, Vol. V, p. 408).

² Then follows remarks on the taking out of stones from the fire (see *ibid.*, p. 408).

- 50 As soon as she has done so, she takes a large clam-shell | and
scrapes up the soil with it, and she puts it over the red-hot | stones;
and she only stops doing so when (the soil) is four fingers | thick on
top of the red-hot | stones. Then she takes the seaweed and throws
55 it on top of the soil, || and it is of the same thickness as the soil; and
she takes | hemlock-branches and puts them on the seaweed, and she
puts them carefully | on top of the seaweed so that none of it shows. |
Then she takes the wet leaves and puts them on top of the hemlock-
60 branches, | and these are also four finger-widths thick. || Then she takes
the fern-root and puts it among the wet leaves. She | places (the
fern-roots) bottom upward, and they are close together. | First they
are put on the right-hand side of the hole, turning the face to the |
rear of the house. And when they are all in, the woman | takes wet
65 leaves and throws them over the fern-roots; and || these are also the
same thickness as the thickness of those underneath the fern-roots,
namely, four | finger-widths. As soon as this has been done, she levels
down the top. | Then she takes hemlock-branches and places them
over them, the | same amount as was first put into the hole.
Then she takes seaweed | and throws it on top of the hemlock-
70 branches, and this is also four || finger-widths in thickness. Then she
takes an old mat | and spreads it over the seaweed. Then she takes her

- 50 Wā, g'il'mēsē gwālexs laē āx'ēdxa 'wālasē xalaētsa met!āna'yē
qa's xelx'idēs lāxa dzeqwa. Wā, la k'!ak'iyindālas lāxa x'ix'ix-
semāla t'ēsema. Wā, ā'ēmēsē gwālexs laē mōden lāxens q!wāq!wax-
ts!āna'yēx yix wāgwasasa dzeqwa lax ōkūya'yasa x'ix'ixsemāla
t'ēsema. Wā, lā āx'ēdxa L!ESL!ekwē qa's lEXEYints lāxa dzeqwa.
55 Wā, hēemxaawisē wākwē wāgwasasa dzeqwa. Wā, laxaē āx'ēd-
xa q!waxē qa's LEXwūyindēs lāxa L!ESL!ekwē. Wā, laem aēk'!a
LEXwas lāx ōkūya'yasa L!ESL!ekwē qa k'!eāsēs la nēlālas. Wā,
lāxaē āx'ēdxa LEq!emsē qa's lEX'ēdēs lāx ōkūya'yasa q!waxē.
Wā, laemxaē mōden lāxens q!wāq!wax'ts!āna'yēx yix wāgwasas.
60 Wā, lā āx'ēdxa tsāk'usē qa's k'lūts!eqelēs lāxa LEq!emsē. Wā, laem
ēk'!axsdālaxs laē āxts!ālayā. Wā, laxaa tasāla. Wā, la hēemxat!
g'il k'!wats!ōdaatsa tsāk'usa hēlk'!ōdenēx'ts!ā gwēg'imāla lāxa
ōgwiwalilasēs g'ōkwē. Wā, g'il'mēsē 'wīlts!āxs laēda ts!edaqē
āx'ēdxa LEq!emsē qa's lEXEYōdālēs lāxa tsāk'usē. Wā, laxaē
65 hēem wākwē wāgwasasa bena'yasa tsāk'usaxs mōdenaē lāxens
q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē gwālexs laē 'nemāk'iyindeq.
Wā, laxaē āx'ēdxa q!waxē qa's LEXūyindēs lāq. Wā, laxaē hēem
waxē waxaasasa g'ilx'dē lats!oyos. Wā, lā āx'ēdxa L!ESL!ekwē
qa's lEXEYindēs lāxa q!waxē. Wā, g'il'emxaawisē mōden laxens
70 q!wāq!wax'ts!āna'yaqē wāgwasasēxs laē āx'ēdxa gēmasē lē'wa'ya
qa's LEPEYindēs lāxa L!ESL!ekwē. Wā, lā āx'ēdxēs L!emq!ek'linē

yew-wood | digging-stick and pokes it down in the middle of what is 72
being baked by her. | She pokes it through the middle of the mat;
and after she has done so, | she takes a large clam-shell, scrapes up
some soil with it, || and throws it on top of the mat. When this is 75
level with the | floor of the house, she calls a woman who has had just
one husband, | and whose husband is still alive, and who has never
been | a widow, and whose monthly period terminated at least eight
days before. | This woman is called to come and stamp down the
soil || on top of what is to be baked. The woman continues for a long 80
time to tread down the soil, | and she only stops when the soil on top
of the baking-place is very hard. | Then the owner of the fern-roots
takes her tongs | and takes the red-hot stones which she had put into
the | fire in the middle of the house, and puts four of them into ||
each of her buckets. As soon as she has done so, the | water in the 85
buckets gets hot. When this has been done, | the woman again
throws soil upon the baking-place which has been stamped down;
and she | only finishes throwing soil on it when it
is piled up over the baking-place, in this manner: |  90
Now the root-digger stands out from it. After this
is done, || she takes up the buckets by the handles,
and she puts the two buckets | containing the hot water near to
the baking-place. Then she pulls out the | root-digger and puts

k'!ilākwa qa's L!ENXBETENDēs lāx DEQEYA'YASēs kūnsasowē. Wā, 72
laem L!ENXSōDEX NEGEDZāYASA lē'wa'yē. Wā, g'il'mēsē gwāLEXS
laē āx'ēdxā 'wālasē xālaētsa met!āna'yē qa's xELX'ēIDēs lāxa dZEQWA
qa's k'!āk'iyindālēs lāxa lē'wa'yē. Wā, g'il'mēsē 'NEMākīYA Lē'wa 75
āwīnagwīlasa g'ōkwaxs laē Lē'lalaxa hēEM ālēs 'NEMōkwē lā'wū-
nemasa ts!EDāq yīxs hē'maē ālēs q!ūlē lā'wūNEMAS, yīxs k'!ēsāē
aemyōla. Wā, hē'mēsēxs laē malgūnāLEXSē 'nālās gwāl ēxenta.
Wā, hēEM Lē'lalasō'sēda ts!EDāqē qa g'āxēs t!ēpaxa dZEQWA lāx
ōkūya'yas kūnsasē'was. Wā, lēda ts!EDāqē gēg'ilil t!ēpaxa dZE- 80
qwa. Wā, āl'mēsē gwāLEXS laē p!ēs'ēdēda dZEQWA lāx ōkūya'yasa
kūnyasē. Wā, lālēda āxnōgwadāsa tsak'usē āx'ēdxēs k'!līlāla
qa's lā k'!līp!ēdxā x'ix'ixSEMāla t!ēSEM, yīx āXLālayōx'dās lāxa
laqawalīlasa g'ōkwē, qa's lā k'!līpstālasa maēmōsgēmē lāxa 'nal-
'NEMsgēmē nagats!ā. Wā, g'il'mēsē gwāLEXS laē tsēts!ELX'stēda 'wī- 85
'wābets!āwasa naengats!ē. Wā, g'il'mēsē gwāLEXS laē ēt!ēdēda
ts!EDāqē k'!āk'iyīntsa dZEQWA lāxa la t!ēbEK' kūnyasa. Wā,
āl'mēsē gwāl k'!āsa dZEQWāxs laē tenk'iyalēda kūnyasē g'a gwā-
lēg'a (fig.). Wā, laem LAK'YALIXAK'!ilākwē. Wā, g'il'mēsē gwāLEXS
laē k'!ōkūlilxa nagats!ē qa's lā hānōlīlēlasa maltSEMē ts!ēts!ELX'- 90
sats!āla naengats!ēxa 'wāpē lāxēs kūnyasē. Wā, lā lēx'wīdxēs
k'!ilākwē qa's k'at!alilēs. Wā, la āx'ēdxā 'NEMsgēmē nāgats!ā

93 it down on the floor of the house; and she takes one bucket | and
pours the water into the hole on the top of the baking-place, where
the | root-digger had been standing; and as soon as it is emptied,
95 she takes the || other bucket and empties it also into the hole on top; |
and when it is emptied, she covers up the hole on top with soil. | It is
evening when she finishes; and as soon as it gets dark, | she takes her
tongs and lifts the fire from the middle of the house with her tongs, |
100 and puts the firebrands on top of the baking fern-roots; || and when
it blazes up, she puts some wet fire-wood on top, | so that it may last
until the morning. |

When she has finished, she asks the people who live in the same
house to abstain | from sexual intercourse during the night. In the
morning, when day comes, | the woman gets up, and she goes to look
5 at what is being baked by her. || As soon as the fire on top is all
burned out, she digs | it up; and when it is not burned out, she
extinguishes | the fire on top of it, and she waits for the soil to get
cool before | she digs into it. As soon as she reaches, in digging,
the | mat that has been spread on top, she takes it by the corners
10 and she lifts it up with everything on it, and || takes it out. Then
she takes her tongs and takes out | the seaweed and the hemlock and
the wet leaves. As soon as | the fern-roots show, she takes her large
basket and | puts it down by the side of the baking-place. Then she

93 qa's qepts!ödēsa 'wāpē lāxa kwaxūya'yasa kūnyasē yix lala-
asdlāsa k'ilākwē. Wā, g'il'mēsē 'wilg'ilts!āxs laē ēt!ēd āx'ēdxā
95 'nemsgemē nāgats!ē qa's lāxa qepts!ōts laxaaxa kwaxūya'yē. Wā,
g'il'mēsē 'wilg'ilts!āxs laē dzemstōtsa dzeqwa lāxa kwaxūya'yē.
Wā, laēm dzāqwaax laē gwāla. Wā, g'il'mēsē p!ēdegī'nakūlāxs
laē āx'ēdxēs k'lipilāla qa's k'lipilēs lāxa lāqawalilē qa's lā k'li-
peyendālasa gūlta lāx ōsgema'yasēs kūnsasē'wēda tsāk'usē. Wā.
100 g'il'mēsē x'ik'ustāxs laē āxlālasa k'lūnqē leqwa lāq qa 'nag'ilisLES
x'iqelāl.

Wā, g'il'mēsē gwālexs laē hāwaxelaxēs 'nemaēlwūtē qa k'leā-
sēs nexwālas lē'wēs gegēnemaxa ganolē. Wā, g'il'mēsē 'nāx'ēdxā
gaālāxs laē lāx'widēda ts!ēdāqē qa's lā dōx'widxēs kūnsasē'wē.
5 Wā, g'il'mēsē 'wīla q'lūlx'ēdēda leqūya'yasēxs laē hēx'ēda'em 'lā-
p!eqōdeq. Wā, g'il'mēsē k'lēs q'lūlx'ēdexs laē hēx'ēda'em k'il-
x'ēdxā leqūya'yas. Wā, la ēselaemq qa k'ōx'widēsa dzeqwaaxs
laē 'lāp!eqōdeq. Wā, g'il'mēsē lāg'aē 'lāpa'yas lāxa lēpeya'yē lē-
'wa'ya laē āēm dādenxendeq qa's 'nemāg'ilts!ōdē wēx'ēdeqēxs laē
10 āx'wūlts!ōdeq. Wā, ā'mēsē la āx'ēdxēs k'lipilāla qa's k'lipwūlts!ālēs
lāxa l!ēs!lekwē lē'wa q!wāxē lē'wa leq!emsē. Wā, g'il'mēsē 'wīla
la nēltsemx'ēdēda tsāk'usaxs laē āx'ēdxēs 'wālasē lexa'ya qa's
lā hānōlilas lāxēs kūnyasē. Wā, lā dādesgemasēs e'eyasowē lāxa

takes out the fern-roots with her hands | and puts them into the basket; and when they are all out, || then she fills up with earth again 15 the hole in which she had been baking. She | just throws the soil on top of the stones; but she throws out of the house the seaweed | and the hemlock-branches and the wet leaves which were on top of the fern-roots. | Now the fern-roots are done. That is the | end of this. ||

Eating Fern-Roots.—Four days after | the fern-roots have been in 20 the house and have been cooked, | the people are invited. Often the chiefs of the tribes eat the fern-roots, | for it is really a valuable food. | When the guests have taken their seats, the woman || takes 25 a food-mat and spreads it in front | of those who are going to eat the fern-root. Then she pours oil into oil-dishes; | and when all the oil has been poured into oil-dishes, | she takes dry spawn of the silver-salmon and she puts it | on the food-mat. Then she puts the oil-dishes || before her guests; and she takes fern-roots and | puts them 30 down, two for each man. | The guests at once take up one, and | begin to clean off what can be plucked from the lower end of the root; and | when they get off all the black bark, they dip it into the oil and || eat it; and if others prefer to eat it with dried | spawn, they 35 mix it, and they do not dip it into oil. | When they eat all the pieces

tsāk'usaxs laē āxts:lālas lāxa lexā'yē. Wä, g'il'mēsē 'wi'lōlts:lāxs laē xwēlaqa dzemts'lōtsa dzeqwa laxēs kūnyasdē. Wä, laem āem 15 dzemēg'intsā dzeqwa lāxa t'lēmē. Wä, lāla k'lātsa L'ESL'Ekwē L'ē'wa q'l'wūxē L'ē'wa L'eq'emsē yix ēk'lōlts:lāx'dāsa tsāk'usē lāxa L'lāsanā'yasēs g'ōkwē. Wä, laem L'lōpēda tsāk'usē lāxēq. Wä, laem gwāla laxēq.

Eating Fern - Roots. — Wä, g'il'ēm mō'p'lēnxwāsē 'nā'lāsa 20 tsā'kusē la āxē'l lā'xa g'ō'kwaxs la'ē L'lō'pa. Wä, lē L'ē'-l'alayoem lā'xa g'ō'kūlōtē. Wä, la hē q'lūnala mek'a'xa tsā'-kusēda g'i'g'igāma'yasa lē'lqwāla'ya qaxs ā'laē lā'wēnē hē'maō-masa. Wä, hē'maaxs la'ē k'lūs'ā'lila L'ē'lanēmē lā'da ts'lēdā'qē āx'ē'dxa ha'ēmadzowē lē'wa'ya qas lē L'epdza'molilas lā'xa me- 25 k'a'Laxa tsā'kusē. Wä, lā k'lū'nxts'lodālaxēs ts'lē'ts'lēbats'lāsa L'lē'na. Wä, g'il'mēsē 'wi'la k'lū'nxts'lēwakwa ts'lē'ts'lēbats'lāxs la'ē āx'ē'dxa lallēm wēts'laakwē gē'nēsa dza'wū'nē qas lē āxdzō'ts lā'xa ha'ēmadzowē lē'wa'ya. Wä, lē k'a'xdzamōlī'lēlasa ts'lē'ts'lēbats'lē lā'xēs L'ē'lanēmē. Wä, la āx'ē'd lā'xa tsā'kusē qas lē 30 xex'walī'lēlasa maē'maltsemē qaē'da 'nā'l'nēmōkwē bē'bēgwāne-ma. Wä, hē'x'ida'mēsēda k'lwē'lē dā'x'ē'dxa 'nā'l'nēm'sgemē qas sē'x'ēdēxēs la k'lūlpōyo lāx ō'xsda'yasa tsā'kusē. Wä, g'il'mēsē lā'wūyēda ts'lō'la xex'wūnē'sēxs la'ē ts'lēp'lē'ts lā'xa L'lē'na qas hām'x'ē'dēq. Wä, g'il'mēsa waō'kwē hē āx'ē'tsē'wa lēmō'kwē 35 gē'nā, wä, la hē ma'yīmsē. Wä, la k'lēs ts'lēpa'xa L'lē'na. Wä,

38 of fern-root, then the inner part is just | held by the chief, who often
does not eat it. He just gives it | to the one to whom he wishes to
40 give it; for the Indians say, that, if || a chief eats the inner part of a
fern-root, he will always | waver in his mind about giving away
blankets, for one side of his mind will | forbid him to give away
blankets. Therefore the inner part of fern-root is not eaten by the |
head chiefs. When the guests | have all eaten two fern-roots each,
45 they drink water, and || the woman gives each man two fern-roots to |
take home to his wife. Then the guests go out of the house. | That is
all about this. |

1 **Fern-Root (2).**—As ¹ soon as she enters the house, she puts the bundle
of fern-roots down by the side | of the fire. She builds up a large
fire; | and as soon as it begins to burn low, she unties the root | with
which the bundle of fern-root has been tied, and she spreads them out
5 so that they are straight. || Then she puts them on the fire, and | turns
them over so that the whole outer side of the fern-root is charred. |
When the whole fern-root is charred, she takes it off | from the fire;
and when they are all off, she takes a | short wedge and a piece of
10 fire-wood and her fish-knife, and || she puts them down at the place
where she charred the fern-roots. Now | the fire in which she charred
the fern-roots has gone out, and she takes the long | charred roots

37 lā 'wī'ēlāwē q!wa'sgema'yasa tsā'k'usē la'ē ā'em la meg'ē'sē da-
akwasa g'ī'gāma'yē la q!ūnā'la k'lēs hā'mx'ē'ī'deq. Wā, ā'ēmisē ts'lās
la'xēs gwe'yō' qas ts!ewats qaxs ēnē'k'āēda bā'k'lūmaqēxs g'ī'l'māē
40 hā'mā'sa g'ī'gāmaēda meg'ē'sasa tsā'k'usē, wā, la'ēlāē hē'mēnalaem
nā'g'īsī'lālē nā'qā'yas qas p!ēs'ī'dē loxs belā'ē āpsa'nēgwisē nā'qēs
qas k'lēs'ē p!ēs'ī'da. Wā, hē'mēs lā'g'ila k'lēs hā'māsa xa'mage-
ma'yē g'ī'gāmaēda meg'ē'sasa tsā'k'usē. Wā, g'ī'l'mēsē 'wī'ēlēda
k!wē'laxa maē'maltsemē tsā'k'usēxs la'ē nā'x'īdxa 'wā'pē. Wā,
45 lā'da ts!edā'qē ē't!ēd ts!ewanaēsasa maē'maltsemē tsā'k'usa qa
mō'dōlts qas gēgēnē'mē. Wā, hē'x'īda'mēsē hō'qūwēlsēda
k!wē'ldē lā'xēq. Wā, lae'm gwāl lā'xēq.

1 **Fern-Root (2).**—Wā,¹ g'il'mēsē laēl lāxēs g'ōkwaxs laē g'ēnolisas
lāx legwīlasēs g'ōkwē. Wā, lā leqwēlax'ēid qa L!agawaslalisēs
legwīlē. Wā, g'il'mēsē q!wāla'nākūlaxs laē qwēlōdxa L!ōp!ek'ē
qenōyowēs sāgwanemas sāgumaxs laē dāl'īdeq qa naenqelēs.
5 Wā, lā k'atlendālas lāxa q!ūq!wālemōtas legwīlas. Wā, lā
lēx'ī'lālaq qa 'nema'nakūlēs k!ūmēlx'ēidē ōgwida'yasa sagumē.
Wā, g'il'mēsē 'naḡwa k!ūmēlx'ēidē ōgwida'yasēxs laē āxsēndeq
lāxa q!ūq!wālemōtasēs legwīlē. Wā, g'il'mēsē 'wī'laxs laē āx'ēdxa
ts!ek!wa lem'g'a'yā hē'misa leqwa; wā, hē'misēs xwālayowē qas
10 lā g'īyīng'alilas lāxa mag'īnwalisas L!ēnāsasēxa sāgumē, yīxs la-
'maatlal k!l'lx'ēdē L!ex'damasēs legwīlē. Wā, lā dāx'ēidxa g'ilt!a
L!enk' sāguma qas gwānax'ēdēq. Wā, lā k'at!ents lāxa leqwa

¹ Continued from p. 616, line 63.

doubled in two, and puts them on the fire-wood, | holding them with 13
her left hand. Then she takes the sharp point of the | wedge and
strikes the charred fern-root with the top of the wedge. || She does 15
not strike it very hard, going along the whole length | while she is
striking it. As soon as the fern-root has been pounded flat, she |
takes her fish-knife and puts the handle between the big toe | and the
other toes, turning the edge of the knife upward. | Then she takes the
pounded charred fern-root and measures a piece three || finger-widths 20
long. Then she | presses it against the sharp edge of the knife which
is turned upward, | and cuts it off. She continues cutting that way;
and as soon as all the roots have been cut in pieces, | she takes her
oil-dish, puts some oil in it, | and begins to eat the pounded charred
fern-root, || dipping it into oil every time she takes a piece, and put- 25
ting it into her mouth. For a long time | she chews it and sucks at
it; and when all that is good has been sucked out, | she spits out the
fibrous part inside of the fern-root; and | she takes another piece of
pounded charred fern-root, cuts it in pieces, and dips it | into oil.
She puts it into her mouth, || chews it for a long time, and sucks at it, 30
and spits out what is left after sucking. | She continues doing this
while she is eating the cut pieces of charred fern-root. | As soon as she
has eaten enough, she puts away what is left over, and she drinks |
water. That is all about the fern-roots, for there is only one way of |

dālasēs gēm̄xōltslānaʼyē lāq. Wā, lā dāxʼēdex ēxʼbaʼyasa 13
lēm̄gʼāyāxs laē tʼel̄xwīts ōxtāʼyas lāxa Lʼenk̄wē sāguma lāxēs
kʼlēt̄s lēnaʼyē eālt̄sēlaxs tʼel̄xwaaq, la lābēndālax ʼwasgēmasas tʼel̄ō- 15
ʼnākūlaq. Wā, gʼil̄mēsē lā pexʼēna tʼel̄ōkwē Lʼenkʼ sāgum̄xs laē
āxʼēdxēs xwālayowē qaʼs gʼapōdēs ōxl̄aʼyas lāxēs qōmaxʼsīdzaʼyē
l̄eʼwēs qʼwāqʼwaxʼsīdzaʼyē lāx ēkʼl̄exʼālaēnaʼyasa xwālayowē. Wā,
lā āxʼēdxa tʼel̄ōkwē Lʼenkʼ sāguma qaʼs mēnsʼēdēsa yūduʼxʼdēnē
lāxēns qʼwāqʼwaxʼtslānaʼyēx lāxa tʼel̄ōkwē Lʼenkʼ sāgum̄maxs laē 20
lax̄xwālabents lāxa ēkʼl̄exʼāla xwālayowa. Wā, laʼmē tʼlōtsʼēndeq.
Wā, āʼmis lā hē gwēgʼilaxa waōkwē. Wā, gʼil̄mēsē ʼwīʼla la tʼewē-
kūxs laē āxʼēdxēs tsʼēbatsl̄ē qaʼs kʼl̄enxt̄s!ōdēsa Lʼēʼna laq. Wā,
lā sāxʼsēxʼwīdxa tʼel̄ōkwē Lʼenkʼ sāguma. Wā, laem qʼwālxoem
tsʼēpl̄ēts lāxa Lʼēʼna qaʼs tsʼlōqʼl̄ūsēs lāxēs sēmsē. Wā, lā gēgʼil̄l 25
malēkwaq qaʼs kʼl̄ūmtēq. Wā, gʼil̄mēsē ʼwīʼla kʼl̄ūmtālax ēgʼim̄as
laē kwēsōdxēs kʼwāxʼmote yix dōdeqʼl̄ūgaʼyasa sāgumē. Wā, laxaē
ētʼled dāxʼēdxa tʼewekwē tʼel̄okʼ Lʼenkʼ saguma qaʼs tsʼēpl̄ēdēs
lāxa Lʼēʼna. Wā, laxaē tsʼlōqʼl̄ūsas lāxēs sēmsē. Wā, laxaē gēgʼil̄l
malēkwaq qaʼs kʼl̄ūmtēq. Wā, laxaē kwēsōdxēs kʼwāxʼmote. Wā, 30
āxʼsāʼmēsē hē gwēgʼilaxs sāxʼsekwaaxa tʼewekwē Lʼenkʼ sāguma.
Wā, gʼil̄mēsē pōl̄ēdexs laē gʼēxaxēs ānēxʼsāʼyē. Wā, lā nāxʼēdxa
ʼwāpē. Wā, laem gwaʼ lāxa sagumē qaxs ʼnēm̄xʼēdāhʼmaē hā-

cooking it, and it is not good when eaten raw. They are not ||
35 given at feasts, for only old people eat them. |

- 1 **Fern-Root (3).**¹—She² takes the fire-tongs and piles the fire-brands |
together by the side of the fire. She takes the | fern-roots out of her
basket and throws them on the | fire, where she turns them over with
5 the fire-tongs, so that they are || scorched all over. When they are
brittle, they are done. | She takes them out with her tongs, and does
the same with | the others. When all the roots are done, | she takes
her small dish, washes it out, and when it is clean, | she breaks the
roasted roots into short pieces into the small dish. She breaks the
10 roots into pieces || one finger-width long. When she | has broken up
enough, she takes oil and pours it over them, | and she does not stop
pouring oil over them until they are all covered. Then she takes | a
spoon and begins to eat the scorched roots with oil. | She eats the
15 oil and the roasted roots with a spoon. || After she has finished, she
puts away what is left over, and | she drinks a little water, for she
does not want to vomit. Because | she has taken much oil, she does
not take much water. | There is only one way of cooking the fern-
20 roots. | They are not eaten raw by the tribes. When a || hunter goes
hunting, he holds a fern-root in his mouth in order | not to get

εmēx·silaēna^εyaq, yixs k'·lōsaē ēk' lāx k'·lilx·k'·lax·sewē k'·lēs k'·wē-
35 ladzema qaxs lēx·a^εmaē sāx·sekwa q'lūlsq'lūlyakwē.

- 1 **Fern-Root (3).**¹—Wā,² lā āx^εēdxēs ts'lēsLāla qa^εs k'ēlts'lālēxa gūlta qa
g'āxēsē q!ap!ēsge^εmēs lāxa onālisasēs legwīlē; wā, lā LEX^εūlts'lōdxa
lēk!wa^εyē lāxēs legwats!ē^εyē lēxa^εya qa^εs L'EX^εlēndēs lāxēs
L'Enasē legwīla. Wā, lā k'ēLl'ālāsēs ts'lēsLāla lāq qa ēk'ēs k'ūm-
5 lā^εnakūlaēna^εyas. Wā, g'il^εmēsē L'lēl^εidēxs laē L'lōpa. Wā, lā
k'ēlts!ēndēq lāxēs L'EX^εdēma legwīla. Wā, lā hāna^εl hē g'wēg'i-
laxa waōkwē. Wā, g'il^εmēsē εwī^εlala L'Enkwa lēk!wa^εyaxs laē
āx^εēdxēs lālōgūmē qa^εs tsōxūg'īndēq. Wā, g'il^εmēsē ēg'ig'axs
laē āx^εēdxa L'Enkwē lēk!wa^εya qa^εs p'lōxts'lālēs lāxa lālōgūmē.
10 εnāl^εnēmdēnē āwasgēmasas p'lōqwa^εyasēda lēk!wa^εyē. Wā, g'il-
mēsē hēl^εē p'lōqwa^εyasēxs laē āx^εēdxa L'lēna qa^εs k'lūnq!ēqēs lāq.
Wā, āl^εmēsē g'wāl k'lūnq!ēqēxs laē t!ēp!ēgēlisa. Wā, lā āx^εēdxa
k'ats!ēnaqē qa^εs lēx·la^εx^εwidēxa t!ēp!ēgēlisē L'Enk^u lēk!wa^εya.
Wā, laēm εyōsasa k'ats!ēnaqē lāxa L'lēna L'ēwa L'Enkwē lēk!wa-
15 εya. Wā, g'il^εmēsē g'wāla laē g'ēxaxēs ānēx·sā^εyē. Wā, lā
xāl^εLEX^εid εnax^εidxa εwāpē qaxs gwaq!ēlaē ts'lēnk'lūl^εida qaxs
q'lēk!ēsaaxa L'lēna lāg'ilas k'·lēs q'lēk!ēsa εwāpaxs laē nāx^εida.
Wā, laēm^εxaē εnemx^εidāla^εmē hā^εmēx·silaēna^εyaxa lēk!wa^εyē. Wā,
lāxaē k'·lēs k'·wēladzema lāxa lōlqwālala^εyē. Wā, g'il^εmēsē hāna-
20 L'lēda hānenL'lēnoxwē laē hāmsgēmēxa k'·lilx·ē lēk!wa^εya qa^εs

¹ *Dryopteris spinulosa*.

² Continued from p. 197, line 31.

hungry and thirsty, and also | those who vomit blood keep it in the mouth. That is all about this. |

Cooking Clover.—Now¹ I will talk about the cooking of | clover. 1 First of all, the husband of the woman | goes to get fire-wood to cook the clover. When | he has filled his small canoe, he goes home and || throws down the fire-wood that he has obtained. After he has thrown 5 it out | of the canoe, he carries it on his shoulders and throws it down | in his house. After the fire-wood has all been taken up, he | takes his wife's basket and goes down to the beach and | puts stones into it. When this has been done, he || carries them on his back up 10 the beach and into his house, and he puts them down | by the side of the fireplace in the middle of the house. He only stops | when he thinks that he has enough. Then he takes the fire-wood and | puts one log down at the rear end of the fireplace in the middle of the house; and he | takes one of medium size and puts one end on the first one, the || other one resting on the floor of the house; and he 15 does the | same on the opposite side. Then he splits dry fire-wood and | places it between the two side-pieces; and when it is even with the top | of the side-pieces, he takes some medium-sized | fire-wood and places it crossways over the side-pieces, putting them close together. || After this has been done, he picks up the stones and 20

k'lēse pōsq!a lō^ε qa^εs k'lēse naq!ēxsdxā 'wāpē. Wā, lāxaē 21 hāmsgemēsō^εsa Elkwāla. Wā, laem gwāl lāxēq.

Cooking Clover.—Wā,¹ la^εmēsen gwāgwēx^εs'alāl laqēxs laē 1 LEX'ē- 1 laxēs LEX'sēmē. Wā, hēm g'il āx'ētsō^εsa la^εwūnemasa ts!edāqaxs laē ānēqax leqwā qa^εs LEX'ēlax'demaxa LEX'sēmē. Wā, g'il'mēsē qōt!ē xwāxwagūmasēxs g'āxāē nā'nakwa. Wā, hēx'ida^εmēsē sep'wūltōdxēs ānēganēmē leqwa. Wā, g'il'mēsē 'wīlōltāwēda leqwa 5 lāx xwāxwagūmasēxs laē hēx'idaem yilx'ūsdsēlaq qa^εs lā yilx'walilelas laxēs g'ōkwē. Wā, g'il'mēsē 'wīlōsdēsa leqwāxs laē āx'ēdxā lēx'ayasēs genēmē qa^εs lā lents!ēs lāxa L'ema^εisē qa^εs lā xex'uts!ālasa t!esēmē lāq. Wā, g'il'mēsē gwānāla lōkūsēxs laē ōxlōsdēseq qa^εs lā ōxlaēlelas laxēs g'ōkwāxs laē ōxleg'alilas lāx 10 māg'inwalisasa laqwawalilasē. Wā, al'mēsē gwāl ōxlosdēselaxa t!esemāxs laē k'ōtaq laem hēfala. Wā, lā āx'ēdxā leqwa qa^εs k'at!ālilēsa 'nemts!aqē lāx ōgwiwalilasa laqwawalilas. Wā, laxaē āx'ēdxā hēlagritē qa^εs k'atbendēs āpsba^εyas lāq. Wā, lā xa^εma-stalilē āpsba^εyas lāxa āwīnagwilasa g'ōkwē. Wā, laxaē hēm 15 gwēx'idxa āpsanā^εyas. Wā, mendzix'idxa lemīxwa leqwa qa^εs k'ak'etōdālēs lāxa k'ak'edenwa^εyē. Wā, g'il'mēsē 'nemāk'īyēda mendzaakwē Lēwa k'ēk'ak'edenwēxs laē āx'ēdxā hā^εyaastowē leqwa qa^εs gēk'iyīndālēs lāxa k'ēk'ak'edenwas lāxēs q!asālaēna^εyē. Wā, g'il'mēsē gwālēxs laē xex'wīdxā t!esēmē qa^εs lā xeqūyīndālas 20

¹ Continued from p. 188, line 60.

21 places them on top. | When all the stones are on, he lights the fire underneath; | and when it blazes up, he sends some men of his | numaym to go and call the people. The messenger goes immediately | to call them; and as soon as he arrives at the door of the house of
25 those whom he is to call, || he says, "I call you to come and eat the clover-root," | naming the man who sends the invitation. He continues | saying these words, going to the end of the village; and the one who gives the | clover-feast takes out the clover-baskets and puts them down | at the left-hand side of the door of the house; and
30 he || takes a large steaming-box and places it in front of the | fire in the middle of the house, together with two long fire-tongs. | He also takes two large buckets, | a large cedar-withe basket, and old mats, and he sends | a second time the man who went first to invite. As
35 soon as he goes, || he sends another man of his numaym to | get fresh water in the two large buckets, which is to be poured over the | clover when it is put on the red-hot stones. | As soon as the man who went to draw water comes back, he puts it down by the side of the | steaming-box. Now the guests who are going to eat the clover come
40 in. || They go to the rear of the house and sit down. When | they are all in, they eat first scorched dried salmon. | When they eat the dried salmon, two men of the | numaym of the host take the tongs and | stand

21 lāq. Wā, g'il'mēsē 'wilk'eyintsa t'lēsēmaxs laē menābodeq yīsa gūlta. Wā, g'il'mēsē x'iqostāxs laē 'yālaqas grayōlē lāxēs 'nē'mēmōtē qa lās lē'lālaq g'ōkūlōtas. Wā, hēx'ida'mēsē lāda 'yāla-gēmē qa lē'lāla. Wā, g'il'mēsē lāg'aa lāx t!ex'ilāsēs lē'lālase-
25 'waxs laē 'nēk'a: "Lē'lalenlōl qa's laōs LEX'lak'xa LEX'sēmē lāx . . ." ('nēx' Lēx'ēdex Lēgēmasēs Lē'lālēlē). Wā, la hēx'sāem wāldemsēxs lābelseaaxa g'ōx'demsē. Wā, lālēda LEX'elalaxa LEX'sēmē āxwūlt'alidēlaxa Lēlēgatslē L'lāl'ebata qa's g'āxē āxstō-lilēlaq lāx gēmōtstālihas t!ex'ilāsēs g'ōkwē. Wā, lāxae ēt'lēd
30 āx'ēdxa 'wālasē q'lō'latslā qa's hāng'alilēs lāxa ōbēx'lālililāsēs lāqawalilāsēs g'ōkwē. Wā, hē'misa maits!aqe g'ilsg'ilt!a k'liplā-laa. Wā, hēemxaāwis āx'ētsō'sēda maitsēmē āwā naengatslā, hē'misa 'wālasē lex'a'ya Lē'wa k'lak'lek'lobanā. Wā, lā 'yālaqa ēt'lēd qa lās ētsē'stēda lax'dē g'il lē'lālēlgrīsa. Wā, g'il'mēsē lāxs
35 laē 'yālaqasa ōgū'elamaxat! grayōl lāxēs 'nē'mēmōtē begwānem qa lās tsēx'itsa maitsēmē āwā nagatslē lāx 'wē'wāp!ema qa tsayimtsa LEX'elās LEX'sema qō lāl lāg'aalat lāxa x'ix'ixsemāla t'lēsēma. Wā, g'il'mēsē g'āxa tsāx'dāxa 'wē'wāp!emaxs laē hā'nōlilās lāxa q'lō'latslē. Wā, g'āx'mē hōgwilelēda LEX'laX'laXa LEX'sēmē.
40 Wā, lā hē'nakūlaem lāxa ōgwiwalilāsa g'ōkwē qa's klūs'alilē. Wā, g'il'mēsē 'wī'laēLEXs laē hēem g'il hām'x'it'sē'wa ts!enk'wē xa'māsa. Wā, g'il'mēsē xēmsxas'idēxs laē āx'ēdēda ma'lōkwē g'a'yōl lāx 'nēmēmōtasa LEX'elāxa LEX'sema āx'ēdxa k'liplālaa qa's lā

in readiness on each side of the steaming-box, and || both pick up the 45
red-hot stones and dip them quickly | into the water that has been
brought in in the two large buckets. They take the stones out
again | and put them into the steaming-box. They do this | in
order to wash off the ashes that stick on the stones; and they con-
tinue | to do so with all the red-hot stones. When || this has been 50
done, the woman takes the large basket and pours | some water over
it, so that it is wet. Then she takes a | square box, pours some fresh
water into it, not very much. | Then she throws the clover into it and
washes off the sand that sticks to it. | When all the sand is off, she
throws the roots into || the basket for steaming clover. When all 55
the | clover has been taken out of the square box and has been
washed, the two | men take hold of it, one on each side, and they put
it on the red-hot | stones which they have put into the steaming-box.
Then they press the clover-roots down in the | large basket so that
they are close to the red-hot stones. || When they have been pressed 60
down, the woman takes some old mats | and spreads them on each
side of the place where the clover is being steamed. | Then one of the
men lifts a large bucket, | draws fresh water, and, when he comes in,
he | immediately pours the fresh water over the clover which is ||
piled up at the place where it is being steamed. When the fresh 65
water has all been poured out of the | bucket, they take old mats

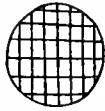
lāxumg'alil lāxa 'wāx'sanā'yasa q!ō'lats!ē. Wā, lā 'nemāx'id
k'lip!ēdxa x'ix'EXSEMāla t!ēsema qa's lā hanaχ'ewid k'lipstents 45
lāx 'wābets!āwasa maltsemē āwā naengats!ā. Wā, lā xwēlaxū-
tenda'mēsēq qa's lā k'lipst!ōts lāxa q!ō'lats!ē. Wā, hēt! hēgrilts
gwēgrilaq qa's ts!oxālēxa gūna'yē k!wēk'lūtsemēq. Wā, lā hēx'sāem
gwēgrilaq lāxēs wāxaāsa x'ix'EXSEMāla t!ēsema. Wā, g'il'mēsē
'wīlaxs laēda ts!edāqē āx'ēdxa 'wālasē lexā'ya qa's gūgeltsem- 50
dēsa 'wāpē lāq qa k'lūnqēsē hamEXSEMA. Wā, lā āx'ēdxa
k'limyaxlā qa's gūxts!ōdēsa 'we'wāp!emē lāq, xa k'!ēsē q!ēnema.
Wā, lā lexstālasa LEX'semē lāq qa's ts!oxālēxa ēgrīsē k!wēk'lūt'e-
nēq. Wā, g'il'mēsē 'wīlāwa ēgrīsena'yasēxs laē lexts!ālas lāxa
hēlosgemā'yē lexāsa 'nek'axa LEX'semē. Wā, g'il'mēsē 'wīlts!owēda 55
LEX'semē lāxa k'limyaxlā laē ts!ōkwa. Wā, lāda ma'!ōkwē bēbe-
gwānem dādanōdeg qa's hānk'iyindēs lāxa x'ix'EXSEMāla t!ēse-
mana la xEX'ts!ā lāxa q!ō'lats!ē. Wā, lā lāqwaxalts!ōdxa LEX'-
ts!āla 'wālas lexā'ya qa q!es'alēs lāxa x'ix'ixSEMāla t!ēsema.
Wā, g'il'mēsē q!es'alaxs laēda ts!edāqē āx'ēdxa k'lāk'lek'lobanē 60
qa's lā LEplālilelas lāx 'wāx'sanā'yasa 'negratslāxa LEX'semē,
laēlasa 'nemōkwē begwānem āx'ēdxa 'nemsgemē 'wālas nagats!ā
qa's lā tsēx'idEX altā 'we'wāp!ema. Wā, g'il'mēsē g'āxEXs laē
hēx'idaem tsādzeLEYintsa 'we'wāp!emē lāxa LEX'semāxs laē
lāk'imlts!ā lāxa 'negrats!āq. Wā, g'il'mēsē 'wīlgrilts!āwēda nāga- 65
ts!āxa 'we'wāp!emāxs laē āx'ēdxa k'lāk'lek'lobanē qa's nāse-

67 and cover it over. | They do not let the steam blow out. | They do
not leave it there a long time, before the woman takes the short
70 tongs | and lifts up one side of the covering of old mats. || She picks
up some clover-roots and puts them into a small dish, and | she
pinches them with her fingers; and if they break in two, | they are
done. Then the man takes off the | old-mat covering and spreads
the mats on each side of the steaming-box. | When this has been done,
75 two men take up || each one clam digging-stick and push it through |
each side of the clover-basket in which the clover has been steamed, |
and they lift it up out of the | steaming-box. Then they put it
down on the old mats which are spread | on the floor, and they pour
80 it all out. When the clover is all out, || they put the basket down at
the left-hand side of the house. | Then the woman spreads the hot
clover over the | old mats, so that the steam comes out and so that
they get cool. | After this has been done, the woman takes the dishes
and | puts them down. Then the two men take the steamed ||
85 clover-roots and put them into the dishes; and when all | the dishes
are full, they begin at one end of the dishes and go to the other,
breaking up | the roots with their hands. When all the clover-roots
are in pieces in the | dishes, the woman takes oil and pours it over
them; | and when they are covered over with oil, they mix (the roots

67 yindēs lāq. Wā, la^{mē} k'lēš hēlq'lalaq k'ex^usālēda k'laēla. Wā,
k'lēst'la ālaem geyaxs laēda ts'edāqē āx^ēēdxa ts'ēslāla ts'ek'wa
qa's k'wētostōdēx āpsānā'yasa nayīmē k'lak'lek'lobanā. Wā, lā
70 k'lip'lēd lāxa LEX^{SEM}ē qa's āxts'ōdēs lāxa lālōgūmē. Wā, lā
ēp'lētsēs q'wāq'wāx'ts'āna'yē lāq. Wā, g'il^{mēsē} hēx'idaem k'EX^u-
sexs laē Lōpa. Wā, hēx'ida^{mēsa} begwānemē nās^{ōdex} nayīmas
k'lak'lek'lobanā qā's LEP'lālīlēlēq lāx 'wāx'sanāliłasa 'negrats'lē.
Wā, g'il^{mēsē} gwālexs laēda ma^{lōkwē} bēbegwānem āx^ēēdxa 'nāl-
75 'nemts'laqē k'liłakwa yix dzēg'ayāxa g'āwēq'ānemē qa's L'ENxsōdēs
lāx 'wāx'sānā'yasa helōsgema'yasa la L'ōp 'NEG^{Ek} LEX^{SEMA}.
Wā, lax^{da'xwē} k'wāk'wēdāanōdeq qa's k'wēt^{wūlts'ōdēq} lāxa
'negrats'lāxa LEX^{SEM}ē qa's lā k'wēdedzōts lāxa la LEBēl k'lak'le-
k'lobanā. Wā, lā qebedzōts lāq. Wā, g'il^{mēsē} 'wīlōlts'lāxs lāē
80 hānstoliłtsa lex^{ayē} lāx gemxōtstāliłasa LEX^{LAG}rats'lē g'ōkwa.
Wā, lālēda ts'edāqē lēndzodālasa ts'elqwa LEX^{SEM} lāxa LEBilē
k'lak'lek'lobanā qa lawālēsa k'laēla. Wā, hē^{mīs} qa k'ox^{widēs}.
Wā, g'il^{mēsē} gwālexs laēda ts'edāqē āx^ēēdxa lōelq'wē qa's g'āxē
mEX^{alilēlaq}. Wā, lā āx^ēēdēda ma^{lōkwē} bēbegwānemix 'NEG^{Ekwē}
85 LEX^{SEM} qa's lā hEXTs'ālas lāxa lōelq'wē. Wā, g'il^{mēsē} 'wī^{wel}-
ts'EWakūxs laē g'ābēndxa lōelq'wē qa's p'lōp'loxsalēxa LEX^{SE}-
masēs e'eyasowē. Wā, g'il^{mēsē} 'wī^{la} la p'lōgEkwaxa LEX^{ts'lālisa}
lōelq'wāxs laēda ts'edāqē āx^ēēdxa L'ē^{na} qa's k'lūnq'Eqēs laq.
Wā, g'il^{mēsē} la t'EP'EGelīsx L'ē^{nāxs} laē xwētelg'intsēs e'eya-

and the oil) with their hands; || and when (everything) is mixed, it 90
is like mush. When | this is done, they carry the clover to those
who are to eat it. Four men | eat out of one dish of clover. Those
who | eat the clover take it with their hands. After | they have
eaten, two men take soft || cedar-bark and give to each of those who 95
have eaten the clover a piece (with which) to | wipe off the oil from
their hands. | After they have done this, they drink fresh water.
Then | they go out. The steamed clover is given at a great feast to
many tribes, | and those who eat steamed clover always try to eat it
all. || This is all about one way of cooking it. | 100

Another Way of cooking Clover.—This is another way of | cooking 1
clover. The woman takes a small kettle and | puts it down by the
place where she is sitting. She takes a cedar-stick and | splits it into
thin pieces. She measures the size of the bottom || of her small 5
kettle with the split cedar-sticks, and | breaks the cedar-sticks in
pieces and puts them in the bottom of the kettle. As soon | as they
are all in the bottom of the kettle, she places others across them,
in this | way: After this has been done, she takes her
clover-basket | and puts it down at the place where she
is sitting; and she takes a small dish || and places it by 10
the side of the clover-basket, and also a bucket of water. |



sowē lāq. Wā, g'il'mēsē lēlgoxs laē genk'a. Wā, g'il'mēsē 90
gwālexs laē k'aēsas lāxa LEX'LAX'LAXA LEX'SEMē. Wā, maēmālēda
LEX'Lak'axa 'nāl'nēmēxla lōq!wa. Wā, laem xāmax'ts!ānalēda
LEX'Lak'axs laē LEX'LAX'ēidxa LEX'SEMē. Wā, g'il'mēsē gwāl
LEX'Lak'axs laēda ma'ēlōkwē bēbēgwānem āx'ēdxā q!oyaakwē
k'ādZEKwa qa's lā ts!ēwanaēsas lāxa LEX'LAX'dāxa LEX'SEMē qa 95
dēdenx'wēdēsēxēs ē'eyasowaxs q!ēlq!ēlts!ānalaē. Wā, g'il'mēsē
gwālexs laē nagek'ilaxa ālta 'wāpa. Wā, g'il'mēsē gwālexs laē
hōqūwēlsa. Wā, hēem k!wēladzem lāxa q!ēnēmē lēlqwālaLa'ya
'nēg'ikwē LEX'SEMA. Wā, lā 'wā'wilaasōxs LEX'LAX'SE'wāēda
'nēg'ikwē LEX'SEMA. Wā, laem gwāla 'nēm'ēidāla hā'mēx'silēnēq. 100

Another Way of cooking Clover.—Wā, g'a'mēs 'nēm'ēidāla hā'mē- 1
x'silaēnēxa LEX'SEMēg'a yixs āx'ēdaēda ts!ēdāqaxa ha'nēmē qa's
hāng'alilēs lāxēs k!waēlasē. Wā, laxaē āx'ēdxā k!wa'xLāwē q'ēs
xōxō'x'sendēq qa wīswūltowēsē. Wā, lā mēns'ēdex 'wādZEQ'LEX'sda-
asasa ha'nēmē, yīsa xōkwē k!wa'xLāwa. Wā, hē'mis la k'ōk'oxs'ā- 5
latsēxa k!wa'xLāwē qa's k'at!EX'LEndalēs lāxa ha'nēmē. Wā, g'il-
'mēsē la hamēlq'EX'sdēq lāē galōteyīndālasa waōkwē lāq g'a gwā-
lēg'a (fig.). Wā, g'il'mēsē gwālexs laē āx'ēdxēs Lēgrats!ē L'ābata
qa's g'axē hāng'alilās lāxēs k!waēlasē. Wā, laxaē āx'ēdxā lālogūmē
qa's g'axē hā'nōlilas lāxa Lēgrats!ē L'ābata. Wā, hē'mesa 'wābēts'lāla 10

- 11 Then she unties the string of the clover-basket, so that it comes off | and that she can take out the roots. She takes out the clover and puts it | into the small dish; and when she thinks it is enough to go into the kettle, | she pours some water into it and she
 15 washes off the sand. || When all the sand is off, she places (the clover-roots) on top of the | cedar-sticks in the bottom of the small kettle. She does not press them down, | for she wishes (them) to lie loosely inside of the kettle, so that | the steam can pass through easily. When (the kettle) is full, she takes soft cedar-bark, | dips it into
 20 water, and covers the roots with it. || After she has tucked it in all round the small kettle, she pours a little | water all round the covering, perhaps half a teacupful, | which forms the liquid of the clover. Then she puts (the kettle) on the fire. | She does not let it boil long, before she takes it off of the fire of her house, | and leaves it on the floor while it is getting done,—while it is staying there and the steam
 25 is passing through it. || As soon as it stops steaming, the woman takes off | the top covering. She takes her small dish and puts it down by the side | of the clover-kettle. She takes her tongs, and with them she takes out the | boiled clover and puts it into the small dish. |
 30 When it is all in the dish, she takes her oil-dish and puts some || oil into it. Then she calls her husband and her children to | come and sit down; and when they sit down, she puts before them the | whole

- 11 nagats!ä. Wä, lä qwēleyindxa ɽegʷats!ē L!ābata qa lāwāyēs t!E-mak!yaʷyas. Wä lä ɽEXʷwults!ōdxa ɽEXʷSEMē qaʷs lä ɽEXTs!ōts lāxa ɽalogūmē. Wä, g!ilʷmēsē k!ōtaq laEM hēɽats!ä lāxa haʷNE-maxs laē gūq!eqasa ʷwāpē lāq qaʷs ts!oxālēxa ēg!isē lāq. Wä,
 15 g!ilʷmēsē ʷwīlāwēda ēg!isʷENaʷyasēxs laē ɽEXEYindalas lāxa hēlots!āwē k!waʷXLā lāx ōxsdaʷyasa haʷNEMē. Wä, lä k!ēs laqwaxa ɽEXʷSEMē qaxs ʷnēkaē qa hasdēxwālēs lāx ōts!āwasa haʷNEMē qa lālaqēsa k!lāhela. Wä, g!ilʷmēsē qōt!axs laē āxʷēdxā q!oyaakwē k!adzekwa qaʷs t!ākʷEYindēsēxs laē hāpstaakʷ lāxa ʷwāpē. Wä, g!ilʷmēsē
 20 gwāl dzōpīlālax āwēstāsa haʷNEMaxs laē xāl!EXʷid gūxsēstālasa ʷwāpē lāxa āwēstāsa t!ākʷEyaʷyē wālaanawisē ɽoʷ NEGoyāla dēda-gʷaats!ē ʷwāpalāsa ɽEXʷSEMMaxs laē hānx!lanō lāxa legwīla. Wä, lä k!ēs gēg!ilɽ medelqūlaxs laē hānx!sanō lāxa legwīlasēs g!ōkwē. Wä, āʷmēsē la hāʷnēla qa hēʷmis la L!ōbEʷnākūlayōsēxs laē kūnya-
 25 tasa k!lāhela. Wä, g!ilʷmēsē gwāl k!lāhelaʷs laēda ts!Edāqē āxōdxa t!ākʷEyaʷyas. Wä, lä āxʷēdxēs ɽalogūmē qaʷs haʷnōlilēs lāxēs ɽEKʷē-lats!ē haʷNEMA. Wä, lä āxʷēdxēs ts!ēsLāla qaʷs k!līp!ēdēs lāxa hānx!Laakwē ɽEXʷSEMa qaʷs lä k!līpts!ālas lāxa ɽalogūmē. Wä, g!ilʷmēsē ʷwīlōsēxs laē āxʷēdxēs ts!Ebats!ē qaʷs k!ūnxts!ōdēsa
 30 L!ēna laq. Wä, lawēs!ē Lēlālaxēs lāʷwūNEMē ɽEʷwis sāSEMē qa g!āxēs k!ūsā!ilila. Wä, g!ilʷmēsē k!ūsā!ilīEXs laē k!agēmliṽtsa SEN-yenk!ENālats!älāxa hānx!Laakwē ɽEXʷSEM ɽalogūm lāx!daʷxwaq

clover-roots in the small dish, | and the oil in the oil-dish. Then they | take some clover-roots and dip them into the oil and || put 35 them into the mouth; and they continue to do so, eating it. | After they have eaten, they drink water, after eating | the boiled clover. The married couple and | their children alone eat boiled clover. It is not given | at feasts to many tribes. That is all about || boiled 40 clover. |

Baked Clover-Root.—Now I will talk about clover baked in | hot 1 ashes. When the woman and her husband have nothing to eat | and they have no kettle, when they are camping out | in bad weather and their food is all gone, || then, since there is no place where clover does 5 not grow, the woman goes to find | the leaves of the clover. When she finds them, she | digs out (the roots); and when she has many, she goes to a place where there is water, | carrying the clover. She washes (the roots) so that the sand comes off. | When all the sand is off, she goes back || to her camp, carrying the clover, and she sits 10 down by the side of | the fire. Then she sends her husband inland to get | skunk cabbage, and, if there is no skunk-cabbage, to get dry fern-fronds. | When he gets the skunk-cabbage, he brings back two leaves and gives them | to his wife. The woman takes them and puts the || clover-roots into the skunk-cabbage leaves, which she 15

LE^éwa ts!E^ébats!ála L!ē^éna lāx L!āsalihas. Wā, hēx^éidax^éda^éx^é- 33
 ē^émēsē dāx^éid lāxa LEX^éSEMē qa^és ts!ep!idēs lāxa L!ē^éna qa^és ts!ō-
 q!ūsēs lāxēs SEMē. Wā, āx^ésā^émēsē hē gwēgilaxs laē LEX^éLak^éa. 35
 Wā, g!il^émēsē ē^éwilaxs laē nāg!ik!elaxa ē^éwāpaxs laē gwāl LEX^éLa-
 k^éāxa hānx^éLaakwē LEX^éSEma, yixs lēx^éa^émaēda hayasek^éāla LEX^éwis
 sāSEMē LEX^éLak^éxa hānx^éLaakwē LEX^éSEma. Wā, la k!ēs k!wēla-
 dzem lāxa q!ē^éNEMē lēlqwālala^éya. Wā, laem gwāl lāxa hānx^éLa- 40
 akwē LEX^éSEma.

Baked Clover-Root.—Wā, la^émēsēn ēdzaqwałtsa dzamēdzekwē lāxa 1
 ts!elqwa gūna^éyaxa LEX^éSEMē. Wā, hē^émaaxs k!ēāsaē hā^éma^éya
 ts!edāqē LEX^éwis lā^éwū^éNEMē lōxs k!ēāsaē hānāgēxs grayag!iselaē,
 yixs ē^éyāx^ésā^émaēda ē^énāla, wā, hē^émis la g!ōlelose^éwatsēxs g!iwūl-
 kwē, wā la k!ēās k!ēs q!wāxatsa LEX^éSEMē. Wā, lā alēx^éidēda 5
 ts!edāqaxa LEX^égūnowasa LEX^éSEMē. Wā, g!il^émēsē q!lāqēxs laē
 hēx^éidaem ts!ōsēdeq. Wā, g!il^émēsē q!eyōlqēxs laē lāxa ē^éwāpē
 hānqelaxēs LEX^éSEMē qa^és lā ts!ox^éwūłtalaq qa lawāyēs ēg^ée-
 sena^éyas. Wā, g!il^émēsē ē^éwilāwē ēg^éesena^éyasēxs laē nā^énak^é
 lāxēs g!ig^éō^ék!walē hānqelaxēs LEX^éSEMē. Wā, lā k!wanōlisaxēs 10
 legwila^éx laē ē^éyālaqasēs lā^éwū^éNEMē qa lās lāxa āl^élē āx^éēdex
 k!aōk!wā. Wā, g!il^émēsē k!ēās k!aōk!wāxs laē hē āx^ése^éwēda gēms.
 Wā, g!il^émēsē lōlxa k!aōk!wāxs g!āxaē dālaxa maLEX^ésa qa^és ts!āwēs
 lāxēs gē^éNEMē. Wā, lāda ts!edāqē āx^éēdeq qa^és lēxdzōdēsa LEX^é-
 SEMē lāxa k!aōk!wē. Wā, lā q!ē^énēpsemts lāq. Wā, g!il^émēsē 15

16 folds around them. As soon as she | has done so, she takes split cedar-sticks and digs a hole in the hot | ashes just under the fire. When the hole is deep enough, she | takes the clover wrapped up in skunk-cabbage and puts it into it. | She takes the split cedar-sticks
20 and she scrapes the hot ashes || over the clover that she is going to bake. When | it is covered thick with hot ashes, she piles fire over it. | When this is done, she waits for it to be baked. After a short while | she thinks that it is done. Then she takes up the split cedar-sticks, scrapes | away the fire and the ashes, and digs out the clover
25 wrapped up in || skunk-cabbage leaves. She opens the leaves and spreads them on the floor, | and the baked clover-roots are piled up in the middle | of the leaf. They use the leaf as a dish, and eat it without oil | when they eat the baked clover. The woman only eats
30 it | with her husband; and they drink a little water after || eating it, as the white men do when they drink tea. After they have | eaten enough, they drink much water. That is all about this. |

Raw Clover-Root.—Now I will talk about | those who eat raw clover. Not all Indians eat it | raw. Generally it is eaten raw by
35 the woman who is || digging it, when she gets hungry, and she does not wish to lose time by going to | eat in her house. Then she just eats raw | clover. That is the only time when it is eaten raw. | These are all the ways of eating clover. |

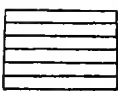
16 gwālexs laē āx'ēdxa xōkwē k'wa'xlāwa qa's ēlāp'ēdēxa ts!Elqwa gūna'ya lāx āwābalisāsēs legwīlē. Wā, g'il'mēsē hēfabetalisexs laē āx'ēdxa q!ēnēpsemālāxa k'!aōk!wē lex'sema qa's mēx'uts'ōdēs lāq. Wā, lā āx'ēdxa xōkwē k'wa'xlāwa qa's gōlēs lāxa ts!Elqwa gūna'ya
20 qa's gōlgemdālēs lāxēs dzamēsase'wē lex'sema. Wā, g'il'mēsē wāx'semālāxa ts!Elqwa gūnēxs laē mōsgemdālāsa gūlta lāq. Wā, g'il'mēsē gwāla laē ēsela qa L'ōpēs. Wā, k'!ēst!a ālaem gūlaxs laē k'ōtaq laem L'ōpaxs laē āx'ēdxa xōkwē k'wa'xlāwa qa's gōlaxelēxa gūlta lex'wa gūna'yē. Wā, lā k'!wēt!eqālisaxa q!ēnēpsemālāxa
25 k'!aōk!wa lex'sema. Wā, lā dza'x'semdeq qa's lep'ālilēq. Wā, ā'misē la mōdzāya dzamēdzekwē lāxa ts!Elqwa gūnē lāx nēgedzā'yasa k'!aōk!wa. Wā, laem hamadzōnox'sēxs laē welwal'idexs laē lex'lax'īdxa dzamēdzekwē lex'sema. Wā, la'mē āem lex'lax'īdeq lex'wis lā'wūnemē. Wā, lax'da'xwē āem nāxnaqaxa 'wāpaxs
30 lex'lak'aē hē gwēg'ilēda dēdag'āxa dēyēxa māma'fa. Wā, g'il'mēsē pōl'idexs laē ālax'īd nāx'īdxa 'wāpē. Wā, laem xaē gwāla.

Raw Clover-Root.—Wā, la'mēsen ēdzaqwal gwāgwēx's'āla lāxa k'!ilx'k'lax'axa lex'semē yīxs k'!ēsaē 'nāxwēma bāk'lūmē k'!ilx'k'lak'eq. Wā, hēt!a q!ūnāla k'!ilx'k'lax'qēda ts!ēdāqaxs laē ts!ō-
35 saq yīxs laē pōsq!ex'īda qaxs k'!ēsaē hētq!lāla lāk'imx'īda qa's lā hām'x'īd lāxēs g'ōkwē. Wā, hē'mis āem la k'!ilx'k'lax'īda-atsēxa lex'semē; lēx'aem hām'āpdemxa k'!Elx'ē lex'semēq. Wā, laem 'wīla gwāla gwayi'lālasaxa lex'semē.

Cinquefoil (1).—Now I shall talk about the man who | cooks cinque- 1
foil-roots for his tribe. First he takes a | large square box, which is put
down at the right-hand side inside of | the house-door; and he takes
cedar-wood that splits well, || and splits it into pieces of the size of the 5
little finger; | and when he thinks he has enough, he takes the cedar-
bark and | splits it in narrow strips and long. When he | thinks he
has enough, he takes cedar-sticks and | measures them off so that they
are of the length of the inside of the square box. || Then he takes his 10
knife and he cuts them; and he takes another | cedar-stick and
measures off the width of the inside of the square box, | and he cuts
that also. Then he takes the other | cedar-sticks and measures them
off according to the length of the square box. He measures | them
with the cedar-stick, takes his knife, and cuts them off || so that they 15
are all of the same length. When he thinks he has enough, | he takes
the measure of the width of the box and measures off another |
cedar-stick, and cuts it accordingly. There are only | two sticks for
the width of the box. Then he | takes one of the cedar-sticks which
he has measured according to the length of the || box, and 20
one of those which he has measured | according to the width
of the box, and he puts the two ends crosswise, in this | way:¹
He takes the split cedar-bark and ties them together. | When
they have been tied, he takes another one that has been |

Cinquefoil (1).—Wä, la^εmēsen gwāgwēx^εālal lāxa begwānemaxs 1
laē t!eqwēlaxa t!EX^{us}sōsē qaēs grōkūlōtē. Wä, hēem gril āx^εētsosēda
ēwālasē k!imiyaxlā qa grāxēs ha^εnēla lāx hēlk!ōtstālilasa āwēlēlās
t!EX^{il}ās grōkwās. Wä, lā āx^εēdxa ēg^εaqwa lāx xāse^εwē k!wa^εx-
lāwa qa^εs xōxōx^εsendēq qa yūwēs āwāgwītens selt!ax^εts!āna^εyēx. 5
Wä, gril^εmēsē k'ōtaq laem hēl^εaxs laē āx^εēdxa denasē qa^εs dze-
dzexs^εālēq qa ts!ēlts!eq!astowē lō^ε grilsg!ildēdzowa. Wä, gril^εem-
xaāwisē k'ōtaq laem hēl^εaxs laē āx^εēdxa k!wa^εxlāwē qa^εs men-
s^εīdēs lāx ēwāsgemasas ōts!āwas grildōlasasa k!imiyaxlā. Wä, lā
āx^εēdxēs k!āwayowē qa^εs k!imts!endēq. Wä, laxaē āx^εēdxa ōgū- 10
ēla^εmē xōk^u k!wa^εxlāwa qa^εs mens^εīdēx ts!eg^εōlās ōts!āwasa k!im-
iyaxlā. Wä, laxaē k!imts!endēq. Wä, lā āx^εēdxa waōkwē
k!wa^εxlāwa lē^εwis menyayōx grildolasasa k!imiyaxlā qa^εs mensēs
lāxa k!wa^εxlāwē. Wä, lā āx^εēdxēs k!āwayowē qa^εs k!imk!imts!a-
lē^εs lāq qa ēnē^εnemasgemēs. Wä, gril^εmēsē k'ōtaq laem hēlaxs laē 15
āx^εēdxēs menyayowaxa ts!eg^εōla. Wä, lā mens^εīts lāxa ōgū-
ēla^εmē k!wa^εxlāwa laxaē k!imts!entsēs k!āwayowē lāq. Wä, laem
ma^εts!aq^εmēda ts!eg^εōla k!wa^εxlāwa qaēda k!imiyaxlā. Wä, lā
āx^εēdxa ēnems!aqē lāxa menēkwē k!wa^εxlāwa qaēda grildōlāsa
k!imiyaxlā. Wä, hē^εnisa ēnems!aqē lāxa menēkwē k!wa^εxlāwa 20
qaēda ts!eg^εōlāsa k!imiyaxlā qa^εs k'āk^εētōdēx ōba^εyasg^εa gwāleg^εa.¹
Wä, lā āx^εēdxa dzexekwē denasa qa^εs yālōdēs lāq. Wä, gril^ε-
mēsē elgraalela yilāyasēxs laē ēt!ēd āx^εēdxa ēnfm^εts!aqē g^εa^εyōl

¹ So that the ends form a right angle.

- measured according to the length of the box, and places it at the
 25 end of the one || that he tied on first; and he continues | doing
 so until he comes to the end of the crosspiece; and when he has
 filled it to the end, he takes the | other cedar-stick that had been
 measured for the other end (the width of the box), and he ties
 it on with | cedar-bark; and when he has finished with his frame for
 red-hot stones on which cinquefoils are eoked, | it is in this way:
 30  He places it inside the bottom of the square box. || Then
 he takes up a medium-sized basket and goes into the
 woods to look for | dry fern-fronds. When he finds them,
 he pulls them out and puts them into his | basket. When
 it is full, he carries the | dry fern-fronds on his back into his |
 35 house, and puts them down next to the square box. || After he has
 done so, he takes a stout and long cedar-bark rope, | coils it up,
 and dips it into the water on the beach. | When the kinks are all out,
 he takes it back | into the house and ties it around the square box. |
 40 the whole height of it, and as tightly as possible, || so that the box
 may not burst when they begin to put red-hot | stones into it, for
 very often the square boxes burst | when the host who gives a cinque-
 foil-root feast fails to put a rope around it. | After this has been done,
 they do the same as they do when they | build a fire in the middle
 45 of the house | for elover and put stones on it. || When (the stones)

- lāxa menēkwē qaēda g'ildolāxs laē k'ādenōdzents lāxa g'ilx'dē
 25 yil'ālelōdayosēxs laaxat! yil'ālelōts. Wā, ā'mēsē la hē gwē'nā-
 kūlas lābendālaxa gēba'yē. Wā, g'il'mēsē q'ūlbaxs laē āx'ēdxa
 menēkwē k'!wa'xlāwa qaēda āpsba'yē. Wā, laxaē yil'ālelōts yisa
 denasē lāq. Wā, g'il'mēsē gwāla t'ak'!alē 'neg'idzōxa t'ex'sōsaxs
 laē g'a gwālēg'a (*fig.*). Wā, lā pāq!exlents lāxa k'!emyaxlā. Wā,
 30 hē'mis lā ēt'lēd āx'ētsō'sēda hē'fa lexa'ya qas lā lāxa āl'ē ālāx
 gēmsa. Wā, g'il'mēsē q'lāqēxs laē k'ūlx'īdeq qas dzopts'ālēs lāxēs
 gagemyaats'lē lexa'ya. Wā, g'il'mēsē k'ōt'laxs laē ōxlex'īdxēs
 gēmdzats'ō lexa'ya qas lā ōxlōlt'ālaq qas lā ōxlaēlelaq lāxēs
 g'ōkwē qas lā ōxleg'alilaq lāx māg'inwalilasa k'!imyaxlā. Wā,
 35 g'il'mēsē gwālēxs laē āx'ēdxa lēkwē densem denemaxa g'ilt'la.
 Wā, lā q'ēlxwalaq qas lā hāpstendeq lāxa 'wapasa l'ema'isē.
 Wā, g'il'mēsē 'wī'lāwē q'ēk'!elsās laē xwēlaqem la q'ēlxwālaq
 qas lā laēl lāxēs g'ōkwē. Wā, hēx'ida'mēsē qex'semts lāxa k'!im-
 yaxlā qa hamēlxsemayēsēq lāxēs ālaēna'yē lēk'ūtālēda denemē
 40 qa k'!ēsēs yīmxsēda k'!imyaxlā qō lāl k'!lpts'lālayola x'ix'exse-
 mālā t'ēsem lāq qaxs q'ūnālāē yīmxsēda k'!imyaxlāxs q'ēmq'ēm-
 dzaakwēlaē qex'semdēda t'ēqwēlāxa t'ex'sōsē. Wā, g'il'mēsē
 gwāha begwānemaxs laē āem neqemg'iltewēx gwēg'ilasasa lā laqō-
 lila qaēda l'ex'semē, lē'wa t'ēsemāxs laē ts'lāts'elq'!wase'wa. Wā,
 45 g'il'mēsēla 'nāxwa 'mē'menltsemx'īdēda t'ēsemāxs laē āx'ētse'wēda

arē all red-hot, | two men take two long pairs of tongs, which they | use as 46
walking-sticks, and go out of the house in which the cinquefoil-roots are
being cooked. | They are going to invite the tribe to come and eat
cinquefoil-roots. They go into | each house and stand inside the door. ||
As soon as they have gone all through the village, they go back and call 50
again. | When they come back to the house in which the roots are being
cooked, | they spread mats for the guests to sit down on. After | they
have done so, the guests come in; and when they are in, | the two men
take the square box and put it || down by the side of the fire in the 55
middle of the house. Another man takes | two large buckets and
goes to draw | fresh water; and when the one who went to draw water
comes back, | another man takes the frame out of | the bottom of the
box and puts it up against the side of the box, || behind it, away from 60
the fire in the middle of the house. When | this has been done, each
takes a bucket, and, | standing at each end of the square box, carry-
ing in the hand | the fire-tongs and the bucket, they put it down at
the | left-hand side. Then they take off || the burning fire and put 65
it down at each end of the fireplace. When it has all been taken off, |
they put the ends of the tongs into the | buckets which contain the
water, | and keep them in this way until the ends are wet. | That is

malts!aqē g'ilsg'ilt!a k'lek'!eplālaa yisa ma'lōkwē bēbegwānem 46
qa's sēk'!aganowaxs laē hōqūwelsa lāxa t!eqwēlats!ē g'ōkwa. Wā,
laem lāl lē'lālaxēs g'ōkūlōtē qa g'āxēs t!ext!aqwa lāxēs q!wāl-
xoēnē'mē la lalaxstōlts!ax t!ēt!ex'ilās g'ig'ōkwasēs g'ōkūlōtē.
Wā, g'il'mēsē lābelsaxa g'ōy'demsaxs g'āxaē aēdaaqa ētsē'sta'na- 50
kūla. Wā, g'il'mēsē laēl lāxa t!eqwēlats!ē g'ōkwa laē ha'nākwēla
lep'lālelaxa k!wālasa t!ext!aq"laxa t!ex"sōsē. Wā, g'il'mēsē
gwālexs laē hōgwilelēda lē'lānemē. Wā, g'il'mēsē 'wī'laēlexs laē
hēx'ida'ma ma'lōkwē bēbegwānem āx'ēdxa k'limyaxlā qa's hā'nō-
lisēs lāxa laqwawalilasa t!eqwēlats!ē g'ōkwa. Wā, lā āx'ēdēda 55
'nemōkwē begwānemxa maltsemē āwā naengats!ē qa's lā tsēx'ī-
dex āltā 'wāpa. Wā, g'il'mēsē g'āxa tsāx'daxa 'wāpaxs laēda
'nemōkwē begwānem āxwūlts!ōdxa k'litk'!edēsē paq!exlēxa
k'limyaxlā qa's tsāgenōlilēs lāxa k'limyaxlā lāx ālanālilasa
k'limyaxlā lāxa laqwawalilasa t!eqwēlats!ē g'ōkwa. Wā, g'il'mēsē 60
gwālexs laē āx'ēdxa 'nāl'nemsgēmē naengats!ē lāxēs ma'lōk'wēna'ya
bēbegwānemē lā lax'lewil lāx 'wāx'sanālilasa k'limyaxlā dedālaxa
'na'nemts!aqē k'liplālaa. Wā, hē'misē hāng'alilasa naengats!ēs
gēgemxagawalilē. Wā, la hēm g'il āx'ētsō'sēxs laē 'wax'sē'stēndxa
gūlta qa lās āxēl lāx 'wax'sbalilasa legwilē. Wā, g'il'mēsē 'wilx'- 65
saxs laē 'nemāx'id'ma k'lek'!ipelg'isē bēbegwānem l'ēnxstents
ōba'yasēs k'lek'!iplālaa lāxa naengats!ē lāxēs 'wī'wābets'lāla-
nā'yaxa 'wāpē. Wā, āx'sā'mēsē hē gwaēlē qā lex'ēdēs ōba'yas.
Wā, hē'mis la āx'ēdaatsa begwānemaxa hēlagitē densen denema

- 70 the time when the man takes a fairly stout cedar-bark rope || and winds it around the square box so that it may not burst open when | they put the red-hot stones into it. Generally | the rope is put around the square box before the guests come in. | When this has been done, the two men who are to pick up the red-hot stones | take the tongs out
 75 of the water and pick up the red-hot || stones and put them into the square box; | and when the end of the tongs begins to burn, they | push them at once into the water; and when the ends are wet again, | they pick up more red-hot stones. During this time | the wife of the host who is to give a feast of cinquefoil-roots takes a new, smooth mat
 80 and || spreads it out behind the box in which the cinquefoil-roots are to be cooked. She takes | one of the cinquefoil-baskets, unties the top, | and takes out the roots, which she throws on the mat. | She pulls them apart so that they lie loosely on the mat. She does this
 85 with | four cinquefoil-baskets. When the roots are all || piled up loosely, she takes one of the baskets of long roots | and a new mat, which she spreads out. | She unties the top and takes them out very carefully, | puts them on the mat, | and pulls them apart carefully,
 90 because she does not want them to break, for they are all long. || As soon as they have been pulled apart, she takes the dry fern-leaves and | puts them down on the floor of the house near by. She takes old mats | and puts them down next to the square box. | After this

- 70 qa's qEX'sē'stendēs lāxa k'limyaxlā qa k'lē'sēLES yimxsāl 'wīlā k'lip'ts!ōyola x'ix'EXSEMāla t!ēSEM lāq. Wā, la q'lūnāla geyōl qEX'semtse'wa k'limyaxlāxs k'lē's'maē hōgwīla lē'lānemē. Wā, gril'mēsē gwālexs laēda ma'lōkwē k'lēk'lepēl'g'is bēbēgwānem āxwūstendEX ōba'yasēs k'lēk'lip'lālaa qa's k'lip'idēs lāxa x'ix'EXSEMāla t!ēSEma qa's lā k'lip'ts!ālas lāxa t!eqwē'lats!ē k'limyaxlā.
 75 Wā, gril'naḡwa'mēsē x'ix'ēdē ōba'yas k'lip'lālaasēxs laē hēx'idaem l!ENxstents ōba'ya lāxa 'wāpē. Wā, gril'mēsē k'lūnx'ēdē ōba'ya-sēxs laē ēt!ēd k'lip'lēts lāxa x'ix'EXSEMāla t!ēSEma laalasa gēNE-masa t!eqwēlaxa t!EX'sōsē āx'ēdxa ēgrīdzowē Eldzō lē'wa'ya qa's
 80 LEP'lālilēs lāx ālanālilasa t!eqwēlats!ē k'limyaxlā. Wā, lā āx'ēdxa 'nemsgemē t!egwats!ē l!ābata qa's qwēleyīndēx t!emāk'iyā'yas. Wā, lā belx'ūlts!ōdeq qa's lā belxedzōts lāxa lēbēlē lē'wa'ya. Wā, lā bēlēdeq qa hasdēxwalēs. Wā, 'nāḡwa'em hē gwēx'īdqēxs mōsgemaēda t!ēt!egwats!ē l!āl!ēbata. Wā, gril'mēsē 'wīla la
 85 bēlkwaxs laē āx'ēdaxaaxa 'nemsgemē lāxabats!ē l!ābata. Wā, hē'misa Eldzō'maxat! lē'wa'ya. Wā, lā LEP'lālilasa lē'wa'ye. Wā, laxaē qwēleyīndēx t!emāk'iyā'yas. Wā, laxaē aēkilaxs laē belx'ūlts!ōdeq qa's lā belxedzōts lāxa lē'wa'ye. Wā, laxaē aēkilaxs laē bēlēdeq qaxs gwaq!ēhaq aelts!āla qa senālēs lāxēs āwāsgēmasē. Wā, gril'mēsē 'wīla la bēlkwaxs laē āx'ēdxa gēmsē qa's
 90 grāxē lēx'ālilās laxa nēḡwāla lāq. Wā, laxaē āx'ēdxa k'lāk'lek'lo-banē qa grāxēs āxēl lāx māgrīnwalilasa t!eqwēlats!ē k'limyaxlā. Wā,

has been done, the two men who have picked up the red-hot stones throw the | dry fern-leaves on the red-hot stones; and || after they 95 have done so, they take the frame and place it on top of the fern-leaves. | They take the short cinquefoil-roots and place them in the square box, | then they put the frame into the box; and when | all the short cinquefoil-roots are in, the woman gives four pieces of split | cedar-bark to the man, and he places them over the || short cinquefoil- 100 roots. Then he takes up the long cinquefoil-roots and throws them on top of the | short roots, and the four pieces of split bark are a mark between the short | and the long roots. As soon as the long roots have all been put in, | the woman takes old mats and spreads them | next to the square box. When they are all || ready, the two 5 men take each one of the | buckets, each standing on one side of the square box, | and they pour the water over the long cinquefoil-roots. | When the water has all been poured out of the buckets, they take hold of | the old mats at each corner and throw them over the box in which the roots are steaming; || and they only stop when many | old 10 mats have been put on as a cover, so that the steam can not come through. | After they have covered it, the woman goes into a room | in the corner of her house where the dishes are generally kept, | and

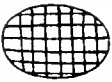
g'il'mēsē gwāla laēda ma'lōkwē k'lek'lipelg'is bēbegwānem āx'ēdxa 93
g'emse qa's lexeyimdālēs lāxa x'ix'exsemāla t'ēsēma. Wā, g'il-
mēsē gwālexs laē āx'ēdxa k'lik'lidēsē qa's pāqeyindēs lāxa g'emse. 95
Wā, lā belx'idxa t'ex'sōsē qa's lāxat! belxts!ālas lāxa k'limyax-
la. Wā, laem belxedzōdālas lāxa k'lik'ledēsē. Wā, g'il'mēsē
w'iltslāwēda t'ex'sōsaxs laēda ts!edāqē ts!āsa mōts!aqē dzexek'
denas lāxa begwānemē. Wā, k'āteyindālas lāx ōkwa'yayasa
t'ex'sōsē. Wā, lā belxelilaxa laxabālisē qa's lā belxeyindēs lāxa 100
t'ex'sōsē. Wā, laem āwūlgawayā mōts!aqē denatsa t'ex'sōsē
l'ēwa laxabālisē. Wā, g'il'mēsē w'ila la belxayayasa laxabālisaxs
laēda ts!edāqē āx'ēdxa k'lāk'lak'lobana qa's lā lep!ālilelas lāxa
mag'inwalilasa t'eqwēlatslē k'limyaxla. Wā, g'il'mēsē w'ila la
gwālixs laēda ma'lōkwē bēbegwānem k'lōqūlilaxa nāl'nemsgemē 5
nēnagats!ā qa's lā lax'walil lāx w'ax'sanālisasa t'eqwēlatslē k'lim-
yaxlāxs laē tsādzeleyintsa wāpē lāxa ōkūyayasa laxabālisē.
Wā, g'il'mēsē w'ilg'iltslāwēda wāpē lāxa nēnagats!āxs laē dādenxend-
xa k'lāk'lek'lobanē qa's naseyindēs lāx ōkwayayasa lā k'lāle-
yāla laxabālisā. Wā, āf'mēsē gwāl nasaqēxs laē w'ilēda q'lēnemē 10
k'lāk'lek'lobanē nās'idayoq qa k'lēsēs k'ex'sālēda k'āfela lāq.
Wā, g'il'mēsē gwāl nasaqēxs laēda ts!edāqē lats!ālil lāxa ots!ālilē
lāx onēgwilasēs g'ōkwē qaxs hē'maē q'lūnāla k'ax'kaēlatsa lōel-
q!wē qa's lā k'olts!ālilelaq. Wā, lāda nēmōkwē begwānem

- 15 she passes them out. One of the men || takes the dishes from her, and puts them down at the | left-hand side of the door of the house. Then the | other man counts how many dishes there will be, for there will | be one dish for each group of six guests. | As soon as he has
 20 counted them, he names the number of dishes required; || that is, the number of dishes that the woman passes out of the room. | As soon as all the dishes are out of the room, the woman | takes one kelp bottle of oil for every two dishes; and when | the oil-bottles and dishes have all been taken out, one of the | men takes the fire-
 25 tongs and with them strikes the mat covering of the || long cinquefoil-roots. If the cover sinks down, the roots are done. If it does | not stay down but jumps back, they are not done yet. (If they are done,) he takes off | the mat covering, and a new mat is spread out. | The two men take hold on each end of the strips | of cedar-bark that mark the level between the short and the long roots. They take them
 30 all up and put them down || on the new mat that had been spread out. After (the men) have done this, they | take their fire-tongs and push them in. When the legs of the tongs spread open, | they press them together, and they lift out the short roots, and | they put them on another new mat that has been spread out; | and they only stop
 35 taking out the roots when they are all out of the || box. Then the two men put down their | fire-tongs and sit down on each side of the

- 15 k'ak'alaxa lōelq!wē lāxa ts!edāqē qa's lā k'ag'alilēlaq lāxa
 gemxotstālilasa t!ex'ilāsa t!eqwē!ats!ē g'ōkwa. Wā, lālēda 'nē-
 mōkwē begwānem gelpax 'wāxēxlaasas lōelq!wēda k!wēlē lāx
 q!ēq!al!alase'wa 'nāl'nēmēxla lōelq!wāsa bēbegwānemē. Wā,
 g'il'mēsē gwāla gelpāxs laē lēx'ēdex 'wāx'ēxlaaslasa lōelq!wē.
 20 Wā, hē'mis 'wāx'ēxlēda lōelq!wa k'ōlt!alēlēmsa ts!edāqē. Wā,
 g'il'mēsē 'wī'lōlt!alilēda lōelq!wāxs laē āx'ēdaxaēda ts!edāqaxa 'nal-
 'nemē 'wā'wadē l'lē'na qaēda maēma'ēxla lōelq!wa. Wā, g'il'mēsē
 'wī'lōlt!alilēda 'watts'lāla l'lē'na lē'wa lōelq!wāxs laēda 'nemōkwē
 begwānem āx'ēdxa k'!lplālaa qa's kwēxsemdēs lāxa nayemasa
 25 laxabālisē. Wā, g'il'mēsē xūtayax'ēdexs laē l'ōpa. Wā, g'il'mēsē
 k'!ēs xūta'yax'ēdexs laē k'!ilx'a. Wā, lā hēx'idaem lēt!etsē'wē
 naseya'yas. Wā, laxaē lep!ālilēma eldzōwē lē'wa'yā. Wā,
 ā'misa ma'lōkwē bēbegwānem dādebendex 'wāx'sba'yasa āwūlga-
 wa'yē denasa lē'wa t!ex'sōsē qa's wēg'ilēlōdēq qa's lā bēlxē-
 30 dzōts lāxa lēbēlē eldzo lē'wa'yā. Wā, g'il'mēsē gwālēxs laē
 āx'ēdxēs k'!ēk!lplālaa qa's l!ēnq!eqēsēxs laē āqālē 'wax'sanōdzex-
 sta'yasa k'!lplālaāxs laē k'!lplēts lāxa ts!elqwa t!ex'sōsa qa's lā
 k'!ēbedzōts lāxa ōgū'la'maxat! lēbēl eldzo lē'wa'yā. Wā,
 ā'l'mēsē gwāl k'!lplwūts'lālaqēxs laē 'wī'lōlts'lāwēda t!ex'sōsē lāxa
 35 k'!lmyaxlā. Wā, lax'daxwa ma'lōkwē bēbegwānem g'ig'alilaxēs
 k'!ēk!lplālaa qa's k'lūdzenolilēx 'wāx'sanā'yasa t!ex'sōsaxs laē

short roots which are | on the new mat. Then they shake the steam 37
out of them, | taking up with both hands the short roots, and shaking
them while they are | holding them up. Then the short roots fall
down one by one, falling back || on the others; and before the two 40
men have done so a long time | the steam has all gone out. The
woman does the same with the long roots: | and when she has done
so, she takes the dishes and | puts the long cinquefoil-roots into them,
and the two men | put the short cinquefoil-roots into the dishes.
When they have done so, they || take the oil-bottles and pour the oil 45
into the dishes containing the long roots | and the short roots; and
they measure so that the | oil of one bottle is put into two dishes.
After they have done so, they place | the dishes of long roots before
the chiefs, one dish for | each six of them; and when the chiefs have
received theirs, || they put one dish before six of the common people. | 50
When they have been put down, the | chiefs tuck up the sleeves of
their shirts, | and after doing so they begin to eat. They take the |
long roots with the right hand, fold them up with the thumb, || and, 55
when they have been made into a ball, they put them into the |
mouth. They all do it in this way; and the common people | eat
the short roots in the same way as the long roots are eaten. | After
they have had enough, those who have eaten the long roots and |
those who have eaten the short roots take in their hands what is left

belxedzähilxa eldzowē lē'wa'ya. Wä, döx'mē k'lälödex k'lälēlas. 37
Wä, laem dāx'itsēs 'wāx'sölts!āna'yē lāxa t!ex'sōsē qa's k'lilēls laē
dzōxwālas. Wä, hē'mis la ts!äts!anēm k'!atsa t!ex'sōsaxs laē tēq'le-
laxes waōkwē. Wä, k'lēts!emēsē gēg'ilila ma'lōkwē bēbegwanēmxs 40
laē gwāl k'lälēla. Wä, lāla hē'ma ts!edāqē hē gwēg'ilaxa laxabā-
lisē. Wä, g'il'mēsē gwālexs laē āx'ēdōda ts!edāqaxa lōelq'wē qa's
bēlts!älēsā laxabālisē lāq. Wä, lēda ma'lōkwē bēbegwānem bēl-
ts!älasa t!ex'sōsē lāxa lōelq'wē. Wä, g'il'mēsē 'wīlaxs laē āx'ētsē-
'wēda 'watts!āla Llē'na qa's k'lūngeleyindālēna laxapts!āla lōelq'wa 45
lē'wa t!ex'uts!āla lōelq'wa. Wä, laem menēkwa 'nemē 'wā'wadē
Llē'na lāxa mālexla lōelq'wa. Wä, g'il'mēsē gwālexs laē k'ax'-
dzamōlilasa laxapts!āla lōelq'wa lāxa g'ig'igēma'yē lāxēs q'lēq'la-
lālaēna'yaxa 'nāl'nēmēxla lōq'wa. Wä, g'il'mēsē 'wīlxtowa g'ig'i-
gūma'yaxs laē k'ax'itsē'wa begūlida'yē; laemxaē q'lēq'la!alāxa 50
'nāl'nēmēxla lōq'wa. Wä, g'il'mēsē 'wīlgralilēda lōelq'wāxs laē
hēx'ida'ma g'ig'igūma'yē Llēp!ex'idēx ōbalts!āna'yasēs q'lēq'lesē-
na'yē. Wä, g'il'mēsē gwālexs laē dāxa, wä, la'mē dāsgēmdxa
lāxabālisē yīsēs hēlk'lōts!āna'yē. Wä, lā k'lōk'loxsemasēs qōma
lāq. Wä, g'il'mēsē lōxsema lāxabālisaxs laē tsōq'lūsas lāxēs 55
semsē. Wä, lā 'nāxwaem hē gwēg'ila lē'wa begūlida'yaxs laē
t!ex't!ak'xa t!ex'sōsē gwēg'ilasasa lēlāxapg'āxa lāxabālisē. Wä,
g'il'mēsē pōl'idēxs laē 'wīlā'ma lēlāxapg'āxa lāxabālisē lē'wa
t!ext!akwaxa t!ex'sōsē tēxsemdxēs ānēx'sā'yē qa's lā mōtēlaq

- 60 over and take it home || to their wives. Then they drink water in their houses. | That is all about this. The long and the | short cinquefoil-roots are given at great feasts to many tribes, for | they are counted when chiefs count their feasts in rivalry. |
- 65 (2) There is another way of cooking short and || long cinquefoil-roots—when they are boiled for a married couple and their children, | and when they invite their brothers or sisters. First, | the woman goes to get her | small kettle for cooking long and short cinquefoil-roots, for there is only one way of cooking them. She | washes out the small
- 70 kettle; and when it is clean, she takes split || cedar-wood and measures the size of the bottom of the kettle with the | split cedar-wood. She breaks the sticks and places them in the bottom, | six at the bottom of the small kettle, and she places the same number cross-wise over | those six which she first put in. After | she has put them in, they are in this way
- 75 kettle. || After she has crossed  the sticks in the bottom of the small kettle, | she takes her basket containing the long cinquefoil-roots, unties it, | takes a small dish and pours some water into it until it is half full. | She takes the long roots out of the basket and | puts them into the water in the
- 80 small dish, and she || washes them. After she has done so, she

60 qaēs gegenemē. Wā, ālēmēsē nāxēidxa ēwāpē lāxēs grigōkwē. Wā, laem gwāl lāxēq. Wā, laem k'wēladzema lāxabālisē LE^{wa} t!EX^{sōsē} lāxa ēwālasē k'wēlasxa q'lenemē lēlqwāla^{ya} yixs layāasa grigēgāma^{yaxs} lap!asēs k'wēlats!ets!a^{yē}.

- (2) Wā, gēmēs ēnemx'idāla hāmēx'silaēnēxa t!EX^{sōsē} LE^{wa}
- 65 laxabālisē, yixs hānx'lentse^{waē} qāēda hayasek'āla LE^{wis} sāsemē lōxs Lēlālayā^ē lāxa ēnāl'nemweyōtē. Wā, hēm gril āx'ētsō^{sa} ts!ēdāqaxs laē āx'ēdxēs laxapēlats!ēlē ha^{nema} lōxs t!eqwēlats!ēla ha^{nemē} qaxs ēnemaē gwālaasas, yixs laē aek'la ts!oxū-grindxa ha^{nemē}. Wā, grilēmēsē ēgig'axs laē āx'ēdxā xōkwē
- 70 k'wa^{xlāwa}. Wā, lā mens'idxē ēwādzēq!EXsdaasasa ha^{nemē}, yisa xōkwē k'wa^{xlāwa}. Wā, lā k'ōk'oxsendeq qa^s xūlxlendalēsa q!EL!ets!aqē lāx ōxla^{yasa} ha^{nemē}. Wā, lāxāē gēk'iyindālasa hēmaxat! ēwaxēda grilx'dē xūlxlendālayosēda q!EL!ets!aqa. Wā, lāga gwālaxs laē gwāla k'laat!EXla^{yasa} t!eqwēlats!ē ha^{nema}
- 75 (*fig.*). Wā, grilēmēsē gwāla k'laat!EXla^{yasa} t!eqwēlats!ē ha^{nema} laē āx'ēdxēs lāxabats!ē Lābata qa^s qwēleyindēx t!emakiya^{yas}. Wā, lā āx'ēdxā lālogūmē qa^s gūxts!ōdēsa ēwāpē lāq qa negoyoxs-dālēs. Wā, lā belx'ūts!ōdxa lāxabālisē lāxa lāxabats!ē Lābata qa^s belxstendēs lāxa ēwābets!āwasa lālogūmē. Wā, lā bēlētālāqēxs laē
- 80 ts!ōx^{wideq}. Wā, grilēmēsē gwālexs laē belx'ūstendeq qa^s lā bēl-

takes them out of the water and | puts them on the frame in the 81
bottom of the kettle for cooking the long roots. She only | stops
putting them into the small kettle when they are heaped up high.
She pours on very little | water, about half a cupful. | She takes a
piece of old mat and covers (the kettle) with it. || Then she tucks it in 85
all round so that it is tight, and so that not much steam | can come
out when (the water) begins to boil. After she has done so, | she
puts it on the fire; and when it begins to boil, she takes her | fire-
tongs and strikes the mat covering. When it | stays down and does
not jump back, she takes it off the fire, removes || the mat covering, 90
takes the small dish and puts it alongside of the | kettle. Then she
takes the fire-tongs and pushes them into the | cinquefoil-roots which
are now done, picks them out and puts them into the small dish. |
She only stops when they are all out of the kettle. Then she | takes
up the steaming long roots, holds them up, and shakes them, until ||
the steam comes out. As soon as they stop steaming, she takes an | 95
oil-dish, pours oil into it, and, after doing so, she | puts the dish with
the long roots in front of those who are to eat it. | She places the oil-
dish on the outer side of the small dish. | Then those who are to eat
the boiled roots begin to eat. || They take hold of them with the right 200
hand, and | press the roots with the thumb so as to make a ball.

dzōts lāxa k'!aat!EX!a⁵yasa lāxapē!ats!ē ha⁵nema. Wā, ā!mēsē 81
g⁵wāl belxts!ālaxa ha⁵nemaxs laē L!āk⁵emāla. Wā, lā xal!EX⁵!id
g⁵ūq!eqasa wālaanāwisē Lō⁵ negoyālāda ēwāpē lāxa dēdagaats!ē
k!wa⁵sta. Wā, lā āx⁵ēdxa k'!āk!obanēdzēsē qa⁵s nāsemdēs lāq.
Wā, laem dzōpax ewanā⁵yas qa āmxēs qa k'!ēsēs xēnlela k'!altsā- 85
lēda k'!ālela lāq qō medelx⁵widelō. Wā, g⁵il⁵mēsē g⁵wālexs laē
hānx⁵lents lāxa legwīlē. Wā, g⁵il⁵mēsē medelx⁵wīdēxs laē āx⁵ēdxēs
ts!ēslāla qa⁵s kwēxsemdēxa nāseya⁵yē k'!āk!obanā. Wā, g⁵il⁵mēsē
xūteyax⁵!idēxs laē hēx⁵!idaem hānx⁵sendeq lāxa legwīlē qa⁵s nāsō-
dēx nāseya⁵yas. Wā, lā āx⁵ēdxa lālogūmē qa⁵s hā⁵nōlilēs lāxa laxa- 90
pē!ats!ē ha⁵nema. Wā, lā āx⁵ēdxa ts!ēslāla qa⁵s L!ēnq!eqēs lāxa
lā L!ōpa laxabālisaxs laē k'!ip!ēdeq qa⁵s lā k'!ipts!ōts lāxa lālo-
gūmē. Wā, ā!mēsē g⁵wālexs laē ēwīlgr!ts!āwa ha⁵nemē, wā, lā
dāx⁵!idxa k'!ālela laxabālisa qa⁵s dzōx⁵ōstālisēxs laē k'!ilelāq qa
lawālēsa k'!ālela laq. Wā, g⁵il⁵mēsē g⁵wāl k'!ālelaxs laē āx⁵ēdxa 95
ts!ēbats!ē qa⁵s k'lūnxts!ōdēsa L!ē⁵na lāq. Wā, g⁵il⁵mēsē g⁵wālexs laē
k'ragēmīlāsa lāxapts!āla lālogūm lāxa L!ēlaxapg⁵ilaxa laxabālisē.
Wā, lā k'ragālitsa ts!ēbats!ē L!ē⁵na lāx L!āsaxdza⁵yasa lālogūmē.
Wā, hēx⁵!ida⁵mēsē dāxwēda lāxapēlag⁵ilaxa hānx⁵!aakwē laxa-
bālisa. Wā, lā dāx⁵!itsēs hēlk⁵!ōts!āna⁵yē lāxa lāxabālisē qa⁵s 200
k'!ōxwisēs qoma lāq. Wā, g⁵il⁵mēsē lōxsemx⁵!idēxs laē ts!ēp!ēts

2 Then they dip (the ball) | into the oil and put it into the mouth.
They keep on doing this | until they have had enough. Then they
drink some | water after eating the boiled long roots. ||

5 There are only two ways of cooking the long and short cinquefoil-
roots. | Only this teaches the common people their low station, |
when it is given in a feast, for the long roots are given to the chiefs
and the | short ones (to the others), for only chiefs eat the long
10 roots | and the common men eat the short roots. || That is all about
this.

1 **Erythronium.**—If the woman has many Erythronium plants, she
takes a large dish | and puts it down at the place where she | always
sits. With one hand she takes up the | flat-bottomed basket contain-
5 ing the roots and pours them into the large dish. || Then she goes to
get water in her bucket, and pours it into | the large dish contain-
ing the roots, and she moves them with her hands so that the
earth comes off. She washes them; and | after moving them with
her hands, she washes out the flat-bottomed basket. | When it is
10 clean, she takes the roots out of the water and || puts them back into
the small-meshed flat-bottomed basket. When | the roots have all
been taken out of the washing-dish, she takes up the | washing-dish
at each end and pours out the dirty water outside of | the house;
and she brings it back again and puts it down | where it was before.

2 lāxa l'lē'na qa's ts'lōq'lūsēs lāxēs sēmsē. Wā, āx'sāmēsē hē gwē-
grilē. Wā, āl'mēsē gwālexs lāē pōl'ida. Wā, laem nāx'idxa 'wā-
paxs lāē LELāxapg'exa hānx'Laakwē Laxabālisē.

5 Wā, mālēdala'mē hā'mēx'silaēna'yaxa Laxabālisē LE'wa t'EX'sōsē.
Wā, laem lēx'aem q'lāl'alelatsa begūlida'yaxēs āwālox'ūnasaxs
hāmge'lilāē LE'wa gr'ig'igāma'yē lāxa Laxapēlaxa Laxabālisē LE'wa
t'EQwēlāxa t'EX'sōsē. qaxs lēx'a'maēda gr'ig'igāma'yē LELaxapg'ixa
Laxabālisē. Wā, lā t'extlaqwa begwūlida'yaxa t'EX'sōsē. Wā,
10 laem gwāl lāxēq.

1 **Erythronium.**—Wā,¹ lā āx'ēdxa 'wālasē lōq'lwaxs q'Eyōlaēda ts'E-
dāqaxa x'aasx'entlē. Wā, gr'āxē k'ag'alilas lāxēs hēmenāla'mē
k'lwāēlasa. Wā, lā k'lōqūlilaxa x'aasx'entlaatslē t'lōlt'lox'sem LE-
q'EXsd lex'a'ya qa's lā qepōsasa x'aasx'entlē lāxa 'wālasē lōq'wa.
5 Wā, lā tsēx'idxa 'wāpē yīsēs nagatslē qa's gr'āxē gūq'Eqas lāxa
x'aasx'ent'ts'ālēda 'wālasē lōq'wa. Wā, lā golgr'elgēq qa lawāyē
dzēdzexsema'yas. Wā, laem ts'lōxwaq lāxēs gwēgr'ilasaq. Wā,
gr'il'mēsē gwāl golgr'elgeqēxs lāē ts'lōx'semdxā LEq'EXsdē lex'a'ya.
Wā, gr'il'mēsē ēx'ts'lāxs lāē gōlostendālaxa x'aasx'entlē qa's lā
10 k'lats'lālas lāxa t'lōlt'lox'semē LEq'EXsd lex'a'ya. Wā, gr'il'mēsē
'wi'lōstēda la ts'lōk' x'aasx'ent! lāxa ts'lāts'lāq lāē dādebendxa
ts'lātslē 'wālas lōq'wa qa's lā gūqōdxa nēqwa 'wāpa lāx L'āsanā-
'yasēs gr'ōkwē. Wā, gr'āxē xwēlaqa k'aēLElaq qa's lā k'ag'alilas
lāx gr'ilx'dē k'aēlats. Wā, laxaē gūxts'lōtsa 'wāpē lāxa ts'lātslē

¹ Continued from p. 198, line 22.

Then she pours some water into the || large washing-dish, and takes 15
up in one hand the basket containing the roots | and pours them into
the dish. She leaves them there | until she is ready to cook them.
She also changes the | water in which they have been washed for
clean water, and leaves the roots in it. Then she builds up | the fire
and goes down to the beach, || carrying in her hands a basket for 20
stones. She puts | stones into it; and when it is full, she carries it
on her back and puts the stones on the | fire. She continues doing
this if she has many roots. | When she has enough stones, she takes
her steaming-box | and places it ready by the side of the fire. She
draws fresh water || in her bucket and pours it into the steaming-box. 25
When | it is half full, she stops pouring in water. Then she goes |
with her bucket to draw more water, and puts it down by the side
of the steaming-box; | and after doing so, she takes her tongs and
puts them down. | Now everything is ready. When the stones of the
fire are red-hot, || she takes the fire-tongs, and also the bucket with 30
water | that stands by the side of the fire. She is going to dip the
red-hot | stones in it, and she takes up the red-hot stones with the
tongs. | She quickly dips them into the water in the bucket, until the |
ashes that stick on them come off. She puts them into the water in
the steaming-box, || and she continues to do so. As soon as the water 35

‘wālas lōq!wa. Wā, lā k’lōqūlītxa x’aasx’ent!aats!ē LEq!EXsd le- 15
xa‘ya qa’s gūxstendēs lāxa lōq!wa. Wā, āmēs la hē gwēstālīla
laē xwānalelax l’lōbaslas, yīxs lamaalal l’layōdeq lāxa ēxstowē
‘wāpa yīx la āxstālilatsa ts!ōkwē x’aasx’ent!a. Wā, lā leqwēla-
x’ēidxēs legwīlē. Wā, lā lents!ēs lāxa l’lēmā‘isasēs grōkwē dāk!lō-
telaxa hexa‘yē qa’s t!āgats!ēxa t!ēsemē. Wā, lā tlāxts!ālasa t!ē- 20
semē lāq. Wā, lā qōtlaxs laē ōxlōsdēsaq qa’s lā xex“lālas lāxēs
legwīlē. Wā, lā hanalexs q!ēnemaēs q!ōlasōlē x’aasx’ent!a.
Wā, gīlēmēsē hē!ē xegwānemas t!ēsemaxs laē āxēdxēs q!ōlats!ē
qa gāxēs gwālīl hānōlīsa legwīlē. Wā, lā tsēx’ēidxa ‘we‘wāp!ēmē
yīsēs nāgats!ē qa’s lā gūxts!ālasa ‘wāpē lāxa q!ōlats!ē. Wā, gīl- 25
ēmēsē negōyoxsdālaxs laē gwāl gūxts!ālaq. Wā, lāla laem ēt!ēd
tsēx’ēitsa nagats!ē lāxa ‘wāpē qa hā’nēlēs q!ōts!āliltse‘wa. Wā,
gīlēmēsē gwālexs laē āxēdxēs k’līplālaa qa gāxēs k’adēla. Wā,
laēmē ‘nāxwa gwālīla. Wā, gīlēmēsē mēmēntsemx’ēidēda xē‘x“lāla
t!ēsemxs laē āxēdxa k’līplālaa. Wā, hē‘mesa ‘wābets!ālīlē naga- 30
ts!ā qa lās ha’nālīsa legwīlē. Wā, hēem hābaslesēxa x’ix‘exse-
māla t!ēsema. Wā, lā k’līplīdxa x’ix‘exsemāla t!ēsema. Wā, lā
hana‘wīd hāpstents lāxa ‘wābets!āwasa nagats!ē qa lawālēsa
gūna‘yē k!ūtsemēq. Wā, lā k’līpstents lāx ‘wābets!āwasa q!ōlats!ē.
Wā, āx’sā‘mēsē hē gwēgrīlaq. Wā, gīlēmēsē medelx‘wīdēda q!ōla- 35

- 36 in the steaming-box begins to boil, | the woman takes the flat-bottomed basket, takes the | washed roots out of the dish, and puts them into the flat-bottomed basket. | As soon as all the roots are in the flat-bottomed basket, she | puts the basket with the roots into
40 the boiling || water. After she has done so, she again takes up her tongs, | picks up red-hot stones, dips them into the | water in the bucket, and puts them in all around the sides of the | basket containing the roots. She does not put in really many | red-hot stones.
45 Then the water begins to boil; || and it does not boil a very long time, before the | roots are boiled to pieces. Then the woman takes hold on each side of the | basket with roots, and she puts the basket into a large | dish. She pours out the water that was in the dish, and | lets the liquid drain off. For this purpose she puts (the roots) into the
50 large dish. || Then she takes a small dish, puts it down, and also oil | and spoons; and when everything is ready, she takes up with one hand | the basket containing the roots and lifts it out of the large | dish. Then she pours the boiled roots into a | small dish, from which they are to be eaten. When the dish is full, she stops pouring them
55 in. She || takes oil, and pours on much oil, and she only | stops pouring on oil when (what is in the dish) is a thick paste. Then she stirs it with a | spoon, and gives the spoons to those who are to eat |

- 36 ts!äxs laē äx'ēdlēda ts!edāqaxa LEQ!EXSDē lexā'ya qa's lä k'!ästalaxa ts!ökwē x'aasx'ent!a qa's lä k'!ats!ālas läxa LEQ!EXSDē lexā'ya. Wä, gr!mēsē 'wī'lōsa x'aasx'ent!ē läxa LEQ!EXSDē lexā'ya laē hān-stentsa x'aasx'ent!ets!āla LEQ!EXSD lexā'ya läxa maemdelqūla
40 'wāpa. Wä, gr!mēsē gwālexs laē ētlēd äx'ēdxēs k'!p!ālaa qa's ētlēdē k'!p!ēdxa x'ix'exsemāla t!ēsema qa's hāpstendēs läxa 'wābets!āwasa nagats!ē. Wä, k'!p!stalēs lāx ewanā'yasa x'aasx'ent!ets!āla LEQ!EXSD lexā'yē. Wä, k'!lēst!a ālaem q!ēnemēda k'!p!stanās x'ix'exsemāla t!ēsemaxs laē ālax'īd maemdelqūlēda 'wāpē.
45 Wä, k'!lēst!a ālaem gēg'ilil maemdelaqūlaxs laē xas'īdēda q!ōlkwē x'aasx'ent!a. Wä, ā'mēsē la k'!āk'!ōgwaanōdēda ts!edāqaxa q!ōlkwē x'aasx'ent!ets!āla LEQ!EXSD lexā'ya qa's hānts!ōdēs läxa 'wālasē lōq!wa, yixs laē gūqewakwē q!ōts!āx'dāq 'wāpa. Wä, la'mē x'āts!ax 'wāpaga'yas lāxēs la gwēts!āwas läxa 'wālasē lōq!wa. Wä,
50 lä äx'ēdxa lālōgūmē qa's g'āxē k'!āgalilas. Wä, hē'misa L!ē'na Lē'wa k'!āk'ets!ēnaqē. Wä, gr!mēsē 'wī'la gwalila laē k'!ox'wūlts!ōd-xa x'aasx'ent!aats!ē LEQ!EXSD lexā'ya läxa 'wālasē x'āts!aats!ē lōq!wa. Wä, lä qepāsasa q!ōlkwē x'aasx'ent!a läxa x'aasx'entg'aats!ē lalogūma. Wä, gr!mēsē qōtlaxs, laē gwāl gūqa. Wä, lä
55 äx'ēdxa L!ē'na qa's k'lūnq!eqēsa q!ēnemē L!ē'na lāq. Wä, ā'mēsē gwāl k'lūnqasa L!ē'na lāqēxs laē genk'axs laē xwōtelgēsā k'āts!ēnaqē lāq. Wä, la'mē ts!awanaēsasa k'ats!ēnaqē lāxēs x'aasx'entg'ōt-

the boiled roots. Then they begin to eat with | spoons, and they eat much oil with them, because the roots are bitter. || Therefore they 60 put much oil on, | so that they may not taste bitter. After they have eaten enough, | they drink a little water. This is the manner in which | in former times the Indians boiled the Erythronium-roots. They were | used by the Indians at feasts given to many tribes. That is all about the || one way of cooking them. | 65

Boiled Erythronium.—Now I will talk again | about the way they 1 are cooked at present, for at present the Erythronium-roots are boiled; | and they are kept by the woman who digs them and put | into baskets, and they are dried in the sun by those who gather many of them where they grow in || great quantity. First of all, the woman 5 takes a kettle and | washes it out with water. When it is clean, she takes the | basket with Erythronium-roots, unties the top, and takes off | the dry grass covering. She takes a dish and | puts it down where she is sitting. Then she puts the roots into it, || and she pours 10 on some water. As soon as the top of the roots is covered, | she stirs them with her hands so that the soil may come off; | and when the water in which they are being washed is dirty, she takes out the | roots and puts them into another dish which stands on the floor. | When they have all been taken out, she pours out the dirty water in the corner of the || house and she washes the dish. | When it is clean, she puts 15

Laxa q!ōlkwē x'aasx'ent!a. Wä, lax'da'xwē 'yōs'itsa k'āk'ets!e- 58 naqē lāq. Wä, laem hēq!ek!edzēsēda l!ē'na qaxs mālaēda x'aasx'ent!äxs q!ōlkwaē. Wä, hē'mis lāg'ilas q!ēqelaxa l!ē'na 60 qa k'lesēs p!egela malp!aēna'yas. Wä, g'il'mēsē pōl'idexs laē xāl!EX'ē'id nāx'idxa hōlalē 'wāpa. Wä, hēem hāmēx'silaēnēsa g'ildzesē bāk'lūmxa x'aasx'ent!ē. Wä, la k'wēladzemxa q!ēnemē lēlqwālaLa'ya yisa g'ildzesē bāk'lūma. Wä, laem g'wāl lāxa 'nem-x'ē'idala hāmēx'silaēnēq. 65.

Boiled Erythronium.—Wä, la'mēsen ēdzaqwał g'wāgwēx's'ālāl 1 lāqēxs hāmēx'silase'waasa ālē 'nāla, yixs hānx'LEndaaxa x'aasx'ent!ē qaxs axēlasō'maēda ts!ōyanemasa ts!edāqē qa's lā āxemts!ō lāxa l!āl!Ebatē, yixs ēx'emaē x'ilasō'sa q!eyalaqēxs laē ts!ōsax q!ayayas. Wä, hē'mis g'il āx'ētso'sa ts!edāqēs hānx'LANowē qa's 5 ts!ōxūg'indēsa 'wāpē lāq. Wä, g'il'mēsē ēg'ig'axs laē ax'ēdxēs x'aasx'ent!aats!ē l!ābata qa's qwēley'indēq. Wä, lā, āxōdex ts!āk'īya'yas lēlxlō k'!ēt!ema. Wä, lā āx'ēdxa lōq!wē qa's k'āgralilēs lāxēs k!waēlasē. Wä, lā k!āts!ōtsa x'aasx'ent!ē lāq. Wä, lā gūq!eqasa 'wāpē lāq. Wä, g'il'mēsē t!epelē ōkūya'yasa 10 x'aasx'ent!äxs laē g'ōlg'elgēsēs e'eyasowē lāq qa lawāyēs dzēdzex'sema'yas. Wä, g'il'mēsē nēx'widēda ts!āsas 'wāpa laē golostendxa x'aasx'ent!ē qa's lā gōts!ōts lāxa ōgū'la'mē lōq!wa k'aēla. Wä, g'il'mēsē 'wī'lōsa laē q'epewelsaxa nēqwa 'wāpa lāx onālasasēs g'ōkwē. Wä, lā, ts!ōxūg'intsā 'wāpē lāxa ts!āts!ē lōq!wa. Wä, 15

17 the roots back into it | and pours some more clean water on them. Then she stirs them again with her | hands, and again she changes the water that she poured on last. | Now the roots are white when they have been washed. || She pours some water into the kettle until it is half full. | Then she puts it on the fire; and when the water begins to boil, | she takes up the dish with the roots and | pours them into the boiling water in the kettle in which the roots are to be cooked. |

25 When they are all in, she lets them boil. || She takes a cedar-stick and stirs them; and when | they have boiled to pieces, she takes the kettle off of the fire, for they are done. Then she | takes oil and pours much of it on the roots. She takes her | spoon and stirs (the roots) so that the oil | and the water and the boiled roots are all

30 mixed. After || stirring them, she takes spoons and distributes them among | the guests who are to eat the boiled roots. She puts the | kettle in which they were boiled in front of the guests, and | they begin to eat with the spoons out of the kettle. After | eating, they

35 drink a little water. That is all about this. || This kind of cooking is used for inviting many tribes. | — |

1 **Raw and Baked Erythronium** (1).—Some | women and men eat the roots raw when it is a hot day, for | the Erythronium-roots are cool

16 gril'mēsē la ēg'ig'axs laē xwēlaqa golts'lōtsa x'aasx'ent'lē lāq. Wā, laxaē gūq'eqasa ēx'stowē 'wāp lāq. Wā, laxaē golg'elgēsēs e'eyasowē lāq. Wā, la'mē L'lāyōdeq laxēq yisa ālē gūq'egems 'wāpa. Wā, la'mē lā 'mel'melsgema x'aasx'ent'lāxs laē ts'lōkwa.

20 Wā, lā gūxts'lōtsa 'wāpē lāxa hānx'lanowē qa negoyoxsdalīsēxa 'wāpaxs laē hānx'lents lāxēs legwīlē. Wā, gril'mēsē medelx-'wīdexs laē k'āg'ililxa lōq'wē la gr'its'ewatsa x'aasx'ent'lē qa's lā gūxstents lāxa la maemdelqūlaxa x'aasx'ent'leg'elats'lē hānx'lanowa. Wā, gril'mēsē 'wī'lastaxs laē wax'dzāla maemdelqūla.

25 Wā, lā āx'ēdxa k'wa'xlāwē qa's xwētēs lāq. Wā, gril'mēsē xās'i-dexs laē hānx's'endeq lāxēs legwīlē qaxs le'maē L'lōpa. Wā, lā āx'ēdxa L'lē'na qa's k'lūq'eqēsa q'lēnemē lāq. Wā, lā āx'ēdxēs k'ats'lēnaqē qa's xwēt'lēdēs lāq qa ālak'!alisē lēlgowa L'lē'na Lē'wa 'wāpalās L'lō'ma xāsa x'aasx'ent'la. Wā, gril'mēsē gwāl

30 xwētaq laē āx'ēdxa k'āk'ets'lēnaqē qa's ts'ewanaēsēs lāxēs x'aasx'entg'ōtlaxa hānx'laakwē x'aasx'ent'la. Wā, ā'misē hānx'dzamōlilasa x'aasx'ent'elats'lē hānx'lanowa lāxa L'lē'lānemē. Wā, lax'da'xwē 'yōs'wūlts'lālaq lāxa hānx'lanowē. Wā, gril'mēsē gwāl-lēxs laē xāl'lex'ē'd nāx'ēdxa 'wāpē. Wā, laem gwāl lāxēq. Wā,

35 laemixaē L'lē'lalayoxa q'lēnemē lēlqwālala'ya hē gwēkwē hā'mēx'si-laēna'yaq.

1 **Raw and Baked Erythronium** (1).—Wā, la'mēs'la k'lēlx'k'lax'sō'sa waōkwē ts'lēdaqa L'lē'wa hēbegwānema, yīxs ts'lēlqwaēda 'nāla qaxs

inside when they are eaten raw, and they have a | milky taste. That is the only time when it is thus eaten. That is all || about this. 5

(2). There is another way of preparing them, when they are baked in | hot ashes. The Erythronium-roots which are baked in ashes are not washed. | The woman takes her tongs and | digs a hole under the side-pieces of her fire. When || the hole is deep enough, she takes a 10 handful of roots and puts them | into the hole. When they are nearly level with the top of the | hole, she takes her tongs and | covers them with ashes. She does not leave them there very long, before | she uncovers them with her tongs and takes them out. Then she puts them down by the side of the fire. || When all those 15 that have been buried in the ashes have been taken out, she takes her oil-dish | and pours some oil into it, and places it in front of the one who is going to eat the | baked roots. She puts the baked | roots on a mat, from which they are to be eaten; and she spreads (the mat) | in front of the one who is to eat (the roots) and puts them on it. Then he takes the roots, || rubs off with his thumb the ashes that are 20 sticking to them, and, | after doing so, he dips them into oil and puts them into his mouth. | He continues doing so while he is eating the baked | roots. After that, he drinks water; and | after drinking, he

ʼwũdāqaēda xʼaasxʼent!āxs qʼemkwaseʼwaaxs kʼelxʼaē. Wā, lā 3
dzemxʼp!a. Wā, laʼmē lēxʼaem qʼemkwaxʼdemq. Wā, laem gʷāl
laxēq. 5

(2). Wā, gʼilʼmēs ʼnemxʼidāla gʷēgʼilaseq yixs dzamēsasēʼwaē lāxa
tsʼelqwa gʼūnaʼya. Wā, la kʼlēs!al tsʼloxwaseʼwēda xʼaasxʼent!āxs
dzamēdzekwāē lāxa gʼūnaʼyē. Wā, hēʼem āxʼētsōʼsēs tsʼlēs!āla qaʼs
ʼlap!alisēxa āwabāʼyasa kʼādenwaʼyasēs legwīlē. Wā, gʼilʼmēsē
wūnqelē ʼlāpaʼyasēxs laē kʼlaxʼid lāxa xʼaasxʼent!ē qaʼs kʼlats!ōdēs 10
lāxēs ʼlāpaʼyē. Wā, gʼilʼmēsē elāq ʼnemākʼeya lēʼwa ēwanēqwasēs
ʼlāpaʼya ōkūyaʼyasa xʼaasxʼent!āxs laē āxʼēdxēs tsʼlēs!āla qaʼs
dzemkʼeyindēsa gʼūnaʼyē lāq. Wā, kʼlēs!ē ālaem gʼaēsēxs laē
lot!ēdeq yisa tsʼlēs!āla qaʼs kʼlāgʼalilelēq lāxa onālisasa legwīlē.
Wā, gʼilʼmēsē ʼwīloqālisā lāx dzamēdzasaq laē āxʼēdxēs tsʼlēbats!ē 15
qaʼs klūnts!ōdēsa l!ēʼna lāq. Wā, lā kʼāgʼimlilas lāxēs xʼaas-
xʼentgʼōt!ēlaxa dzamēdzekwē xʼaasxʼent!a. Wā, lā kʼlādzātsa dza-
mēdzekwē xʼaasxʼent! lāxa haʼmādzowē lēʼwaʼya qaʼs lēpdzamō-
lilēs la kʼladzāyaats. Wā, lā dāxʼid lāxa xʼaasxʼent!ē qaʼs
dēwālēxa gʼūnaʼyē klwēkʼlūtsemēq yisēs qōma. Wā, gʼilʼmēsē 20
gʷālexs laē tsʼlep!its lāxa l!ēʼna qaʼs tsʼlōqʼūsēs lāxēs semsē.
Wā, āxʼsāʼmēsē hē gʷēgʼilāxs laē xʼaasxʼentgʼēxa dzamēdzekwē
xʼaasxʼent!a. Wā, gʼilʼmēsē gʷālexs laē nāxʼidxa ʼwāpē. Wā,
gʼilʼmēsē gʷāl nāqaxs laē hām̄sgemd lāxa ʼwāpē qaʼs hām̄xʼts!a-

25 takes a mouthful of water, squirts || it into his hands, and washes them off. Now it is done. | This is not given at a feast to many tribes. |

1 **Boiled Lupine-Roots.**—The woman takes her | small kettle, washes it with fresh water, | and, when it is clean, she takes her small basket and | goes down to the beach of her house. She picks up
5 some fresh || medium-sized stones, puts them into her small basket, and, when | she thinks she has enough to put into the bottom of her small kettle, she carries | them up into the house, and she puts them down next to the | kettle in which the lupine is to be cooked. She takes some fresh stones | and puts them into the bottom of the small
10 kettle; and when they are all in, || she takes the lupine-root basket, unties the top, | and takes out the roots and | puts them on the stones in the bottom of the small kettle. | She continues doing so, and only stops when it is heaping full. | Then she takes some dead
15 grass and covers it over, || and tucks the grass in all around, so that the steam comes through it | when the water begins to boil. She takes a shell of a large horse-clam, | dips out water in it, and pours it over the dry grass cover. | She puts on four shells of water. | After
20 doing so, she puts the kettle with the lupine-roots on the || fire. The reason why she pours the water on is because she | wishes the roots to be wet, so that they may not get burned. Then it begins to boil, |

25 nendēs lāxēs e^éeyasowē qa^s ts!ents!enx^éwīdē. Wā, lawēs!a gwāl lāxēq. Wā, laem k^lēs k^lwēladzem lāxa lēlqwālala^{yē}.

1 **Boiled Lupine-Roots** (Hānx^l!uak^u q^lwa^{nē}).—Wā, hēem āx^étsō^ssa ts!edāqēs ha^{nē}mē qa^s ts!oxūg^índēq yīsa ^éwēwāp!emē. Wā, grī^émēsē ēgrīgraxs laē āx^éēdxa lālxamē qa^s lā dālaqēxs laē jents!ēs lāx l!ema^éisāsēs grōkwē. Wā, lā xex^éwīdxa ālexsemē
5 hā^yāl^é t!ēsēma qa^s xex^uts!ālēs lāxa lālxamē. Wā, grī^émēsē k^lōtaq lāem hēlala lax xeq!ūxlā^yasēs h^énemāxs l^é k^lox^éwūsdē-selaq qa^s lā k^lōg^{wē}lelaq lāxēs grōkwē, qa^s k^lōg^ūnōlīlēs lāxēs q!ūnsē!ats!ēlē ha^{nē}ma. Wā, lā xex^éwūts!ōdxa ālexsemē t!ēsēma qa^s lā xeq!ūxlēndālas lāxa ha^{nē}mē. Wā, grī^émēsē ^éwūts!āxs
10 laē āx^éēdxēs q!ūnyats!ē l!ābata qa^s qwēleyīndēx t!emāgīmas. Wā, lā ^éwūts!ālaxa q!wa^{nē} lāx^é q!ūnyats!ē l!ābata qa^s lā ^éyīndālēs lāx xeq!ūxlā^{yē}xa q!ūnsē!ats!ēlē ha^{nē}ma. Wā, lā hāmal ^éts!ālas. Wā, āl^émēsē gwāl ^éyīndālasēxs laē l!āk^émāla. Wā, lā āx^éēdxa lēlēxlō k^lēt!ema qa^s ts!āk^éyīndēs lāq.
15 Wā, lā dzōpax āwēstās qa k^lēsēs ālaem k^éx^usālēla k^lālēla laq qō medelx^éwīdlō. Wā, lā āx^éēdxa xālaēsasa ^éwālasē met!ān^éya qa^s tsēx^éidēs lāxa ^éwāpē qa^s gūgēleyīndēs lāxa ts!āk^éema^yas. Wā, lā mewēxlēda ^éwāpē lāxa ^éwālasē xālīētsōx met!ānā^{yē}x. Wā, grī^émēsē gwālexs l^é hānx^lents lāxēs q!ūnsē!ax^édema!ē
20 legwila. Wā, hēem lāgrīlas gūqas^u ^éwāpē lāxa ts!āk^éema^yas ^énē^kāē qa k^lūnqēs qa k^lēsēs x^íx^éēda. Wā, la medelx^éwīda.

and she lets it boil until the liquid is almost dried up. | They know 22
that the liquid has dried up when | the steam ceases to come through.
Then she takes the small kettle off the fire, || and they are done. 25
She does not take off the cover immediately, | because she wishes the
roots to be steamed. When the steam stops | coming through, she
takes off the top covering, takes her small dish | and puts it down
close to her seat, where she has been cooking the roots. | She takes
the tongs, picks up the lupine-roots which are in the || small kettle, 30
and she puts them into the small dish. | As soon as all the roots are
out of the kettle, | she takes her oil-dish and pours some oil into it. |
After doing so, she puts it into the small dish containing the lupine-
roots, and | places it in front of those who are to eat the boiled
roots. || Then they take out the roots, one each, for | they are long 35
pieces; and they do not boil to pieces, although the roots in the
kettle have been boiling a long time, | for they always remain whole. |
They put the lupine-roots lengthwise into the dish, and | they dip
one end into the oil in the oil-dish, and they bite off || the ends when 40
they are eating the lupine-roots. They continue doing so while |
they are eating; and after they have finished, they drink water.
Now | they do not get drunk and they do not get sleepy | after
eating lupine-roots. That is all about this. |

Wä, hē^{mis} wāwase^{lil} maemdelqū^{laxs} k'lē^{smaē} lem^xwīdē ^εwapa- 22
lās. Wä, hē^{mis} ^εmā^{malt}lek'lē^{sēxs} laē lem^xwīdē ^εwāpalāsēxs laē
gwāla k'laēla. Wä, hē^xida^{mēsē} hā^{ux}send^{xa} q'lūnsē^{lats}lē
ha^{nema}. Wä, laem l'ōpa lāxēq. Wä, lā k'lē^s hē^xida lāweyō- 25
dex t'lāk^{ema}yas qaxs ^εnē^{kaē} qa kūnyadilēs. Wä, hētla la gwāl
k'laēlaxs laē laweyōdex t'lāk^{ema}yas. Wä, lā ā^xēdxēs lālogū^{mē}
qas grāxē k'āgralilas lāxēs k'waēlasaxs q'lūnsē^{laxa} q'wa^{nē}. Wä,
lā ā^xēdxēs ts'lēslāla qas k'lip^{lides} lāxa q'wa^{nāxs} lex^{uts}lāē lāxa
q'lūnsē^{lats}lē ha^{nema} qas lā k'lip^{ts}lālas lāxa lālogū^{mē}. Wä, 30
g'il^{mēsē} ^εwilgrilts^{lāwēda} q'wa^{nē} lāxa q'lūnsē^{lats}lē ha^{nema}xs laē
ā^xēdxēs ts'lēbatslē qas k'lūnxts^{lōdēsa} l'lē^{na} lāq. Wä, g'il^{mēsē}
gwālexs laē k'anēqwas lāxa q'lūnsq^{wayats}lē lālogū^{ma}. Wä, lā
k'agēmlilas lāxēs q'lūnsq^{waswūt}laxa hā^{nx}laakwē q'wa^{nē}. Wä,
hē^xida^{mēsē} dā^xidē^xda^xxa ^εnāl^{nemts}laqē lāxa q'wa^{nē} qaxs 35
g'ilsg'ilts^{laē} qaxs hewāxāē xās^{idēxs} wā^xmaē la gēg'ilil maemdel-
qūlēda q'lūnsē^{lats}lē hā^{nx}lanowa, yīxs ā^xsā^{maē} senālēs ōgwi-
da^{yē}. Wä, ā^{mēsē} dōlts^{lōyo} lāxa q'lūnsq^{wayats}lē lālogū^{ma} qas
l'leuxstanowē lāxa ts'lēbats^{lāla} l'lē^{na}. Wä, ā^{mēsē} q'lēg^{ēx}bē-
sōxs laē q'lūnsq^{wasēda}. Wä, ā^xsā^{mēsē} hē gwēg'ilaxs laē 40
q'lūnsq^{was}. Wä, g'il^{mēsē} gwāla laē nā^xid^{xa} ^εwāpē. Wä, laem
k'leās gwēg'ilats k'lē^s wūnāl^{ida}. Wä, lāxāē k'lē^s beq^{lū}ida yīxs
laē gwāl q'lūnsq^{was}. Wä, laem gwāl lāxēq.

- 1 **Steamed Lupine-Roots.**—They | build a fire in the same way, and the woman goes to get stones in the same way, as they do when | they build a fire for steaming the short cinquefoil-roots; and only this is different, that | she takes green grass and skunk-cabbage
5 leaves to place || on the red-hot stones when they are placed in the steaming-box, | and that they put red-hot stones into the steaming-box. | When there are enough, the woman takes the green | grass and puts it on the red-hot stones; and when | there is a thick layer on them, she takes the skunk-cabbage leaves and places them flat on
10 the || fresh grass; and when there are many layers of this, | she takes her digging-stick for digging clams and pokes holes | through the skunk-cabbage leaves. After making many | holes, she takes her basket with lupine-roots, unties the | top, and takes out the roots,
15 which she places || on the skunk-cabbage leaves. When she thinks there are enough, | she takes a bucket with water and empties it over the roots. | When (the water) has all been poured out, she takes old mats and | covers up the box, so that the steam shall not come through. She leaves it that way for a long time. | Sometimes she
20 leaves it there until mid-day, if she began || cooking in the morning. Then she takes off the cover, takes her | small dish and puts it down. She takes her tongs and takes out | the steamed lupine-roots, puts them into the | small dish from which the roots are to be eaten; and

- 1 **Steamed Lupine-Roots** (NEG'EK^u q'wa^{nē}).—Wä, hēemxaa gwēg'ilaxs laē leqwēla lōxs laē xēx^ulentsa t'lēsemēs gwēg'ilasaxs laē leqwila qa 'neg'asxa tlex^usōsē. Wä, lēx'a^{mē} ōgūqalayōsēxs laē āx'ēdxā lenlenxexlō k'let!ema lē'wa k'lek'laōk!wa qa ts!āk'les
5 lāxa x'ix'exsemāla t'lēsemxs laē k'lipts!ō'yo lāxa q!ō'latslē. Wä, hēmaaxs laē k'lipts!ālayowa x'ix'exsemāla t'lēsem lāxa q!ō'latslē. Wä, gr'ilēmēsē hēlats!āxs laē āx'ēdēda ts!ēdāqaxa lenlenxexlowē k'let!ema qa's lex'alōdālēs lāxēs x'ix'exsemāla t'lēsema. Wä, gr'ilēmēsē wāk!waxs laē āx'ēdxā k'lek'laōk!wa qa's pāqūyindālēs lāxa
10 lenlenxexlowē k'let!ema. Wä, gr'ilēmxaāwisē q'lēx'dzekwa!axs laē āx'ēdxēs k'ilākwēxēs dzēgrayāxa g'āweq!ānemē qa ts!ēx'wūm-x'sōlēs lāxa pax'utslā k'lek'laōk!wa. Wä, gr'ilēmēsē q'lēdzeqē ts!ēxwa'yasēxs laē āx'ēdxēs q'lūnyats!ēyē l!ābata qa's qwēleyindēx t!emak'ēya'yas. Wä, lā lex'wūlts!ālāxa q'wa^{nē} qa's lā lex'uts!ō-
15 dālas lāxa pax'utslā k'lek'laōk!wa. Wä, gr'ilēmēsē hēla lāx nāqayāsēxs laē āx'ēdxā 'wābets!ālilē nagats!ā qa's tsādzeleyindēs lāq. Wä, gr'ilēmēsē 'wūlgrilts!āxs laē āx'ēdxā k'lāk'lek'!ōbanē qa's nāseyindēs lāq qa k'lēsēs k'ex'sālē k'lālela lāq. Wä, la gāēl hē gwaēlē. Wä, lā 'nūlēnemp!ena neqālagila hē gwaēlē, yīxs gagraa-
20 lōdaaqēxa gāāla. Wä, lā nāsōdex nāsema'yas. Wä, lā āx'ēdxēs lālogūmē qa's k'agahilēs. Wä, lā āx'ēdxēs ts!ēslāla qa's k'lip!idēs lāxa 'neg'ekwē q'wa^{nā} qa's lā k'lepts!āla lāxa q'lūnsq!wayats!ēlē lalogūma. Wä, gr'ilēmēsē hēlats!āxs laē āx'ēdxēs ts!ēbats!ē qa's

when enough are in it, she takes an oil-dish, | pours some oil into it, and, after doing so, she puts the oil-dish on the || steamed roots and 25 puts it in front of those to whom she is going to give to eat. | Those who are eating the lupine-roots take them | and dip the ends into the oil, and | put the roots that have oil at the end into the mouth and bite them off and chew them. | As soon as they swallow the roots, they dip the end || again into oil and put it into the mouth. They | 30 chew it, and those who eat the lupine-roots | take up another one, and do as they did | before when they began to eat the | roots. After eating, they drink much water. || That is all about the lupine- 35 roots. |

Carrots (1).—(After the woman has gathered carrots,) she takes fire- 1 wood and builds up the fire. | After building the fire, she takes her small basket and goes | to get stones on the beach. She puts the stones | into her small basket, just enough so that she can carry them. || Then she stops putting in stones and carries the basket on 5 her back | up the beach into the house, and she | puts it down by the side | of the fire. Then she takes out the stones and puts them on top of | the fire. When there are many carrots, there are also many | stones. When she has enough stones, she takes her || large 10 basket, goes down to the beach, and at high-water mark picks up

k!ünts!odēsa L!ēna lāq. Wā, lā gwālexs laē kāk·eyints lāxa 1
 ʔneg·ekwē q!waʔnā. Wā, lā kʔax·dzamolilas lāxēs q!ūnsclag·ilaxa 25
 q!waʔnē. Wā, lā ʔnemāx·ʔid dāx·ʔidēda q!ūnsq!waslaxa q!waʔnē
 lāxa q!waʔnē qʔs L!enxstendē ōbaʔyas lāxa L!ēna. Wā, lā
 L!engēlas lāxēs semsēxa L!ēnabalāxs laē q!ek·ōdeq qʔs malēx-
 ʔwidēq. Wā, g!il·mēsē nex·widqēxs laē ēt!ēd L!enxstents ōbaʔyas
 lāxaaxa L!ēna qʔs L!engclēs lāxēs semsē. Wā, laxaē malēx·wi- 30
 deq. Wā, g!il·mēsē ʔw!la q!ūnsq!wasʔidxa ʔnemts!aqaxs laē ēt!ēd
 dāx·ʔidxa ʔnemts!aqē g!ilt!a q!waʔnā. Wā, ʔemxaāwisē nāqem-
 g!iltowi!lāxēs g!ilx·dē gwaʔyilālasa y!xs lā g!il q!ūnsq!wasʔidxa
 q!waʔnē. Wā, g!il·mēsē gwāla laē nāx·ʔidxa q!ēnemē ʔwāpa. Wā,
 lāwisla gwāl lāxa q!waʔnē. 35

Carrots (1).¹—Wā, lā ʔx·ēdxax leqwa qʔs leqwēlax·ʔidēxēs legw!lē. 1
 Wā, g!il·mēsē gwāl leqwēlaxs laē ʔx·ēdxēs lālaxamē qʔs lā
 xeqwas t!ēsema lāxa L!emaʔisē. Wā, lā xexʔts!ālasa t!ēsemē
 lāxēs xegwats!e lālaxama. Wā, ʔēmisē gwaʔnāla qʔs lōkwēsēxs
 laē gwāl xexʔts!ālasa t!ēsemē laq. Wā, lā ōxlex·ʔideq qʔs lā 5
 ōxlōsdēse!aq qʔs lā ōxlaēle!aq lāxēs g!ōkwē qʔs lā ōxlenōlisas
 lāxēs legw!lē. Wā, lā xexʔw!ts!ālaq qʔs lā xexʔlā!alax·ʔidē lāxēs
 leqwēlaʔyē. Wā, g!il·mēsē q!ēnemēda xetxet!axs laē q!ēnem·em-
 xaēda t!ēsemē. Wā, g!il·mēsē hēlala t!ēsemasēxs laē ʔx·ēdxēs
 ʔwālasē lexaxa qʔs lā lāxa L!emaʔisē qʔs lā lexaxa ts!āts!es- 10

¹This follows the description of the gathering of roots, p. 201, line 21.

- 11 dead eel-grass, | which she puts into her large eel-grass-carrying basket. | As soon as the large basket is full of | dry eel-grass, she carries it on her back up the beach | and into her house, and she puts
 15 it down || not far from the fire. Then she takes another | large basket and goes into the woods, looking for dry fern. | When she finds it, she picks it off and puts it into | the large basket. When it is full, she carries it on her back, and | she carries it out of the woods
 20 home into her house. Then she || puts it down close to the dead-eel-grass basket. | She takes her tongs and the small-meshed large basket, | and also old mats, and keeps them in readiness. | Then she takes her large bucket and goes to draw water. When | she comes
 25 back, she takes a large dish, in which she intends || to steam the carrots. Then she goes to get her basket with carrots, | and pours them out into the large | dish. She takes the bucket with water and pours (the water) | on the carrots in the large dish. She pats them
 30 with her hands | until the soil and sand come off; and || after she has done so, she takes the small-meshed basket and puts it down | close to the dish in which she washes the carrots. She takes out the | washed carrots and puts them into the flat-bottomed, small-meshed, large | basket. When it is full, the woman rises. | By this time the

- 11 motē qa's lä lextslälās läxēs ts!ats!ayaats!ē 'wālas lexa'ya läxa 'yax'mōtasa 'yexwa. Wä, g'il'mēsē qōt!ēda ts!ātsayaats!ās 'wālas lexa'ya lemxwa ts!ātsesmōtēns laē ōxlex'fideq qa's lä ōxlōsdē-sēlaq qa's lä ōxlaēlelaq läxēs g'ōkwē. Wä, lä ōxleg'alilaq läxa
 15 k'!ēsē qwēsala läxa legwīlē. Wä, läxaē āx'ēdxa ōgū'la'maxat! 'wālas lexa'ya qa's lä läxa āl!ē. Wä, laem ālāx gēmsa. Wä, g'il'mēsē q!āqēxs laē k!ūlx'fideq qa's lä k!ūlts!älās läxa gēmdza-ts!ē 'wālas lexa'ya. Wä, g'il'mēsē qōt!axs laē ōxleg'īlsaq qa's
 20 jā ōxlōlt!ālaq, qa's lä ōxlaēlelāq läxēs g'ōkwē. Wä, lä ōxleg'alilaq lax hā'nēlasasa ts!āts!esmōdats!ē 'wālas lexa'ya. Wä, lä āx'ēdxēs k'!īplālaa lē'wa t!ōlt!ox'sema'yadzewālē 'wālas lexa'ya. Wä, hē'misa k'!āk!lek!lobanē lēl'wa'ya qa g'āxēs gwalila. Wä, lä āx'ēdxēs 'wālasē nagats!ā qa's lä tsāx 'wāpa. Wä, g'il'mēsē g'āx aēdaaqaxs laē āx'ēdxa 'wālasē lōq!wa qa's g'āxē k'āgr'alilas
 25 läxēs 'negraslaxa xetxetla. Wä, lä āx'ēdxēs xedats!ē l!ābata qa's gūx'wūlts!ōdēxa xetxetla. Wä, laem qepāsas läxa 'wālasē lōq!wa. Wä, lä āx'ēdxa 'wābets!āla nagats!ā qa's lä gūq!eqēs läxa xetxet!ats!āla 'wālas lōq!wa. Wä, lä leqelgēsēs e'eyasowē lāq qa lawāyēs dzēdzex'ūna'yēs lē'wa ēg'is'ēna'yās. Wä, g'il'mēsē
 30 gwālexs laē āx'ēdxa t!ōlt!ox'semē 'wālas lexa'ya qa's hāng'alilēs läx mā'xandza'yasa ts!āts!āxa xetxetla. Wä, lä lex'ūstalaxa ts!ōkwē xetxetla qa's lä lextslälās läxa t!ōlt!ox'semē 'wālas leq!exsd lexa'ya. Wä, g'il'mēsē qōt!axs laē lax'ūlilēda ts!edāqē

stones on the fire are red-hot. She || takes the tongs and picks off 35
the burning wood and puts it down | in front of the fire. As soon as
she has done so, she levels down the top of the | red-hot stones, so that
they are level; and when this has been done, | she takes the basket
with dry eel-grass and puts it down by the side | of the place where
she is going to steam the roots. She takes the dry eel-grass || out of 40
the large basket and spreads it over the | red-hot stones. As soon
as it is all on, she gets the | large basket with dry fern-leaves and
puts it down close to the place where she is going to steam the |
carrots. Then she takes out the dry fern-fronds and puts them | on
the dry eel-grass. She puts on one-half of the dry fern-fronds. Then
she takes the || small-meshed, flat-bottomed, large basket with the 45
washed carrots | and puts it in the middle of the place where she is
going to steam the carrots, and she takes | the remainder of the dry
fern and puts it around the small-meshed, large, flat-bottomed
basket in which | she is going to steam the roots; and she | only
stops putting it around the basket when the fern-fronds are level with
the top of the || place where she is going to steam (the roots). After 50
doing so, she takes old mats | which she has brought, and spreads
them alongside of the steaming-place. When everything is ready, |
she takes the bucket with water and empties it all over | and around
the flat-bottomed, large steaming-baskets in which the roots are. |

qaxs le^{maē} mēmēntsemx^{idēda} la gēx^{lālālēs} tlēsēma. Wā, lā
āxēdxēs k^{līplālaa} qas k^{līpsālēs} lāxa gūlta qas lā k^{līplālīlēlas} 35
lāxa ōstālīlasa lēgwīlē. Wā, gīl^{mēsē} gwālexs laē ^{enemāk}iyindxa-
x^{ix}exsemāla tlēsēma qa ^{enemāk}eyēs. Wā, gīl^{emxaāwisē} gwās
lexs laē āxēdxa ts^{lāts}!esmōdats!ē ^{ewālas}lexa^{ya} qas lā hā^{nōlisas}
lāxa ^{enegaslaxa}xetxet!ē. Wā, lā lex^{wūltslōdxa} ts^{lāts}!esmōtē
lāxa ts^{lāts}!esmōdats!ē ^{ewālas}lexa^{ya} qas lā lex^{alōdālas} lāxa 40
x^{ix}exsemāla tlēsēma. Wā, gīl^{mēsē} ^{ewilgraalaxs} laē āxēdxa
gēmdzats!ē ^{ewālas}lexa^{ya} qas lāxat! hā^{nōlisas} lāxa ^{enegaslaxa}
xetxet!ē. Wā, laxaē lex^{ūltslōdxa} gēmsē qas lā lex^{eyindālas}
lāxa ts^{lāts}!esmōtē. Wā, la nexsēndxa gēmsaxs laē āxēdxa la
xet^{slālaxa} ts^{lōkwē} xetxet!a t^{lōltlōx}sem leq^{lexsd} ^{ewālas}lexa^{ya} 45
qas hānqēs lāx neq^{eyayasa} ^{enegaslaxa}xetxet!ē. Wā, lā āxēd
ēt^{lēdxa} ānēx^{sāyasa} gēmsēxa lexts!ā^{waxa} ^{ewālasē}lexa^{ya} qas
lexsēstalēs lāxa ^{enegrats!ē} t^{lōltlōx}sem leq^{lexsd} ^{ewālas}lexa^{ya}.
Wā, āl^{mēsē} gwāl lexsēstālaqēxs laē ^{enemāgrāxtowa} gēmsē lē^{wa}
^{enegrats!ē}. Wā, gīl^{mēsē} gwālexs laē āxēdxa k^{lāk}!ek^{lōbanē} 50
qas gāxē lebēnōlīlas lāq. Wā, gīl^{mēsē} ^{enāxwa} gwālīlexs
laē āxēdxa ^{ewābetslāla} nagats!ē qas tsādzeleyindēs lāq
lō^ē āwēstāsa ^{enegratslāxa} xetxet!ats!lā t^{lōltlōx}sem leq^{lexsd}
^{ewālas}lexa^{ya}. Wā, gīl^{mēsē} ^{ewilgrīltslāwēda} nagats!āxs laē

- 55 As soon as the bucket is empty, she || takes the old mats and covers them over the basket; and she | only stops covering it when she has many old mats over it, so that | the steam can not come through. She leaves what is being steamed in that way; | and sometimes she only takes off the cover from the | carrots that are being steamed at
- 60 mid-day, if they are put on in the morning. When || they are done, the woman takes the dishes | and oil and puts them down; and when everything is ready, she takes off the covering of | old mats and spreads them out, so that they come off from the carrots; | and the small-meshed, flat-bottomed steaming basket stands in the middle of the fern-fronds, | where it is kept warm. Then the woman
- 65 sends her husband to || go and invite whomever he wishes to eat the carrots. | Sometimes his tribe come into the house when they know that | carrots have been steamed. When all those who are going | to eat the carrots have come in, two men of the numaym of the woman's husband | come and help her. They take the dishes and ||
- 70 put them down in a row. They take out the | flat-bottomed carrot steaming-basket from among the fern and put it down at one end of the | row of dishes. One of them takes the tongs | and with them takes out the steamed carrots. The other one | takes up one of the
- 75 dishes and puts it down by the side of the || small-meshed, flat-bottomed steaming-basket. Then the | other one puts the steamed

- 55 ăx'ēdxa k'!āk'!ēk'!obanē qa's nāseyīndēs lāq. Wā, āl'mēsē gwāl nāsaqēxs laē q'!ēnema k'!āk'!ēk'!obana nās'īdayosēq qa k'!ēsēs k'ex'sālēda k'!ālela lāq. Wā, la'mē wax'dzāla hē gwaēla 'nek'ase'was. Wā, la 'nāl'nempe'ena āl'em lēt'lētse'wa 'nek'ase'waēda xetxet'lāxa la neqālaxs gaga'alayāxa gaāla. Wā, g'il-
- 60 'mēsē l'lōpexs laē hēx'sā'ma ts'edāqē ăx'ēdxa lōelq'wē qa g'āxēs mexēla lē'wa l'lē'na. Wā, g'il'mēsē gwālexs laē nāsōdxa nayimē k'!āk'!ēk'!obana qa's lep'lālilelēs qa lāwālēs xetp'lala lāq. Wā, ā'misē la ha'naga'ya 'neg'ats'lē t'lōlt'ōx'sem leq'exsd lexāxa gem-sē qa ts'elqwēs. Wā, lāda ts'edāqē 'yālaqasēs lā'wūnemē qa
- 65 lās lē'lālxēs gwe'yowē qa's xetxatwetxa xetxet'la. Wā, lā 'nāl'nempe'ena q'!ūlyāēlēlē g'ōkūlōtas g'āx hōgwēlēlaxs laē q'!ālaqēxs lē'maē l'lōpa xetxet'lāxs 'nek'ase'waē. Wā, g'il'mēsē 'wī'laēlēda xetxatlaxs laēda ma'lōkwē g'ayōl lāx 'nemēmōtas lā'wūnemasa ts'edāqē g'āx g'iwālaq. Wā, lā ăx'ēdex'dax'xa lōelq'wē qa's
- 70 mex'alilelēq qa 'nemāg'iyōlilēs. Wā, lā k'!ōx'weqōdxa 'neg'ats'lē leq'exsd lexā'ya lāxa gem-sē qa's lā hānbalīlas lāx āpsbalīlasa 'nemāg'iyōlilē lōelq'wa. Wā, ăx'ēlēda 'nemōkwaxa k'!ip'lālaa qa's k'!ip'lidēs lāxa 'neg'ekwē xetxet'la. Wā, lāda 'nemōkwē k'āg'ililxa 'nemēxla lōq'wa qa's g'āxē k'āg'ūgēs lāxa 'neg'ats'lē
- 75 t'lōlt'ōx'sem leq'exsd lexā'ya. Wā, hē'mis lanax'wa k'!ipts'ōdaatsa 'nemōkwasa 'neg'ekwē xetxet'la lāq. Wā, ăx'sā'mēsē hē gwēg'ila

carrots into it, and he continues to do so | with the whole number of 77 dishes. There are many of those who will eat the carrots. | When all the dishes are full, they | take oil and pour it in, so that there is much oil; || and after doing so, they put them down in front of those 80 who are going to eat the carrots. They | never exceed four men to each | dish. As soon as all the dishes have been put down, those | who are going to eat the carrots take them up with the right hand and put them into the mouth; | and they continue doing so while they are eating the steamed carrots. || When they have had enough, they 85 take a handful of what is left over and take it to their | wives. Finally they drink water after washing their hands | in their houses. That is all about this. |

(2). What I just talked about is the way in which the people of olden times | steamed carrots; but the present people do not steam || carrots, they boil them in kettles on the fire of the | house. They 90 boil the carrots in the same way as they do when they | boil cinquefoil-roots, and there is no difference. | Just look at the way in which they boil short cinquefoil-roots, for | they do the same thing when they boil carrots in a kettle. || They do not eat carrots raw, because they 95 have a strong taste and they cause | diarrhoea. That is all about it. |

Sea-milkwort.—When her basket is full, she goes | home, carrying 1 the basket in her hands. As soon as she enters | the house, she takes a

laxtōdālax ^εwaxēxlaasasa lōelq!wē. Wā, yīxs q!ēnemaēda xetxat- 77
LAXA xetemē. Wā, g'ilēmēsē ^εwī^εwelts!ewakwa lōelq!wāxs laē
āx^εēdxā L!ē^εna qā^εs k'lūnq!eqēs lāq, qā q!ēq!āqēsēqxa L!ē^εna. Wā,
g'ilēmēsē g'wālexs laē k'ax'dzamōlilas lāxa xetxatlaq. Wā, la^εmē 80
k'lēts!ēnox^u hāyāqax maēmālēda bēbegwānēmamaxa ^εnāl^εnēmēxla
lōq!wa. Wā, g'ilēmēsē ^εwil^εgalilēda lōelq!wāxs laē hēx^εida^εma
xetxatlē dāx^εitsēs hēlk'lōts!āna^εyē lāq qā^εs ts!ōq!ūsēs sēsemē.
Wā, āx^εsā^εmēsē hē g'wēgilaxs xetxataāxa ^εneg^εekwē xetxet!a. Wā,
g'ilēmēsē pol^εidexs laē texsemdxēs ānēx^εsā^εyē qā^εs mōtelēq qāēs 85
gege^εnēmē. Wā, āl^εmēsē nāx^εīdxa ^εwāpaxs laē g'wāl ts!ents!enkwa
lāxēs g'ig'ōkwē. Wā, laem g'wāl lāxēq.

(2). Wā, hēem g'wēgilatsa gālē begwānēmēn gālē wāldemxs
^εnek^εaaxa xetxet!a. Wā, la!ōx k'lēs ^εnek^εōxda ālēx begwānēmēn
xetxet!a yīxs hānx^εlendaq yīsa hānx^εlanowē lāx legwilasēs 90
g'ōkwē. Wā, la hēem g'wālēda hānx^εlendaats!āxa xetxet!ē g'wā-
laasasa t!eqwē!ats!ē hānx^εlanowa yīxs k'leāsaē ōgūx^εīda^εyos. Wā,
laems āem dōx^εwīdlex hānx^εlendaēna^εyaxa t!ex^εsōsē, yīxs hē^εmaē
gway!lālē gway!lālasasa xetxetlag^ε!ats!ē hānx^εlanowa. Wā, lā
k'lēs k'!ēlx^εk'lāxse^εwēda xetxet!a qaxs lox^up!aē. Wā, hē^εmisēxs 95
wūlēlēselamasāē. Wā, lawēslā g'wāl lāxēq.

Sea-milkwort.¹—Wā,² g'ilēmēsē qōt!ē lexelāsēxs laē nā^εnakwa laxēs 1
g'ōkwē k'!ōxk'lōtelaxēs hoq!walēats!ē lālaxama. Wā, g'ilēmēsē laēl

¹ *Glaux maritima*, v. *obtusifolia* (Fernald).

² Continued from p. 195, line 10.

dish, pours some | water into it, so that it is half full, and she takes ||
 5 the small basket and puts it down close to the dish with water. | She
 picks up some of the roots, puts them into the dish with water, | and
 shakes them so that the sand comes off. When | they are clean, she
 takes them out and puts them on a small mat that has been spread
 on the floor. | Then she takes up some more milkwort-roots and ||
 10 puts them into the water and washes them. She continues doing
 this with the others, | and only stops when they have all been
 washed. After | this has been done, she takes her small kettle,
 washes it out, and, after doing so, | she takes a very small basket,
 goes down to the beach and | picks up medium-sized pebbles, which
 15 she puts into the || small basket. There may be eight pebbles
 which | she puts in. She carries them up in one hand and takes them
 into the | house, where she puts them down by the side of the kettle.
 She takes the | pebbles out of the basket and puts them into the
 bottom of the | small kettle. She scatters them so that they cover
 20 the bottom. || After doing so, she picks up some milkwort-roots and
 puts them | on the stones in the bottom of the kettle. She continues
 doing so, putting the | other milkwort-root in, and she only stops
 when | the kettle is piled full. Then she pours in a very little |
 25 water. She takes a piece of an old mat, with which || she covers the
 kettle, and tucks it down all around so that the steam may not come |

3 lāxēs g'ōkwaxs laē hēx^ēidaem āx^ēēdxa lōq!wē qa's gūxts!ōdēsa
 'wāpē laq, qa NEGoyoxsdales. Wā, lā āx^ēēdxa hoq!waleats!ē lāla-
 5 xama qa's lā hāng'alilas lāx mā'axdza'yasa lōq!wē 'wābets!āla.
 Wā, lā lex^ēēd lāxa hoq!walē qa's lā lexstents lāx 'wābets!āwasa
 lōq!wē. Wā, lā k'īlētalaq qa lawāyēs ēgrīs'ēna'yas. Wā, g'il'mēsē
 ēx^ēēnx^ēidexs laēlewēstēndeq qa's lā lexēdzōts lāxa lēbīlē Eldzō
 āmē lē'wā'yā. Wā, lāxaē ēt!ēd lex^ēēd lāxa hoq!walē qa's lex-
 10 'stēndēs lāxēs ts!ēwasaq. Wā, lā hēx^ēsāem gwēg'ilaxa waōkwē.
 Wā, al'mēsē gwālcēxs laē 'wī'la ts!ōkwa. Wā, g'il'mēsē gwālexs
 laē āx^ēēdxēs ha'nēmē qa's ts!ōxūg'indēq. Wā, g'il'mēsē gwālexs
 laē āx^ēēdxa āma'yē lālxama qa's lā lāxa l'ēma'isē. Wā, lā
 mēnx^ēidxa hā'yā'lamienēxwē t!āt!ēdzema qa's xēx^uts!ālēs lāxa
 15 lālxamē. Wā, laanawisē lō^ē malgūnaltsema t!āt!ēdzemē xēx^u-
 ts!ōyosēxs g'āxaē klōx^ēwūsdēselaq qa's lā k'!ōgwīlēlaq lāxēs
 g'ōkwē. Wā, lā k'!ōgūnōhilas lāxa ha'nēmē. Wā, lā xēx^ēūlts!ālaxa
 t!āt!ēdzemē lāxa xēgwatslās lālxama qa's lā xēq!ūxlēndālas
 lāxa ha'nēmē. Wā, lā gwēlaq qa hamelq!ēxla'yēsēxa ha'nēmē.
 20 Wā, g'il'mēsē gwālexs laē lex^ēēdxa hōq!walē qa's lā lexeyīnts
 lāxa t!ēts!ēxla'yasa ha'nēmē. Wā, lā hanal hē gwēg'ila lexeyīn-
 dalasa waōkwē hōq!walē lāq. Wā, al'mēsē gwālexs laē bōlē-
 yāla lāda hoq!walēg'īlats!ē ha'nēma. Wā, lā xāl!aqa gūq!ē-
 qasa 'wāpē lāq. Wā, lā āx^ēēdxa k'ō!p!āyasōx k!āk'!ōbanēx qa's
 25 nāseyīndēs lāq. Wā, lā dzōpax ēwanā'yas qa klēsēs k!āts!ālēda

through. Then she puts it on the fire. She boils it for a long time, | then she takes it off. She does not immediately | remove the 27 cover, so that the steam is kept in. When the | steam stops coming out, she takes off the covering, takes a small dish, || and puts it down 30 by the side of the small kettle. Then she takes her | fire-tongs, picks up the boiled roots, and | puts them into the dish with her tongs; and when the kettle is empty, | she takes her oil and pours some of it over them. Then she begins | to eat a boiled root with oil. She || does not press it into a ball when eating it, as is done with the short 35 cinquefoil-roots, | but she just takes the milkwort-root and puts it into her mouth, for | they are very short. After eating, she | puts away what is left over and washes her hands. | After doing so, she gets sleepy. Generally (the people) go to || sleep immediately after having 40 eaten milkwort-root, for it makes one (very) sleepy. | Therefore the Indians do not eat it until evening. This is not | used for inviting many tribes. Only the married couple | and their children eat the milkwort-root. There is only one way of | cooking it. That is all about this. ||

If they eat much of the milkwort-root, it makes them feel squeam- 45 ish, | therefore it is called *hoq!walē*.

k!alēla laqēxs laē hānx!lents lāxēs legwīlē. Wā, lā gēg'ilil naem- 26 delqūlaxs laē hānx'sendeq lāxa legwīlē. Wā, k!ēst!a hēx'ēid nāsōdex nāsema'yas qa yālēs kūnyadila. Wā, g'il'mēsē gwāl k!alēlaxs laē nāsōdex nāsema'yas. Wā, lā āx'ēdxa lālogūmē qa's hā'nōliles lāxa hoq!walēg'is!ats!ē ha'nema. Wā, lā āx'ēdxēs 30 ts!ēslāla qa's k!lplidēs lāxa hānx!laakwē hōq!walē qa's lā k!lpts!ālas lāxa lālōgūme. Wā, g'il'mēsē 'wīlg'ilt!āwēda ha'nem- maxs laē āx'ēdxēs L!ē'na qa's k!ūnq!eqēs laq. Wā, lā hōxhax- 'wēdxa k!ūq!eqekwasa L!ē'na hānx!laak^u hoq!walā. Wā, laem k!lēs k!ōk!oxsemaqēxs laē hōxhax'wēda lāx gwēg'ilasaxa t!ex^usōsē, 35 yīxs ā'maē xesemēlelase'wēda hoq!walē lāxens semsēx qaēxs ts!elts!ex^ustoēna'ya hōq!walē. Wā, g'il'mēsē gwāl hōxhaqūxs laē g'ēxaxēs ānēx'sā'yē. Wā, lā ts!ents!enx'ēwidxēs e'eyasowē. Wā, g'il'mēsē gwālexs laē beq!ūl'ida. Wā, lā q!ūnāla āem hēx'ēidaem mēx'ēdēda hamaag'olaxa hoq!walē qaxs beq!ūlē'maē. Wā, hē'mis 40 lāg'ilas āl'em hōxhaqwa bāk!ūmaxa la dzāqwa. Wā, laem k!lēs Lē'lālayo lāxa q!ēnemē lēlqwālaLa'ya yīxs lēx'a'maēda hayasek'āla Lē'wis sāsemē hōxhaqwaxa hoq!walē. Wā, lā 'nemx'ēidāla'mē hā'mēx'silaēna'yaq. Wā, laem gwāl lāxēq.

G'il'em lōma q!ēk!ēdza'ya hōq!walāxs laē ts!enk!ūl'idayowa. 45 Wā, hēmis lāg'ila lēgades hoq!walē.

1 **Lily.**¹—When the people have a winter dance, the owner of lily-bulbs promises a | lily-bulb-feast to the Sparrow Society. | In the evening he takes his basket | down to the beach of his house and puts
5 stones || into it. He puts in as many as he thinks he can carry; | and he carries them into the house, and he puts them down | near the fireplace in the middle of the house; and he does not stop until he thinks | he has enough to steam the bulbs. In the morning, when day comes, | he sends the Sparrow Society to invite the various
10 dance-owners || and the head Sparrows, while he himself is building up the fire in his house. | After he has put on the crosspieces on the fire of his house, he throws the stones on to it; | and when he has put all the stones on, he lights the fire under | both ends. Then the wood begins to burn under the stones with which he is going to cook the | bulbs. Then he takes a large square box and puts it down
15 close || to the fire in the middle, and he also puts down dishes | and two tongs, and oil is put down. | Then he takes two large buckets and goes himself | to draw fresh water, and he pours the water into the square box. When | it is almost half full, he stops. Then he goes
20 to || draw more water, so that the large buckets will be full of fresh water. | His wife takes a large, flat-bottomed, small-meshed basket and | places it next to the box; and the woman goes and gets the | lily-bulb-box. |

1 **Lily.**¹—Wä, g'il'mēsē ts!ēts!ēx'idē g'ōkūlōtasa x'ōgwadāsa x'ō-kūmēxs laē hēx'idaem qasā x'ōkūmxa qaēda gwēgūdza. Wä, g'il'mēsē dzādzaqwālaxs laē āx'ēdxa lēxā'yē qas lā dālaqēxs laē hents!ēs lāxa l'ēmā'isāsēs g'ōkwē qas lā xēx'ts!ālasa t!ēsemē
5 lāxa lēxā'yē. Wä, ā'misē gwanāla qas lākwēsēxs laē ōxlōsdēsaq qas lā ōxlaēlelaq lāxēs g'ōkwē. Wä, lā ōxleg'alilas lāx mag'in-walāsasa laqwawalilasē, wä, al'mēsē gwālexs laē k'ōtaq laem hēlala lāx q!ōhelaLaxa x'ōkūmē. Wä, g'il'mēsē 'nāx'idxa gaālāxs laē 'yālaqaxa gwēgūdza qa lās lēlelk!ūsaxa 'nāxwa lēlaēnēnokwa
10 lē'wa gwāts!ēmē, yīxs laālas laqōlilaxēs g'ōkwē. Wä, g'il'mēsē gwāl hawānaqōstālasa laqwaxs laē xeqūyindālasa t!ēsemē lāq. Wä, g'il'mēsē 'wilk'eyindēda t!ēsemāxs laē menābōtsa gūlta lāx 'wāx'sba'yas. Wä, la'mē x'iqostāwēda t!ēqwapā'yē qa q!ō'lasLxa x'ōkūmē. Wä, lāxaē āx'ēdxa 'wālasē lāwatsa qas g'āxē hā'nō-
15 lisas lāxa laqwawalilē. Wä, hē'misa lōelq!wē g'āx mēx'alēlems; wä, hē'misa k'liplāha malts!aqa; wä, hē'misa l'ē'na g'āx āx'ālilēms. Wä, lā āx'ēdxa maltsemē āwā naengats!ā qas lā xamax'ēd tsā lāxa 'wē'wāp!ēmē qas lā gūxts!ālas lāxa lāwatsa. Wä, g'il-mēsē la ēlāq negōyoxsdālaxs laē gwāla. Wä, ā'mēsē la ēt!ēd
20 tsēx'ida qa qōqūt!alilēsa āwā naengats!ēxa 'wē'wāp!ēmē. Wä, la genemas āx'ēdxa 'wālasē lēq!exsd t!ōlt!ox'ūsem lēxā'ya qa g'āxēs hā'nālilxa lāwatsa. Wä, hēemxaāwisa ts!ēlāqē la hā'nōlt!alilxa x'ōgwats!ē xetsema.

¹ *Fritillaria camschatcensis* Ker.

As soon as everything is in readiness, they send out four || members 25 of the Sparrow Society belonging to the friends of the host to call again, | and they all go and call again. When they come | back, they go out again to see if any one has not come, for the | head Sparrows are now coming in. When the members of the head Sparrows are all in, | the messengers go again to call the dancers; and they come in, the four|| (messengers) leading the dancers. Then they announce 30 that they are coming, | and they come in. As soon as they are all in, they sit down. | Then they untie the top of the box, and they take out the lily-leaves | and throw them on the fire. Then they take a small-meshed | flat-bottomed basket and put it close to the top of the lily-box. || With their hands they take the plants out of the box 35 and put them into | the small-meshed, flat-bottomed basket. When it is full, | they put the basket into a large dish and pour some water into it. | Then they move the bulbs with their hands, so that the soil comes off. | When they are all washed, two men take each one pair of long || tongs, and with them they pick up the red-hot stones. They | 40 dip these into the water in the large buckets, so that the | ashes sticking to them come off, and they put them into the water in the | square box. They only stop putting in the red-hot stones | when the water begins to boil; and when it begins to boil, they || put the 45 basket with the lily-bulbs into it; | and when it is in, they put some

Wä, gril^émēsē ^énāxwa la gwalilaxs laē ^éyālagēmēda mōkwē gwē-
gūdzā grayōl lāx ^énē^énēmōkwasa k'wēlaslē qa lās ētsē^ésta. Wä, 25
lēx^éida^émēsē lax^éda^éxwa ētsē^éstelgrīsē. Wä, gril^émēsē grāx aēdaa-
qaxs laē xwēlaqaem la dādoqūma qaxs grāx^émaēda waōkwē
gwāts!em hōgwēlela. Wä, gril^émēsē ^éwīlaēlēda gwāts!emāxs laē
ē^étsē^éstasē^éwa lēlaēnēnokwē. Wä, grāx^émēsē gālāgiwa^éya mōkwē
ēētsē^éstelgrīsa, yīsa lēlaēnēnok^u. Wä, la^émē nēlasēxs le^émaē lāx^éwī- 30
da. Wä, grāx^é hōgwēla. Wä, gril^émēsē ^éwīla k'lūs^éālilexs laē
x^éāx^éwītse^éwēda xetsemē. Wä, lā āx^éētse^éwēda x^éōgwano ts!āk^éiyēs
qa^és lexlanowē lāxa legwīlē. Wä, lā āx^éētse^éwēda t!ōlt!ox^usemē
LEq!exsd lex^éya qa^és hāng^éāgendēs lāxa x^éōgwats!ē xetsemas.
Wä, lā goxwax^éda^éx^usēs ^éeyasowē lāxa x^éōkūmē qa^és lā gūxts!ā- 35
las lāxa t!ōlt!ox^usemē LEq!exsdē lex^éya. Wä, gril^émēsē qōt!axs
laē hānts!ōts lāxa ^éwālasē lōq!wa. Wä, lā gūqeyintsa ^éwāpē lāq
qa^és golgelga^éyēsēs ^éeyasowē lāq, qa lawālēs dzeq!waq!a^éya.
Wä, lā ts!ōkwa, laēda ma^élōkwē dāx^éidxa ^énal^énēmē lāxa grilsgil-
tla k'lip!ālaa qa^és k'lip!idēs lāxa x^éix^éexsemāla t!ēsema qa^és lā 40
hāpstents lāxa ^éwābets!āwasa āwāwē naengats!ā qa lawāyēsa
gūna^éyē k'wēk!ūtsemēq. Wä, lā k'lipstents lāxa ^éwābets!āwasa
lāwatsa. Wä, āl^émēsē gwāl k'lipstālasa x^éix^éexsemāla t!ēsem lā-
qēxs laē maemdelqūlēda ^éwāpē. Wä, gril^émēsē medelx^éwīdēxs laē
k'loxstentsa x^éōkwē!ats!ē t!ōlt!ox^usem LEq!exsd lex^éā lāq. Wä, 45

47 more red-hot | stones into it, not very many, so that the water boils hard. They are not | long in the water and they are done. Then they take out the basket with the bulbs, | and they pour the boiled
50 bulbs into the large dish. || Then they put the flat-bottomed basket again close to the lily-bulb-box, | and they pour some more raw bulbs into it; and when it is full, | they put it into the large dish to wash the bulbs; | and they pour some water on them and move them with their hands; and when all the soil is off, | they put the
55 basket with the bulbs into the hot water. They || pick up some more red-hot stones and put them into it; | and when the water boils up, they stop putting | red-hot stones into it. When they are done, they | take out the flat-bottomed lily-basket and pour the bulbs into | another large dish. They keep on doing this, and they ||
60 only stop when all the lily-bulbs are out of the box. |

Then the wife of the host takes out the dishes | and the spoon-baskets, and oil; and | two men go and take up each one large ladle,
65 and | each one empty dish, and they put these close || to the dish in which the cooked lily-bulbs are. They dip the large | ladle into the bulbs, and they pour them into the empty dish. | When the dish is more than half full, they go and put them down on the | left-hand

46 gril^mmēsē la hānstalaxs laē ēt^lēd k^llīpstālasa holalē x^lix^lEXSEMāla t^lēsēm lāq qa ālax^lēdēs maemdelqūlēda ^lwāpē. Wā, k^llēst^la ālaem gēstabilēxs laē L^lōpa. Wā, lā k^llōx^lwūstendxa x^lōkwē^lats^lē qa^s lā gūxts^lōtsa la q^lolk^u x^lōkūm lāxa ^lwālasē lōq^lwa. Wā, lā
50 xwēlaqa hāngāgentxa LEq^lEXsdē lexā lāxa x^lōgwats^lē xETsema qa^s gūxts^lālēsā k^llīlx^lē x^lōkūm lāq. Wā, gril^mmēsē qōt^laxs laē hānts^lōts lāxa ts^lāts^lē ^lwālas lōq^lwa qa^s gūqeyīndēsā ^lwāpē lāq, qa^s golg^lelga^lyēsēs ēeyasowē lāq. Wā, gril^mmēsē ^lwī^llāwē dzēdzEX^u-sema^lyas laē hānstents lāxa ts^llēlx^usta ^lwāpa. Wā, lāxaē k^llī-
55 p^litse^lwēda x^lix^lEXSEMāla t^lēsēma qa^s lā k^llīpstālas lāq. Wā, gril^mEXxāwīsē maemdelqūlē ^lwapasēxs laē x^lōs^lēd k^llīpstālasa x^lix^lEXSEMāla t^lēsēm lāq. Wā, gril^mEXxāwīsē L^lōpēxs laē āxwūstendxa x^lōkwē^lats^lē LEq^lEXsd lexā^lya qa^s lā gūxts^lōts lāxa ōgū^llā^lmaxat^l ^lwālas lōq^lwa. Wā, āx^usāmēsē hē gwēg^lila. Wā,
60 āl^mmēsē gwālēxs laē ^lwīlg^lelts^llowēda x^lōgwats^llēx^ldē xETsema.

Wā, lā genemasa k^llīwēlasē mex^lwelt^lalīlēlaxa lōelq^lwē. Wā, hē^lmisa k^layats^lē L^lEXōsgema; wā, hē^lmisa L^lē^lna. Wā, lā āx^lēdēda ma^llōkwē bēbegwānemxa ^lnal^lnemē āwā k^lāk^lets^llēnaqa; wā, hē^lmisa ^lnal^lnemēxla lāxa lōpents^llā lōelq^lwa qa^s lā hā^lnōts^lElī-
65 las lāxa āxts^lēwasasa L^lōpē x^lōkūma. Wā, lā tsēqasa ^lwālasē k^lats^llēnaq lāq qa^s lā tsēts^llālas lāxa lōpents^llā lōq^lwa. Wā, gril^mmēsē ēk^llōts^llēndēxs laē qās^lēda qa^s lā k^lāg^lalīlas lāxa gēm^lxōtsālīlasa āwīlēlāsa t^lEX^lila. Wā, āx^usāmēsē hē gwēg^lilaxa

side inside the door; and they continue doing so with || many empty 70
dishes. They only stop when cooked || lily-bulbs are in front of all
of them. When they have done so, they take | oil and pour on much
oil. When | this has been done, they take the large ladles and stir
(the bulbs); | and after stirring them, they take the spoon-basket | 75
and give the spoons to those who are to eat the bulbs; || and when
every one has a spoon, they put the dishes with the bulbs | in front
of those who are to eat the lily-bulbs. When they have all been put
down, | the guests take the spoons and begin to eat; | and after they
have done so, they drink a little water, for | they do not want to get
squeamish, because there is much oil in it, for || there is more oil 80
than lily-bulbs. It tastes bitter when there is only a little oil with
it; therefore they put much oil in, to remove the bitter taste. |
After drinking, the guests go out. | That is all about one way of
cooking it. |

Boiled Lily-Bulbs.—There is another way of cooking them. | They 1
wash them in the same way as I | said before; and the only difference
is that they are boiled, for | they pour them into a small kettle after
washing them, and they take an || old mat and cover them over with 5
it. After that they tuck it in all round | inside of the small kettle,
so that steam can not come through. | And after they finish this, they
dip up some water and pour it over the | old mat covering; and when

q'lenēmē lōpēmṭs!ā lōelq!wa. Wā, āl'mēsē gwālexs laē q!wālxo-
ts!ewak'sa q'ōlkwē x'ōkūma. Wā, gril'mēsē gwālexs laē āx'ēdxā 70
L'ō'na qā's lā klūnq!eqasa q'lenēmē L'ō'na lāq. Wā, gril'mēsē
gwālexs laē āx'ēdxā 'wālasē k'āts!ēnaqa qā's lā xwētelgēs lāq.
Wā, gril'mēsē 'wīla la xwēdekwa, laē āx'ēdxā k'ayats!ē L'lexōs-
gema qā's lā ts!ewanaēsas lāxa x'ōy"x'ax"laxa x'ōkūmē. Wā,
gril'mēsē 'wīlxtoxa k'ak'ets!ēnāqaxs laē k'āēdzema x'ōy"x'agwats!ē- 75
lē lōelq!wa lāxa x'ōy"x'ax"laq. Wā, gril'mēsē 'wīlgrāilexs laē
hēx'ida'ma k!wēlē dāxaxēs k'āk'ets!ēnaqē qā's 'yōs'ēdēq. Wā,
gril'mēsē gwālexs laē xāl!ax'ēd nax'ēdxā 'we'wāp!ēmē qaxs
gwaq!ēlaē ts!enk!ūlela, qaxs xēnlelaē q!ēqxa lē'na, yīxs hāē
q!ēgawa'ya L'ō'nāsa x'ōkūmē, qaxs lōmaē mālplāxs hōlelqaaxa 80
L'ō'na; wā hē'mis lāgilas q!ēqxa L'ō'na qa lēmp!ex'ēdēs mālplās.
Wā, gril'mēsē gwāl nāqaxa 'wāpaxs laē hōqūwelsēda k!wēldē. Wā,
laēm gwāl laxa 'nemx'ēdāla hā'mēx'silā'ēnēq.

Boiled Lily-Bulbs.—Wā, grā'mēs 'nemx'ēdāla grāda, yīxs hānx'LEN- 1
tse'wāē. Wā, hēemxaa gwēgilasōxs laē ts!ōxwase'wa yīxen gril'x'dē
wāldema. Wā, lā lēx'aēm ōgūqalayōsēxs hānx'laakwāē, yīxs ā'māē
gūxts!ōyo lāxa ha'nemāxs laē gwāl ts!ōxwase'wa. Wā, lā āx'ētse'wēda
k'ā'k'lobanē qā's naseyīndayōwē lāq. Wā, gril'mēsē gwāl dzōpase'wē 5
āwē'stās ōts!āwasa ha'nēmē qa k'leāsēs ālaēm k'ex"sālāsa k!āhela.
Wā, gril'mēsē gwālexs laē tsēx'ēdxā 'wāj ē qā's gūgelaya'yēs lāxa
nāseya'yē k!āk'lobana. Wā, ā'misē k'āk'ots!ē'wa qa ēk!ōldza'yēsa

9 (the woman) thinks that the | water passes a little more than half the height of the lily-bulbs in the small kettle, she puts it on the ||
 10 fire. She does not leave it there a long time boiling, before | she takes it off of the fire. She takes off the covering, and | takes her small dish, which she brings and puts down, and also her oil and her | spoon. Then she takes the spoon and dips it into the | boiled lily-
 15 bulbs. Then she drains off the liquid; || and when all the liquid has run out, she pours (the bulbs) into a small dish, | and continues doing this with the others; and when they have | all been put into small dishes, she presses them with the back of the spoon, | until they are mashed; and when they are mashed, they are | like wet flour, she takes
 20 oil and pours it || in. There is much oil on them. After doing so, she eats with the | spoon. Now she does in the same way as | I said before. Lily-bulbs are never baked in ashes, for | they are very soft when cooked. That is all. |

25 **Elderberry Cakes.**—Now I will talk about the || eating of elderberry-cakes. When winter comes, and when | the tribe of the owner of elderberry-cakes have a winter dance, (the owner) invites his | tribe at noon; for elderberry-cakes must not be eaten in the | morning, because they give stomach-ache. Therefore they just invite | those who are to eat the elderberries when they think that the people have

‘wāpē lāx ‘wālaasasa x’ōkūmē lāxa ha‘nemaxs laē hānx‘lents lāxēs
 10 legwīlē. Wā, lā k’lēs ālaem hēlq’lālaq gēg’lilīl māemdelqūlaxs laē hānx’sendeq lāxēs legwīlē. Wā, lā nāsōdex nāseya‘yas. Wā, lā āx’ēdxa lālogūmē qa’s g’āxē k’ag’alilas. Wā, hē’mislēs L’ē’na L’ē’wis k’āts’ēnaqē. Wā, lā dāx’ēdxa k’āts’ēnaqē qa’s tsēx’ēdēs lāxa hānx’laakwē x’ōkūma. Wā, lā x’āts’lālaq qa ‘wī’lāwēs ‘wāpaga‘yas.
 15 Wā, g’īl’mēsē ‘wī’lāwē ‘wāpaga‘yasēxs laē tsēts’ōts lāxa lālogūmē. Wā, āx’āsā’mēsē hē gwēg’ilaxa waōk’. Wā, g’īl’mēsē ‘wī’laxs laē ‘wīlts’lā lāxa lālogūmē. Wā, la L’ēm kūl’gēs ōxlā‘yasēs k’āts’ēnaqē lāq qa q’l’wēq’ūlts’lēs. Wā, g’īl’mēsē ‘wī’la la q’l’wēkwaxs laē yō gwēx’sa genk’ax qūxa. Wā, lā āx’ēdxa L’ē’na qa’s k’lūnq’l’eqēs
 20 lāq. Wā, laem q’l’eqxa L’ē’na. Wā, g’īl’mēsē gwālexs laē ‘yōs’ētsēs k’āts’ēnaqē lāq. Wā, ā’mēsē lā nāk’emg’iltewēx gwēg’ilasasa g’īlx’den wāldema. Wā, lā k’lēs dzamēsasōē lāxa gūna‘yē qaxs ālaē xās’ēdexs laē L’ōpa. Wā, laem gwāla.

Elderberry Cakes. Wā, la‘mēsen gwāgwēx’s‘x’ēdel laqēxs laē
 25 ts’lēx’ts’lax’ēda. Wā, hē’māxs laē ts’lāwūnx’ēda yīxs laē ts’lē-
 ts’l’eqē g’ōkūlōtasa ts’lēndzonōkwasa ts’lēndzowē. Wā, lā L’ē’lāxēs g’ōkūlōtaxa la neqāla qaxs k’lēsāē ēx’ lax ts’lēx’ts’lax’sē’waxa gaāla qaxs ts’lēx’sēmdzemaē. Wā, hē’mēs lāg’ilas āl’ēm L’ē’la-
 lēda ts’lēndzonokwaxs laē k’ōtax laem ‘wī’la g’āxstālēs g’ōkūlōtē.

eaten their breakfast. || At noon they invite all the men when | they 30
 have a winter dance. As soon as the messengers go out to call, |
 the wife of the one who gives the elderberry-feast gets ready and |
 clears her house. After she has done so, she brings out her | dishes,
 which she puts down at the right-hand side inside the || door of the 35
 house where the elderberries are to be eaten. There she also puts the
 large water-buckets | and the elderberry-boxes and oil. When | every-
 thing is ready, she sends some member of (her husband's) numaym
 to go and | draw water; and when those who have gone to get water
 come back, she fills | the large buckets with water; and the woman
 also takes her spoon-basket || and puts it down ready by her seat at 40
 the left-hand side | inside the door of the house where the elderberries
 are to be eaten. Now | the guests come in, after they have been called
 again by the messengers. As soon as | they come in, they wash the
 dishes; and when this is done, | (the woman) unties the cover of the
 elderberry-box and takes out the || elderberry-cakes. She unties the 45
 cedar-bark strings, and | throws two cakes of elderberries into each
 of the dishes. | As soon as every one is in a dish, fresh water is
 poured on; | and she leaves them there while the feasters begin to
 sing | their feast-songs. She wants the elderberries to soak. || As 50
 soon as those who are to eat the elderberries finish singing | the four

Wā, gril'mēsē neqālaxs laē lē'lālase'wēda 'nāxwa bēbegwanemxs 30
 laē ts!ēts!ēqa. Wā, gril'mēsē la grālēda lē'lālelgrisaxs laē hēx'i-
 da'fma genemas ts!ēx'ts!ānaslaxa ts!ēndzowē xwāna'fida qa's
 ēx'wīdēxēs grōkwē. Wā, gril'mēsē gwālexs laē mex'ūlt!alilelaxēs
 lōelq!wē qa grāxēs mexstālil lāx hēlk'tōtsālilas āwīlēlāsēs ts!ēx-
 ts!ax'ilats!ēlē grōkwa; wā, hē'misēs āwāwē naengats!ā. Wā, 35
 hēmislēs ts!ēnats!ē xāxadzema; wā, hē'misa l!ē'na. Wā, gril'mēsē
 'wī'la grāx gwālila laē 'yālaqasa grayōlē lāx 'ne'mēmotas qa lās
 tsāx 'wāpa. Wā, gril'mēsē grāxēda tsāx'daxa 'wāpaxs laē qōqūt!a-
 lalilēda āwāwē naengats!āxa 'wāpē. Wā, lā āx'ēdxaaxēs k'ayats!ē
 yīxaaxa ts!edāqē qa grāxēs gwālila lāxēs k!waelasa gemxōtsālilas 40
 āwēlēlas t!ex'ilāsa ts!ēx'ts!ax'īlats!ē grōkwa. Wā, grāx'mē hō-
 gwīlēlēda lē'lānemē qaxs lē'fmaē yāla ētsē'stase'wa. Wā, gril'mēsē
 'wī'laēlexs laasē ts!ōx'ūg'īntse'wēda lōelq!wē. Wā, gril'mēsē gwā-
 lexs laē x'ākūyīndxa ts!ēnats!ē xāxadzema. Wā, lā āx'wūlts!ālaxa
 ts!ēts!ēndzowē qa's qwēlālēx yaēltsema'yas k'āddekwa. Wā, lā 45
 pelx'alts!ālaxa maēmālexsa tsēndzowē lāxa 'nal'nēmēxla lōelq!wa.
 Wā, gril'mēsē q!wālxots!ewakwa lōelq!wāxs laē gūq!eqasō'sa 'we-
 'wāp!ēmē. Wā, ā'mēsē la hē gwāēlexs laē k!wē'lāla denxelēda
 ts!ēx'ts!ax'laxa ts!ēndzowē. Wā, laem 'nēx' qa pēx'wīdēsa la
 pēx'stalil ts!ēndzowa. Wā, gril'mēsē gwāl denxelēda ts!ēx'- 50
 ts!ax'laxa ts!ēx'ināsa mōsgemē ts!āq!lāla q!ēmql'ēmdemaxs laē

- 52 winter-dance songs, all the young men of the host's numaym sit
down by the side of the dishes in which the elderberries are rubbed.
Each takes hold of a soaked elderberry-cake; and they rub them to
55 pieces, since the liquid has all been soaked up into the elderberry-
cakes. When they are all in pieces, they rub them with the open
right hand, so that they become really thick and well mixed with
water. After doing so, they take oil and pour it into the whole
number of dishes. They put in much oil; and after doing so, they
60 give the spoons to the guests; and after every one of those who are
to eat the elderberries have one, they carry the elderberry-dishes,
one for each six men, and immediately the guests begin to eat the
elderberries. They just suck out the juice and blow out the seeds,
65 but the old people swallow them with the seeds. After they have
eaten, water is passed around, and they rinse their mouths, because
seeds remain inside the mouth. After doing so, they drink a little
water, and then they go out when they have finished.
- 70 I will talk about the elderberries that are not tied into bundles
when I talk about the salad-berries when these are picked, for the
elderberries get ripe first of all the various kinds of berries. That is
why they go first to pick these.

- 52 ⁵wīla¹ma hā¹yālās ⁵ne¹mēmōtasa ts¹lēx¹ts¹lānasē la k¹lūsāgēlilaxa
yilyats¹lāxa ts¹lēndzowē lōelq¹lwa. Wā, lāx¹d¹xwē dāx¹īdxa pēgē-
kwē ts¹lēndzowa qa¹s q¹wēq¹lūts¹lālēq yīxs laē la lēm¹x¹walts¹lāwē
- 55 ⁵wāpalas, yīxs laē ⁵wīwelaqaxa ts¹lēndzowē. Wā, gīl¹mēsē ⁵wī¹welx¹-
sexs laē yīselgēsēs hēlk¹lōts¹lāna¹yē lāq qa ālak¹lālēs gēnk¹axs
laē lēlgā lē¹wa ⁵wāpaga¹yas. Wā, gīl¹mēsē g¹wālexs laē āx¹ē-
tse¹wēda l¹lē¹na qa¹s k¹lūnq¹lēqēs lāx ⁵wāxēxlaasasa lōelq¹lwē. Wā,
laēm q¹lēqxa l¹lē¹na. Wā, gīl¹mēsē g¹wālexs laē ts¹l¹ewanaēdzemēda
- 60 kāk¹ets¹lēnaqē. Wā, gīl¹mēsē ⁵wīlxtowēda ts¹lēx¹ts¹lax¹laxs laē k¹ax¹-
dzamōlilema ts¹lēts¹lex¹ts¹lāla lōelq¹lwa lāxa q¹lēq¹lēl¹ōkwē bēbē-
gwānēma. Wā, hēx¹īda¹mēsē ts¹lēx¹ts¹lax¹īdex¹da¹xwa. Wā, la¹mē
āx¹da¹x¹u¹em k¹lūmtālax ⁵wāpaga¹yas qa¹s pōx¹ālēx mek¹lūga¹ys.
Wā, la¹las ⁵wīla¹em neq¹wēsō¹sa q¹lūsq¹lūlyakwē lē¹wēs māk¹lū-
- 65 ga¹yē. Wā, gīl¹mēsē ⁵wīlaxs laē tsayanaēdzemēda ⁵wāpē qa ts¹l¹-
wēl¹lexōdēs qaxs laē gwēlēl¹exawa¹ya mek¹lūga¹yas ts¹lēx¹ts¹lax¹-
se¹was lāx āwēl¹exawa¹yas. Wā, gīl¹mēsē g¹wālexs laē xāl¹l¹-
x¹īd nāx¹īd lāx ⁵wāpē. Wā, hēx¹īda¹mēsē la hōqūwēsexs laē
gwāla.
- 70 Wā, ālēm¹wīsen g¹wāgwēx¹s¹ālal lāxa k¹lēsē yiltsemak¹ ts¹lēndzowa
qenlō hēl g¹wāgwēx¹s¹alasla nek¹lūlē qō lāl nekwasō¹lō qaxs lēx¹a-
¹maē gīl l¹lōpa ts¹lēx¹īnāsa ⁵nāxwax ⁵nā¹nēlēmasa. Wā, hē¹mīs
lāgīlas lēx¹aem gīl ts¹lēx¹ase¹wē.

Unripe Elderberries.—Now I will talk again about || the boiled 75 elderberries; that is, before they are red. | Only the old women like very much to eat elderberries, | and they go first to get elderberries when they are still green; | for, as soon as a woman sees elderberries that are still green, she takes | a small small-meshed basket and goes to pick the elderberries. When she arrives || at the elder- 80 berry-bushes, she plucks off the elderberries, which are in bunches, | and throws them into the basket for carrying elderberries. When it is | full, she goes home at once and puts | down the basket with the elderberries. She takes her small kettle and | carries it down to the beach. Then she puts down the kettle, || picks up gravel, and puts 85 it into the small kettle. | She takes care that no sand that sticks to the gravel | gets into the kettle. When it is half full from the bottom with | gravel, she carries the little kettle with the gravel in it into the house, and | puts it down where she is working at the elderberries. Then she takes her || small-meshed basket with elderberries 90 in it, and she pours the elderberries | into the small kettle for cooking elderberries. When they are all in, she dips up a | little water and pours it in. She takes an old piece of matting | and puts it on as a cover. Then she puts the kettle on the fire, and | watches it until it boils up; and as soon as it boils up, || she takes it off and takes off the 95

Unripe Elderberries.—Wä, la^mmēsen ēdzaqwal gwāgwēx^sālāl lāxa hāux^llaakwē ts^lēxⁱina, yixs k^lēs^mmaē gūtlēda, yixs lēx^a- 75 ^mmaēda laelk^lwana^yē xenlela ts^lēts^lēxⁱbesxa ts^lēxⁱina. Wä, hēⁿis gil ts^lēxⁱdxā ts^lēxⁱmāxs hē^mmaē ālē lenlenxsema yixs gil^mmaē dōx^walelaxa ts^lēxⁱmāxs laē lenlenxsema, laē āx^ēd- xēs t^lōlt^lox^ssemē lālxama qā^s lā ts^lēx^a. Wä, gil^mmēsē lāgaā lāxa ts^lēx^mesaxs laē k^lūlp^lēdxā ts^lēxⁱina lāxēs ⁿnāⁿemxlalāē- 80 na^yē qā^s k^lūlpt^slālēs lāxēs ts^lēnats^lē lālxama. Wä, gil^mmēsē qōt^laxs laē hēxⁱidaem la nāⁿakwa lāxēs grōkwē. Wä, lā hāngalilaxēs ts^lēnats^lē lālxama qā^s āx^ēdēxēs haⁿemē. Wä, lā k^lō- qūlaqēxs laē lents^lēs lāxa l^lemaⁱisē. Wä, hāngalisasēxs laē menxⁱdxā t^lāt^lēdzemē qā^s lā k^lats^llālas lāxēs haⁿemē. Wä, 85 laem aēkila qa k^lēāsēs lāsa ēgrisē k^lūtāla lāxa t^lāt^lēdzemāxs laē k^lats^llālas lāxa haⁿemē. Wä, gil^mmēsē negoyoxsdālxā t^lāt^lēdzemāxs grāxē k^lōqūlēsxā t^lāt^lēdzemts^llāle haⁿema qā^s grāxē hāngalilas lāxēs ts^lāts^lēxⁱsilasaxā ts^lēxⁱina. Wä, lā āx^ēdēxēs ts^lēnats^lē t^lōlt^lox^ssem lēx^aya qā^s lā gūqāsasa ts^lēxⁱina lāxa 90 ts^lēxⁱlats^llēlē haⁿema. Wä, gil^mmēsē ^wwīlosexs laē tsēxⁱdxā hōlālē ^wwāpa qā^s lā gūq^leqas lāq. Wä, lā āx^ēdxā k^lāk^llobanē qā^s nāseyindēs lāq. Wä, lā hāux^llents lāxēs legwīlē. Wä, lā q^lāq^lalalāq qa medelx^wīdēs. Wä, gil^mmēsē medelx^wīdēxs laē hāux^lsendeq qā^s nasōdēx nāseyay^s. Wä, lā āx^ēdēxēs lālogūmē 95

96 covering. She takes her small dish | and spoon and puts them down
by the side of the small kettle | in which the elderberries have been
cooked. She takes her spoon and pokes under the | boiled elder-
berries, and lifts them up and puts them into | the dish from which
the elderberries are eaten; and after she has done so, she turns her
100 spoon over and || presses it into the boiled elderberries, which are
still in bunches on the stems. | Now she breaks them to pieces; and
when they get thick and pasty, she | takes oil and pours it over them.
After doing so, she | takes her spoon and again presses (the elder-
berries) with the back of the spoon. | After doing so, she licks off the
5 juice from the spoon and || puts it down. Then she takes a cedar-
stick and splits it so that it is like | a pair of tongs. She takes a
piece of split cedar-bark and ties it on one end to | keep it from
splitting, and the tongs are one span | in length. When the tongs are
finished, they | are used like a fork. She puts them into the boiled ||
10 berries which are mixed with the stems. Then she puts (the tongs)
into her mouth and sucks out the juice; | and when all the juice has
been sucked out, she blows out the stems and the | seeds. She con-
tinues doing so while she is eating the boiled | elderberries. After
she has done this, she puts away what is left, | so that she can eat it
15 after a while. Then she takes up some water and || rinses her mouth,
so that the seeds that are in her mouth may come out. | After she

96 LE^éwis k'ats!enaqē. Wā, lā k'anōlilasēs lālogūmē lāxēs ts!ēx'i-
^élats!ē ha^énema. Wā, lā āx^éēdxēs k'ats!enaqē qa^és tseyābōdēs lāxa
hānx!laakwē ts!ēx'ina qa^és lā tsēts!ōts lāxa ts!ēx'ts!anats!ēlē
lālogūma. Wā, gril^émēsē gwālexs laē nelālamasxēs k'ats!enaq^éxs
100 laē q!ōtelgēs lāxa hānx!laakwē ts!ēx'ina yixs āxāla^émaēs ts!ēna-
nowē. Wā, laem q!wēq!ūlts!ālaq. Wā, gril^émēsē lā genk'axs laē
āx^éēdxa l!ē^éna qa^és k!ūmq!ēqēs lāq. Wā, gril^émēsē gwālexs laē
āx^éēdxēs k'ats!enaqē qa^és ēt!ēdē q!ōtelgēs āwēgrā^éyas lāq. Wā,
gril^émēsē gwāla laē k!ēlgeleg^éindxēs k'ats!enaqē. Wā, lā grig'a-
5 lilasēs laē āx^éēdxa k!wa^éxlāwē qa^és xōx^éwidē qa yewēs lā gwēx'sa
ts!ēslāla^éx. Wā, la āx^éēdxa dzexekwē denasa qa^és yil!exlendēs
qa k!ēsēs hēk!ōt!ēd xōx'sa. Wā, la ^énemp!enk^é ^éwāsgemasas
lāxens q!wāq!wax'ts!āna^éyēx. Wā, gril^émēsē gwāla k!libayowē hā-
^émayōxs laē k!lip!its lāxa hānx!laakwē q!wēq!walewak^u LE^éwē
10 ts!ēnanowē ts!ēx'ina qa^és k!lipq!ēdzendēs. Wā, lā k!ūmtelgēq.
Wā, gril^émēsē ^éwilāwē saaqas laē pōx'ōdex ts!ēnanowas LE^éwēs
mek!ūga^éyē. Wā, āx^ésū^émēsē hē gwēgilaxs ts!ēx'ts!ax'aaxa hāux-
laakwē ts!ēx'ina. Wā, gril^émēsē gwālexs laē grēxaxēs ānēx'sā^éyē
qa^és ēt!ēdēl ts!ēx'ts!ax^éidlēq. Wā, lā tsēx^éidxa ^éwāpē qa^és ts!ē-
15 wēl!exōdē qa lawāyēsa lā k!wēk!ūtāla maemk!ūgēsā ts!ēx'ina lāx
āwēl!exāwā^éyas. Wā, gril^émēsē gwālexs laē xāl!ex^éid nāx^éidxa

has done this, she drinks a little | water; and after doing this, she 117
eats roasted salmon | with oil. She does this with the roasted sal-
mon | so that she may get no stomach-ache. Now that is all about
the elderberries. ||

Salal-Berry Cakes.—Now I will talk about the long salal-berry 1
cakes when they are | squeezed (in water). First of all, the woman
takes her | dishes. She puts them down (in a row). She goes to draw
water, and | pours it into the dishes. When the water is in each dish, ||
she takes shredded cedar-bark and | washes them, beginning at one 5
end. She uses the shredded | cedar-bark in washing them so that
all the dirt may come off. When | they are clean, she takes the box
with long salal-berry cakes, | unties the string holding down the
cover, || takes off the cover, and takes off the skunk-cabbage covering. 10
She puts it down, and takes | out the long salal-berry cakes and
breaks them into | five pieces lengthwise. She puts each one of the |
pieces into a dish. There are five | dishes to each long salal-berry
cake; and when || there is a piece in each dish, she goes to draw water 15
and pours | it in; and when there is water in the dishes, she takes |
a mat and covers up the dishes with the pieces of salal-berry | cake.
She leaves them in this way until the morning, when daylight comes. |
She leaves them there all night. || In the morning, when daylight 20

éwāpē. Wā, gril^εmēsē gwālexs laē hōlēgrintsā l'ōbekwē. Wā, 117
laem ts'epas lāxa l'ēna. Wā, hēm lāgrilas hē gwēx'itsa l'ōbe-
kwē qa's k'lēse ts'lex'semselā. Wā, laem gwāla lāxa ts'ēx'ina.

Salal-Berry Cakes.—Wā, la^εmēsen gwāgwēx'sx'idel laqēxs laē 1
q!wēsase^εwēda hēyadzō t!eqa, yixs hō^εmaē gril āx'ētsō'sa ts'edāqēs
lōelq!wē, qa's grāxē mex'ālilelas. Wā, lā tsēx'idxa éwāpē qa's
gūgeg'indālēs lāxa lōelq!wē. Wā, gril^εmēsē q!wālxōts'ewax'usa
éwāpaxs laē āx'ēdxā q!ōyaakwē k'ādzekwa. Wā, lā grābalēla- 5
qēxs laē ts'ōxūg'indālaq. Wā, laem dzeg'elēg'ēsā q!ōyaakwē
k'ādzek^u lāq qa lawāyēsa dzēdzegūg'a'yas. Wā, gril^εmēsē la
ēeg'egraxs laē āx'ēdxēs hēyadzoats!ō negūdzwōwē t!eqa qa's qwē-
lēyindēx t!emak'eya'yas. Wā, lā āxōdex yfkūya'yas. Wā, lā
āxālaxa pāqeya'yē k'lek'laōk!wa qa's āxālilelēs. Wā, lā āx'wūl- 10
ts!ōdxā hēyadzōwē negūdzwōwē t!eqa. Wā, lā k'!ōk!ūpsālaq qa
sēsek'lax'sē lāxēs āwāsgemasē. Wā, lā pelx'ts!ālaxa ēnāl'ēmexsa
k'!ōp!āwē lāxa ēnāl'ēmēxla lōq!wa. Wā, laem sek'lēxla lōel-
q!wa lāxa ēnemxsa hēyadzōwē negūdzwō t!eqa. Wā, gril^εmēsē
q!wālxōts'ewakwēda lōelq!wāxs laē tsā lāxa éwāpē qē's lā qap!e- 15
qelas lāq. Wā, gril^εmēsē lā éwēla lā q!lōgūlilxa éwāpaxs laē āx'ēd-
xa lēwa^εyē qa's nākūyindēs lāxa t!ex'ts!ālāxa hēyadzōwē negūdzwō
t!eqa. Wā, laem hēx'sāl gwaēhē lāhal lāxa lāla ēnāx'idelxa
gaāla. Wā, laem xamastalilē t!ēltalilxa gānolē. Wā, gril^εmēsē
ēnāx'idxa gaālāxs laēda hā'yāl^εa lēlālaxēs grōkūlōtē qa grāxēs 20

- 21 comes, the young men go to call the people to eat the long salal-berry cakes. They all come in after the young men have called them | four times. Then the woman takes off the mat | covering of the dishes, and the young men go and stand each | next to a dish, and they sit down and put || both hands into the soaked berry-cake. They | take a handful of the berry-cake, squeeze it into a ball, and, when they take it out, | they squeeze it again, so that the ball of berries gets smaller; | and they stop squeezing only when it is all dissolved and the liquid is thick. | Then they stop squeezing the berry-cake. The woman goes || to get oil, and pours it on. They put much oil on; | and after doing so, the woman takes the | basket containing her horn spoons. (For horn spoons | are made for eating salal-berry cakes, because they are all black, | and the spoons do not turn black after being used by those || who eat long salal-berry cakes, as the wooden spoons do, when | they begin to use them for eating salal-berry cakes. Even | if they are new, [the wooden spoons] at once turn black all over. | Therefore they use only horn spoons to eat | long salal-berry cakes when they are given at a feast, because [the berries] do not stick to them.) ||
- 40 I only wished to turn for a while to this. | They give a spoon to every guest who | eats long salal-berry cake. After this has been

- 21 t!ex!laqa lāxa hēyadzowē t!eqa. Wā, g'il'mēsē g'āx 'wīlāēlexs laē mōp!enō'stēda hā'yal'a ētsō'sta laasa ts!edāqē āxōdxa lō'wa'yē na'ūmaliltsa lōelq!wē. Wā, lā q!wālxogwāga'yā 'nāl'nēmōkwē hē'l'a lāx 'wāxēxlaasasa lōelq!wē qa's klūs'ālīlexs laē āxstendā-
- 25 lasēs 'wax'solts'lāma'yē lāxa hāpstalilē t!eqa. Wā, lax'da'xwē gōlx'īdxa t!eqa qa's lōxsemg'ilēq; wā, g'il'mēsē 'wīlōstaxs laē q!wēs'īdeq. Wā, hē'mis la ts!ema'nākūlatsa lōxsemē t!eqa. Wā, āl'mēsē g'wāl q!wēsaqēxs laē 'wī'l'a. Wā, laem genx'īdēda 'wāpalas. Wā, laem g'wāla q!wēsāxa t!eqa; wā, lālēda ts!edāqē
- 30 āx'ēdxa l!ē'na qa's klūng!eqēs lāq. Wā, laem q!ēqxa l!ē'nāxs laē klūng!egemq. Wā, g'il'mēsē g'wālexs laē āx'ēdēda ts!edā-qaxēs ts!ōlōlagrats!ē l!exōsgem qaxs hē'maē k'ats!enaqēltsa ts!ō-lolaqa hēyadzowē negūdzo t!eqa qaxs ts!ōts!elegaēda ts!ōlolaqē k'ats!enaqa. Wā, lā k'ēs āwelx'es ts!ōl'īdexs laē g'wāl 'yōselaxa
- 35 hēyadzowē negūdzo t!eqa, hē g'wēx'sa k!wēk!wageg'a k'ats!ena-qaxs g'il'maē 'yōs'īdayō lāxa hēyadzowē negūdzo t!eqaxs hē'maē ālēs alōlaqē laē hēx'īdaem la ts!ōts!elgrax'īda. Wā, hē'mis lāg'ilas lēx'aem 'yō'yats!ēda ts!ēts!ōlolaqē k'āk'ets!enaqxa hēya-dzowē negūdzo t!eqaxs k!wēladzemaē qaxs k!ēsaē klūtāla lāq.
- 40 Wā, ā'men 'nex' qen yāwas'īlē gūyōyōx'wīd g'wāgwēx's'x'īd lāq. Wā, lā ts!ewanaēdzema ts!ēts!ōlolaqē k'āk'ets!enaq lāxa k!wēlaxa hēyadzowē negūdzo t!eqa; wā, g'il'mēsē g'wālexs laē k'agenl-

done, they | put before them the dishes containing salal-berries mixed 43
with water. Now there are | six men to each dish. When the
dishes have all been put down, || they immediately begin to eat the | 45
squeezed long salal-berry cakes in the dishes with their horn spoons.
After eating, | the salal-berry dishes are taken away | and put down
at the left-hand side of the door of the | feasting-house. Then the
guests go out at once. || They do not drink any water after the feast. 50
That is all about this. |

Raw Salal-Berries (Eating raw, ripe salal-berries).—| When the 1
woman comes home after picking | ripe salal-berries, her husband
goes and calls whomever he likes | to come to eat ripe salal-berries.
When || the guests are all in, the woman takes a long | narrow mat 5
and spreads it in front of those who are to | eat the ripe salal-berries.
Her husband takes the | basket containing the salal-berries and pours
them all along the mat in | front of his guests. He pours out || all, 10
so that it reaches to the end of the guests. His wife pours oil into |
oil-dishes; and as soon as she has poured in the oil, her | husband
takes the oil-dishes and puts them on the salal-berries. | He puts them
far enough apart for the men to reach them, | and there are four men
to each. || After all the oil-dishes have been put down, the guests 15
take | the salal-berries, each one bunch. They dip them into the oil; |

lɛlayewēda tʰlɛtʰextsʰlala lɔlɛqʷa lāxa kʷwēlɛ. Wā, lɛmɛ qʷlɛqʷɛ- 43
lʰlalaɣa ɛnālɛnemɛxla lɔlɛqʷa. Wā, grɪlmɛsɛ ɛwɪlgralɪlɛda lɔlɛ-
qʷwāxs laɛ hɛxʰɪdaɛm ɛnāxwa ɛyɔsʰɪtsɛs tsɛtsʰlɔlɔlaqɛ kʰakɛtsʰɛnaq 45
lāxa lɔxtsʰlala qʷwɛdzɛkʰ hɛyadzowɛ tʰɛqa. Wā, grɪlmɛsɛ ɛwɪlɛxs laɛ
hɛxʰɪdɛma kʰagɪlɪlɛma tʰlɛtʰextʰagatsʰɛxʰdāxa qʷwɛdzɛkwɛ hɛya-
dzowɛ tʰɛqa qʰs lā kɪkɪagɪlɪlɛm lāx gɛmɔtsʰlɪlɛsa tʰɛxʰɪlɛsa
tʰɛqʷlatsʰɛ grɔkwa. Wā, hɛxʰɪdaɛmɛsɛ lā hɔqʷwɛlsɛda kʷwɛldɛ.
Wā, lɛm hɛwāxa nāgɛkʰɛlɛx ɛwāpɛ. Wā, lɛm gwāl lāxɛq. 50

Raw Salal-Berries (Kʰɛlxʰkʰlaxʰaxa nekʰlɪlɛx lɛ qʷayɔqwa). 1
Wā, hɛmaaxs grālɛ grāx nāɛnakwɛda tsʰɛdāqɛxs lāxʰdɛ nɛkwaxa
qʷayɔqwa nekʰlɪlɛ; wā, lā lāwūnɛmas lɛlɪlaxɛs gweyɔ qʰs lɛ-
lɪlɛsɛwɛ, qʰs qʷlɛqʷɛxʰnɔtxa qʷayɔqwa nekʰlɪlɛ. Wā, grɪlmɛsɛ
grāx ɛwɪlɛlɛ lɛlɪnɛmasɛxs laɛ hɛxʰɪdaɛma tsʰɛdāqɛ ɛxʰɛdɛda grɪl- 5
ɛdzowɛ tsʰɛqʷatsʰɛ lɛwɛyɛ qʰs lā lɛpɔzamɔlɪlɛs lāxɛs nɛkwɛ-
lagɪlɛxa qʷayɔqwa nekʰlɪlɛ. Wā, lā lāwūnɛmas ɛxʰɛdɛda nekʰlɪl-
tsʰlala lɛxɛyɛ qʰs lā qapanaɛsɛlɛsa qʷayɔqwa nekʰlɪl lāx lɪsɛxʰ-
dzamāyɛsɛ lɛlɪnɛmɛ. Wā, ɛmɪsɛ gwanāla qʰ lɪlɪlɛsɛxs laɛ
ɛwɪlgrɪltsʰlɛmɛseq, yɪxs laālɛs gɛnɛmɛ kʰlɪnxtsʰlɪlɛsa lɪlɛna lāxa 10
tsʰlɛtsʰɛbatsʰɛ. Wā, grɪlmɛsɛ ɛwɪlɛ kʰlɪnxtsʰɛwakūxs laɛ ɛxʰɛdɛ lā-
ɛwūnɛmasɛq qʰs lā hānāqɛlɛs lāxa nekʰlɪlɛ. Wā, lɛm ɛm gwɛ-
nāla qʰ hɛltsʰlɛpɛlɛsa bɛbɛgwānɛmɛ lāx ɛwālɛgɔlɪlɛsɛsa tsʰlɛtsʰɛ-
batsʰɛ. Wā, lɛm maɛmālɛsɛwɛda ɛnālɛnemɛxla. Wā, grɪlmɛsɛ
ɛwɪlgralɪlɛda tsʰlɛtsʰɛbatsʰlɛxs laɛ hɛxʰɪdaɛma kʷwēlɛ dāxʰɪdɛ ɛnāl- 15
ɛnemɛxla nekʰlɪlɛ qʰs kʰatsɛndɛs lāxa lɪlɛnāxs tsʰɛbatsʰɛtsʰlalaɛ.

17 and after they have done this, all the salal-berries are covered with oil. |
 They shake off the oil, take the bunch out, and | eat them off one at a
 20 time; and when all have been taken off, they throw the stem || into
 the fire. Then they take another bunch and | do in the same way,
 and all the guests do the same. | After they have eaten, they all go
 out of the house. | They drink no water after eating it, for they | do
 25 not want to remove the sweetness from the mouth. || For this reason
 they do not drink any water. The reason why | the branch is thrown
 into the fire by the one who has eaten the berries is, that they do not
 want any one to take it | for witchcraft; for the man's breath is on it,
 because he has bitten off the | salal-berries and it remains on it.
 Therefore they are afraid. Now that is all | about salal-berries. ||

1 **Cakes of Currants**¹ (Eating currant-cakes).—First | the woman takes
 the dishes and she brings them down and she puts them down on the
 left-hand side of the | door of the house where the currant-cakes
 are to be eaten; and she places there also oil | and the horn-spoon
 5 basket and also large water-buckets, || are put down on the floor,
 and also long mats.² | . . .

As soon as he stops speaking, the wife of the | host takes the box
 containing the currant-cakes and unties the cover. | She takes out

17 Wä, g'il^εmēsē la 'wī^εla la t'et!epsema nek!ūlaxa L!ē^εnāxs laē k'!E-
 lōdxa L!ē^εnāxs laē āxwüstende q'as 'nal^εnemsgememqēqēxs laē
 q'!ek'ālaq lāxēs yīs^εx'ENē. Wä, g'il^εmēsē 'wīl^εg'elenxs laē ts!EXLEN-
 20 deq lāxa legwīlē q'as ēt!ēdē dāx'ēidxa 'nemxlālā. Wä, lāxāē
 hēemxat! g'wēx'ēideq. Wä, lā 'nāxwaem hē g'wēg'wālag'ililēda wāō-
 kwē k'!wēla. Wä, g'il^εmēsē 'wī^εlaxs laē hēx'īdaem 'nāxwa hōqū-
 wēlsa. Wä, laemxāē hēwāxaem nagēqelax 'wāpa qaxs gwaq!E-
 laaq lāwāyēs ēx'p!āē!EXawa^εyē yīs ēx'p!esgema^εyaasa nek!ūlē.
 25 Wä, hē^εmis k'!ēsēlas nāx'idxa 'wāpē. Wä, hē^εmis lāg'ilas ts!EXLā-
 laxa yīs^εx'ENasēs q'!eg'elenakwaxs gwāq!Elaaq lālax yāyanemasōsa
 ēqlēnoxwē qaxs laē hasā^εyaasa begwānemaxs laē q'!ek'ālaxa ne-
 k!ūlē k'lūt!ENēq. Wä, hē^εmis k'!ilemsē. Wä, laem ālak'lāla g'wāl
 lāxa nek!ūlē.

1 **Cakes of Currants**¹ (T!ext!aqxa q!ēdzedzowē).—Wä, hēem g'il āx^ε-
 tsō^εsa ts!Edāqēs lōelq!wē qa g'āxēs mexstālil lāx gemxōtstālilas
 t!EX'ilāsa t!EX!agats!āxa q!ēdzedzowē g'ōkwa; wä, hē^εmisa L!ē^εna,
 LE^εwis ts!ōlōlagats!ās L!EXōsgema; wä, hē^εmisLēs āwāwē naenga-
 5 ts!ā, qa g'āxēs hāx'hānēla; wä, hē^εmisēs g'ilsg'ildedzowē lēel^εwa^εya.²
 . . . Wä, g'il^εmēsē q!wēl^εēdēda yāq!ent!ālaxs laē āx^εēdē genemasa
 k'!wēlasaxa q!ēdzats!ē xaxadzema q'as qwēleyīndēx t!emāk'īya^εyas.
 Wä, lā āx^εwūlts!ālaxa q!ēdzedzowē t!eqa, q'as qwēqūltsemēx yaēl-

¹ *Ribes bracteosus* Dougl. and *Ribes petiolare* Dougl.

² Continued on page 751, line 18, to page 754, line 82.

the currant-cakes, and unties the | string with which the bundles are tied; and she gives them to the two messengers, and || they put two 10 cakes into each dish. | When they are in each dish, (the messengers) pour a little more | water on; and after doing so, the woman | asks some of her husband's guests to squeeze and rub the | currant-cakes. Immediately some of the young men come || from their seats and sit 15 down alongside of the currant-dishes. | They take out of the water a soaked currant-cake, | roll it up and break it into pieces. When it is all in pieces, | they break it into smaller pieces, so that they are very small. Then they | gather up what has been broken into small pieces, and they make a ball, || and squeeze it with both hands so 20 that it becomes round; | and they squeeze it for a short time, and put the ball | into the currant-dish and into the juice, which is now becoming thick. | They press the ball with their right hands and make it flat; | and when it is flattened out, they rub it with the right hand; || and before they have rubbed it very long, it gets pasty, because | the 25 ball dissolves in the water in which it is rubbed. As soon as it | is very thick, they stop rubbing. Then they wash | their hands, and, after doing so, they walk back and | sit down at their seats. Then the wife of the || host takes a box of oil-bottles, and it is put down 30 next to her seat. | She unties the top; and when she takes off the |

tsemayas k'ādzekwa. Wä, lä ts!äsläxa ma!ökwē e'etsē'stelg'isa. Wä, lax'da'xwē pēpelx'tslälasa maēmalexa läxa 'näl'nemēx'la löq!wa. 10 Wä, g'il'mēsē la q!wa!xōts!ewakwa löelq!waxs laē g'enwax 'wī-wābets!āwasa löelq!wē. Wä, g'il'mēsē gwālexs laēda ts!edāqē hēlg'ilgē läx k!wēlēkwasēs lā'wūnemē, qa g'āxēs q!wēsa yilselgēxa q!ēdzedzowē t!eqa. Wä, hēx'ida'mēsa 'waxōkwa hā'yāl'a g'āx q!wāqālil, qa's g'āxē k!ūsāgelilaxa q!ēsq!adzats!ēlē löq!wa. Wä, 15 hēx'ida'mēsē 'nāxwa dāstendxa 'näl'nemxsa pōgek" q!ēdzedzō t!eqa, qa's k!ōxsemēdēqēxs laē p!ōp!oxsālaq. Wä, g'il'mēsē 'wī'wūlx'sexs laē hēlox"sēd q!wēq!ūlts!ālaq, qa āmemayastōxs laē yāwas'īd q!a-p!ēx'īdxa la q!wēq!ūlts!aak" q!ēdzedzo t!eqa, qa's tēxsemēdēq qa's q!wētsemēdēq yīsēs 'wāx'sōlts!āna'yē e'eyasā, qa löxsemēs. 20 Wä, lä q!wēs'ēdeq. Wä, lä k!ēst!a gēg'ililexs laē 'mē'x"sents lāx 'wapalāsxa la genk'a q!ōts!āxa q!ēsq!adzats!ēlaxa q!ēdzedzowē löq!wa. Wä, lä la'x'semtsēs hēlk!ōts!āna'yē lāq qa pēxsemx'īdēs. Wä, g'il'mēsē la pēxsemxs laē yelselg'intsēs hēlk!ōlts!āna'yē lāq. Wä, k!ēst!a gēg'ililexs laē ālak!āla la genx'īda, qaxs laē 25 x'īdzeltēda löxsemx'dē, yix yilsasōx"dās. Wä, g'il'mēsē la ālak!āla la genk'axs, laē gwāla yēyilselg'esāq. Wä, lä ts!ents!enx-'wīdxēs e'eyasowē. Wä, g'il'mēsē gwālexs laē qās'ida, qa's lā xwēlaqa k!ūs'ālila, qa's lā k!wēlemlila. Wä, lāla genemasā k!wēlasē āx'ēdxēs q!ēlwasē xetsema, qa g'āxēs ha'nēl lāx k!wāēlasas. 30 Wä, lä qwēleyindex t!emak'eyayās. Wä, g'il'mēsē paqōdex ye-

33 cover, she puts it down. She takes out a | large oil-bottle of
kelp and gives it to the two messengers. | One of them bites off the
string with which the mouth of the kelp bottle is tied; and, after tak-
35 ing off || the string, he holds it with his right hand, and | squeezes the
oil out on the rubbed currant-cakes, while | the other one holds the
head of the kelp bottle with his left | hand, and he squeezes it
with his right hand, so that the oil comes out | at the mouth. If the
oil does not come out easily, because it is thick || in cold weather,
40 then the two messengers take hold, one of each end, | of the oil-
bottle. They stand one each side of the fire in the middle of the
house, | and they pull the kelp bottle containing the oil backward
and forward over the fire in the middle of the house. | When the oil
is melted, then they begin to pour it over the | currant-cakes in the
45 dish. They put on much oil, and || continue doing so with the others.
After oil has been poured on all of them, | they take the horn-spoon
basket and | distribute the spoons among the feasters. After this
is done, they put | the currant-dishes in front of them, | one dish for
each six men. As soon as || all (of the berry-dishes) have been put
50 down, the guests begin to eat the berries. | They are told to eat
everything that is in the dish; and this they do, for | these berries
are never taken home when they are eaten in the house of the owner, |

32 kūya⁴yas laē pax⁴ālilaq. Wā, lä q!elx⁴ülts!ōdxa L!ē⁴nats!āla ⁴wālas
⁴wā⁴wadāxs laē ts!ās lāxa ma!ōkwē e⁴etsē⁴stelgr⁴isa. Wā, läda
⁴nemōkwē q!ek⁴ōdex mōgūxsta⁴yasa ⁴wā⁴wadē. Wā, gr!mēsē lawā-
35 ya mōx^uba⁴yas āwāxsta⁴yasēxs laē dālasēs hēlk!ōts!āna⁴yē laqēxs
laē ts!etx⁴aqelasa L!ē⁴na lāxa yilēkwē q!ēdzedzō t!eqa, yixs laalē-
da ⁴nemōkwās dālaxa ōxla⁴yasa ⁴wā⁴wadē, yisēs gemxōlts!āna⁴yē
a⁴yasowa. Wā, la x⁴ik⁴asēs hēlk!ōts!āna⁴yē qa lōlts!ālēsa L!ē⁴na
lāx āwāxsta⁴yas. Wā, gr!mēsē q!emsa lawālēda L!ē⁴nāxs gen-
40 k⁴aaxs ⁴wūdā⁴laē; wā, lāx⁴da⁴xwa e⁴etsē⁴stelgr⁴isē dādebēxa L!ē-
⁴nats!āla ⁴wā⁴wadē, qa⁴s lä lāx⁴walil lāx ⁴wāx⁴sanālilasa laqwāwalilē.
Wā, gr!mēsē yax⁴idēda L!ē⁴nats!āwasēxs laē ts!etx⁴aqas lāxa lox-
ts!āla yilē^u q!ēdzedzō t!eqa. Wā, laem q!ēqxa L!ē⁴na. Wā, lä āx^u-
45 sā⁴mēsē hē gwēgilaxa waōkwē. Wā, gr!mēsē ⁴wi⁴la la k!ünq!egē-
kūxs laē āx⁴ēdex⁴da⁴x^uxa ts!ōlōlagats!ē L!exōgema, qa⁴s lä ts!ē-
wanaēselas lāxa k!wēlē. Wā, gr!mēsē gwābēxs laē k⁴ax⁴damōlilē-
hēlasa q!ēq!ēsq!adzats!ēlē lōelq!wa lāxa q!ēsq!islaq. Wā, la⁴mē
q!ēq!alalēda bēbēgwānemaxa ⁴nā⁴nēmēxla lōq!wa. Wā, gr!mēsē
50 ⁴wilg⁴alilēxs laē hēx⁴idaem ⁴nāxwa q!ēsq!as⁴idēda k!wēlaq. Wā,
la⁴mē āxsō⁴, qa⁴s ⁴wa⁴wi⁴lācēxs lōloqūla. Wā, hē⁴mīs gwālē qaxs
k!lēts!ēnoxwāē mōdōla q!ēdzedzewaxs q!ēsēlaēda āxnōgwadas,

because it brings bad luck to take them home, as the people of olden 53 times say. | Therefore they try to eat all; and after emptying their dishes, || they go out of the feast-house. That is all about the berry- 55 cakes. |

Raw Currants.—Currants are also eaten raw. When | the woman comes home from picking currants, she | asks her husband to get a dish, and put it | next to her seat. Then she unties the top of || the currant-basket, and she sits down (with her husband), | one on each 60 side of the | currant-basket; and the large dish is put down on the outer side of the currant-basket. Then they both take the currants | out of the basket and strip them and put them into the dish. As soon as | they have been stripped off the stems, the stems are thrown || into the fire. The woman | and her husband continue doing this, 65 trying to see who will strip them most quickly. When | the currants have all been stripped off, the man goes and calls whomever he likes | from among his relatives, or he may even call his numaym; | and as soon as the husband goes to call all those who are to eat the raw || currants, she takes oil, and the spoon-basket with horn spoons, | which she 70 keeps in readiness at the place where she sits down, and she also takes medium-sized dishes | and holds them ready. Then her husband comes in, followed by his guests; | for they do not sit down as they do at a great feast. The guests sit down | any way they like.

qaxs aemsaael lāxōx mōdōlēxs ʔnēkʔaʔlaēda gʔilxʔdā begwānema. 53
Wā, hēʔmis lāgʔilas ʔwaʔwʔlaaq. Wā, gʔilʔmesē ʔwʔlaxēs lēloqūlāxs
laē hōqūwelsa. Wā, laʔmē gwāl lāxa qʔlēdzedzowē tʔēqa. 55

Raw Currants.—Wā, lā kʔlaxʔkʔlaxʔsōʔemxatʔēda qʔlēsenā. Wā, hēʔmaaxs gʔāxaē nāʔnakwēda tsʔlēdāqaxs qʔlēsxʔdāxa qʔlēsenā, wā, lā āxkʔlālaxēs lāʔwūnemē qa āxʔēdēsēxa lōqʔwē, qa gʔāxēs kʔaēl lāx kʔlūdzēlasas. Wā, hēxʔidaʔmēsa tsʔlēdāqē qwēlēyindex tʔēmā-kʔeyāʔyasēs qʔlēdzadzē lexāʔya. Wā, lā ʔwāxʔsanālilxa qʔlēdzadzāxs 60 laē kʔlūdzēnōlilaq. Wā, lā kʔaēl ʔwālasē lōqʔwa lāx lʔāsanālilasa qʔlēdzadzē lexāʔya. Wā, hēʔmis la dātsʔlālasdaʔxʔsēxa qʔlēsenā lāxa lexāʔyē, qaʔs lā kʔimtsʔlālas lāxa lōqʔwē. Wā, gʔilnaxwa-ʔmēsē ʔwʔlgʔelēnē yʔsxʔenasēxs laē tsʔlēxʔlentsa kʔemtkʔatmōtē yʔsxʔen lāxēs lēgwīlē. Wā, lā āxʔsaʔmēsē hē gwēgʔilēda tsʔlēdāqē 65 lēʔwis lāʔwūnemē hahanakwapʔexs kʔimtaē. Wā, gʔilʔmēsē ʔwʔlā la kʔimdekwa qʔlēsenāxs laē lēʔlālēda begwānemaxēs gwēʔyōwē qaʔs lēʔlālaseʔwa lāxēs lēʔlēlāla lōʔxs hāē lēʔlālaseʔwēs ʔnēʔmē-motē. Wā, gʔilʔmēsē la lēʔlālē lāʔwūnemasēxa qʔlēsqʔaslaxa kʔil-xʔē qʔlēsenā, laē āxʔēdxa lʔēʔna lēʔwa tsʔlōlōlagatsʔlē lʔēxōsgema, 70 qa gʔāxēs gwālil āxʔāxēl lāx kʔwaēlasas. Wā, hēʔmisa hāʔyāʔa lōel-qʔwa, qa gʔāxēs ōgwaqa. Wā, laʔmē lākʔelē lāʔwūnemasēxēs lēʔlā-nemē, qaxs kʔlēsaē ālaēlē kʔwēʔlēnaʔya. Wā, laʔmē āem kʔlūkʔwax-sāla lāxēs gwēʔyōwē, qaʔs kʔlūsʔalilasa lēʔlānemē. Wā, gʔilʔmēsē ʔwʔl-

75 As soon as all are in, || the woman wipes out with shredded cedar-bark | a medium-sized dish. As soon as she has done so, she takes the | large dish with the stripped currants and puts it down where she is sitting. | Then she takes a large wooden ladle, dips it into the | 80 stripped currants, and dips them into the || medium-sized dish. When it is half full, she puts it aside and | takes another medium-sized dish, and she puts it down where the other one | stands containing the stripped currants. She puts | stripped currants into it; and when it is half full, she | puts it away. She continues doing this 85 with the others; and when || all the medium-sized dishes contain currants, she takes her oil | and pours it on, so that they are floating in it. When | she has done so, the horn spoons are given to all those who are to eat | the raw currants; and when every one who is going to eat currants has a spoon, | then the dishes with the currants are 90 placed in front || of them. Now there are three men to | each dish. As soon as all (the dishes) have been put down, | those who are to eat the currants take up the horn spoons, and | all begin to eat the currants floating in the oil. There | is more oil in (each dish) than there are currants, because the currants without oil cause constipation. || 95 They do not stop eating until all | the oil and the currants are at an end. Then those who have been eating the raw currants go out. |

75 aēLEXS laē hēx^ēida^ēma tsedāqē dēdeg^ēeg^ēasa q^lōyaakwē k^ʷadzek^u lāxa hā^ēyāl^ēa lōelq^lwa. Wā, g^ʷil^ēmēsē g^ʷwālexs laē āx^ēedxa k^ʷimdegwats^lē ^ēwālas lōq^l!wāxa q^lēsena qa^ēs hāng^ʷalilēs lāxēs k^ʷlwaēlasē. Wā, lā āx^ēedxa ^ēwālasē k^ʷwāgeg^ʷa k^ʷāts^l!ēnaqa, qa^ēs tsēqēs lāxa k^ʷemdek^uwē q^lēsena. Wā, lā tseyōselasa k^ʷemdek^uwē q^lēsena lāxa 80 hā^ēyāl^ēa lōq^lwa. Wā, g^ʷil^ēmēsē negoyoxsdālaxs laē wīqūlilaq qa^ēs āx^ēedēxa ōgū^llāxat! hē^lā lōq^l!wa qa^ēs lā hānstōlilas lāx hā^ēnēlasdasa lā q^lēts^l!ālaxa k^ʷimdek^uwē q^lēsena. Wā, lāxaē tsēts^l!ōtsa k^ʷimdek^uwē q^lēsena lāq. Wā, g^ʷil^ēemxaāwisē negoyoxsdālaxs laē wīqūlilaq. Wā, āx^usā^ēmēsē hē g^ʷwēg^ʷilaxa wāōkwē. Wā, g^ʷil^ēmēsē 85 ^ēwī^lwūlts!^lewakwa hā^ēyāl^ēa q^lēq^lets^l!āla lōelq^l!waxs laē āx^ēedxēs L^lē^ēna, qa^ēs k^ʷlūnq^lēqēq. Wā, la^ēmē t^lēp^l!egēlēsaxa L^lē^ēna. Wā, g^ʷil^ēmēsē g^ʷwālexs laē ts!^lewanaēdzema ts!^lōlolaqē k^ʷāk^ʷets!^lēnaq lāxa q^lēsq^las-laxa k^ʷlilx^ē q^lēsena. Wā, g^ʷil^ēmēsē ^ēwilxtowēda q^lēsq^lasLaxa k^ʷlilx^ē q^lēsena. Wā, la^ēmē yaēyuduxūlēda bēbegwānēmaxa ^ēnāl^ēnēmēxla lōq^lwa. Wā, g^ʷil^ēmēsē ^ēwilg^ʷalilēxs laē hēx^ēida^ēma q^lēsq^lasLaxa q^lēsena āx^ēedxēs ts!^lēts!^lōlolaqē k^ʷāk^ʷets!^lēnaq, qa^ēs ^ēnāxwē q^lēsq^las^ēida lāxa t^lēp^l!egēlēsaxa L^lē^ēna q^lēsena. Wā, la^ēmē hē q^lāgawa^ēya L^lē^ēnasa q^lēsena, qaxs aat^l!ālag^ʷilaēda q^lēsena. 90 k^ʷlēāsāē L^lē^ēna k^ʷlūngēms. Wā, ā^lē^ēmēsē g^ʷwāl q^lēsq^lasEXS laē ^ēwī^l-^ēlaxa q^lēsena L^lē^ēwa L^lē^ēna. Wā, g^ʷil^ēmēsē ^ēwī^llaxs laē hōqūwūlsēda

These are not given at a feast to many | tribes. That is all about 97
the currants. |

Mashed Currants and | Salal-Berries.—When the salal-berries are 1
thoroughly ripe, | the woman goes to pick salal-berries, and at the
same time she picks currants | which are also ripe. || She has one 5
basket for salal-berries, and another | basket for currants. When the
baskets are full, | she puts on the top covering of hemlock-branches;
and after doing so, | she ties down the top and carries them on her
back to her | house. There she puts them down next to her seat. ||
She puts down a large dish on the floor, outside of her seat, | and she 10
takes the salal-berry basket and puts it down at the | right-hand side
of the large dish. She unties the string on top of her | salal-berry
basket, and, after doing so, she pulls out the | hemlock-branches
which cover it, and throws them into the fire. Then she takes ||
one of the salal-berry branches and strips off the berries | into the 15
large dish. She continues doing this, and only | stops when it is all
done. She throws the stripped | stems into the fire. Then she puts
aside the empty basket, and | takes the basket containing the cur-
rants and puts it in the place of the || empty basket. She unties the 20
top string; and | as soon as it is off, she pulls off the hemlock-branches

q'lesq'lasdāxa k'itlx'ē q'lesena. Wā, laem k'les lēsalayo lāxa q'lē- 97
nemē lēlqwālala^{ya}. Wā, laem gwāl lāxa q'lesena.

Mashed Currants and Salal-Berries (Q'wēdzek^u q'lesena lē^{wa} 1
nek'lūlē). — Wā, hē^{maaxs} laē ālak'lāla la q'ayōqwēda nek'lūlē,
yīxs lāx'dē nekwēda ts'edāqaxa nek'lūlē. Wā, lā q'lāq'lesbalaxa
q'lesēnāxs laē neq'lekwa.

Wā, laem ōgū^{la'mē} negwats'lāsēxa nek'lūlē, wā, lāxāē ōgū^{la'mē} 5
q'lēdzats'lāsēxa q'lesena. Wā, gril^{mēsē} qōqūt'lēda laelxa^{yasēxs} laē
ts'lēts'lak'eyindālasa q'waxē lāq. Wā, gril^{mēsē} gwālexs laē t'lēt'
mak'eyindālaq. Wā, grāxē ōxlōlt'lalaqēxs grāxāē nā^{nakwa} lāxēs
g'ōkwē. Wā, lā ōxlēgalilas lāxēs hēmenē^{lasē} k'waē^{lasa}. Wā, lā
āx^{ēdxa} wālasē lōq'wa, qa grāxēs ha^{nēl} lāx l'āsalilasēs k'waē^{lasē}. 10
Wā, lā āx^{ēdxa} negwats'lē lex^{a'ya}, qas hāng'āgelilēs lāx hēlk'lō-
tāga^{ya} wālasē lōq'wā. Wā, lā qwēleyindex t'emak'eya^{yasēs}
negwats'lē lex^{a'ya}. Wā, gril^{mēsē} gwālexs laē nēxēmweyōdxa
q'wāxē ts'lak'eyēs qas ts'lexlālēs lāxēs legwīlē. Wā, lā dāx^{ēdxa}
nemxlāla lāxa yīx^{enasa} nek'lūlē x'ig'elendēq, qas lā x'ix'tslālas 15
lāxa wālasē lōq'wa. Wā, lā hēx'sāem gwēg'ilaq. Wā, āl^{mēsē}
gwālexs laē wīla. Wā, la^{mē} āem la ts'lexlālāsa x'ix'āx'motē
yīx^{en} lāxēs legwīlē. Wā, lā lēqūlilxa la lōpts'lā lex^{a'ya}, qas
lā āx^{ēdxa} q'lēdzats'lē lex^{a'ya}, qas lā hānstōlilas lāx ha^{nēl}asā
la lōpts'lā lex^{a'ya}. Wā, lāxāē qwēleyindex t'emak'eya^{yas}. Wā, 20
gril^{mēsē} lāwāxs laē nēxēmweyōdxa q'wāxē qas ts'lexlendēs lāxēs

22 and throws them into the | fire. When this is done, she takes out
a bunch of currants | and strips them off, and puts them on top of
the salal-berries | which have been stripped off and which are in the
25 dishes. She strips the currant-stems || and puts the currants on the
salal-berries that has been stripped off, and | she throws the currant-
stems into the fire. She continues doing this with the | others; and
as soon as the basket is empty, | she puts it away. She takes her
husband's stone hammer | by the small end with the right hand,
30 and || with the big end she pounds the mixed salal-berries and
currants. | She pounds them with the stone hammer for a long time
and only stops when | all the salal-berries and currants have all burst
and are | all mixed. When this is done, she tells her husband | to
35 go and invite whomever he likes from among the chiefs, || for only
chiefs eat this kind of food, consisting of salal-berries | mixed with
currants; and the owner of this kind of food, | salal-berries and cur-
rants, eats it,—the woman, her husband, | and their children. Then
the woman's husband goes out to | invite the chiefs and their wives;
40 and as soon as the woman's || husband goes out of the house, she takes
her small dishes and her | horn-spoon basket, and puts them down
next to her seat, | and also her oil, and she spreads out a new mat on
which | her husband's guests are to sit. As soon as she has done so,
45 the chiefs come in with their wives, and husband and wife || sit down

22 legwîlē. Wā, grîl'mēsē gwālexs laē dāłts!ōdxa 'nemxlāla q'lēsenā.
qā's lā k'îmteyindālasa q'lēsenā lāx ōkūyā'yasa x'îg'ekwē nek'ū-
laxa lā k'łats!āxa k'îmdēgwats!ē lōq'wa, qā's k'îmdeltsendēx q'lē-
25 dzanās, qā's lā k'łāk'eyînts lāxa k'îmdēkwē nek'ūla. Wā, lāxaē
ts!exlents q'lēdzanās lāxēs legwîlē. Wā, āx'ūsā'mēsē hē gwēg'ilaxa
waōkwē. Wā, grîl'mēsē 'wîlg'elts!āwa q'lēdzats!ā lexāxs laē
g'ēxaxēs laelxa'yē. Wā, lā āx'ēdex pelpelqasēs lā'wūnemē. Wā,
hēt!a dālasōsē wîlba'yasa pelpelqasēs hēłk'łōts!āna'yaxs laē L!em-
30 k'ūlg'ēs L'ēx'ubā'yas laxa mālagekwē nek'ūl L'ē'wa q'lēsenā. Wā,
lā g'ēg'ilil L!emk'ūlg'ēs pelpelqē lāq. Wā, āl'mēsē gwālexs laē
'nāxwaem lā k'ūx'īdēda nek'ūlē L'ē'wa q'lēsenā. Wā, lā'mē āla-
k'łala la lēlgā. Wā, grîl'mēsē gwālexs laē āxk'łalaxēs lā'wūnemē
qā lās L'ē'lālxēs gwe'yōwē, qā's L'ē'lālasē'wa lāxa gr'īg'āma'yē.
35 qaxs lēx'a'māēda gr'īg'āmaē hā'māpxa hē gwēk' malaqēla nek'ūl
L'ē'wa q'lēsenā. Wā, lāxaē lēx'a'mā āxnōgwadāsa hē gwēk' māla-
qēla nek'ūl L'ē'wa q'lēsenā hā'māpeqxa ts!edāqē L'ē'wis lā'wūnemē
L'ē'wis sāsēmē. Wā, lā qās'īdēda lā'wūnemasa ts!edāqē, qā's lā
l'ē'lālxaxa gr'īg'āma'yē L'ē'wis gēgenēmē. Wā, grîl'mēsē lāwelsē
40 lā'wūnemasa ts!edāqaxs laē hēx'īdaem āx'ēdxēs laelogūmē L'ē'wis
ts!ōlōlagats!ē L'ēxōsgēma, qā's g'āxēs g'ēx'g'āēl lāx k'łwaē'lasas
L'ē'wis L'ē'sna. Wā, lāxaē L'ē'p'ālilasa ēēldzowē lēē'wa'yā lāx
k'ūdzcēlasas L'ē'lānemasēs lā'wūnemē. Wā, grîl'mēsē gwālexs
g'āxaē hōgwîlēlēda hēhayasek'āla gr'īg'āma'yā. Wā, la hēhaya-

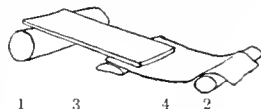
next to each other on the mat that has been spread out for them. | 45
 When they are all in, the wife of the host prepares | her small dishes.
 She counts how many | married couples there are, and she puts down
 the same number of small dishes for [two of] them. | Each man and
 wife will have one dish. She takes soft shredded cedar-bark, || wipes 50
 out the small dishes, and, after doing so, | she takes a large horn
 spoon, takes the | large dish of salal-berries mixed with currants, and
 puts it down next | to her seat. Then she dips the large horn ladle
 in | and stirs the berries. After doing so, she dips them out and puts
 them || into the small dishes. She only stops when they are nearly 55
 filled. | She continues doing this with the others. When she has
 finished, | she takes oil and pours it on, and she only stops pouring it
 on | when the oil covers the top of the mixture of salal-berries and |
 currants. As soon as she has finished, she gives the spoon-basket ||
 to her husband, who distributes the spoons among his | guests. 60
 After he has distributed them, he puts down the | dishes containing
 the salal-berries and currants, giving one to each couple. | Each dish
 is given to two, a husband and his wife. | When they have been put
 down, they eat with their spoons. They || try to eat it all, eating with 65
 their spoons; and after they have eaten, | they go out. They never

sek'olil^{emxs} laē k'lūdzedzōlilaxēs k'wēk'wadzō lēelwa^{ya}. Wā, 45
 gril^{mēsē} wīlāēla, laē hēx^{ida^{mē}} genemasa lēlāla xwānālida,
 qa^s āx^{ēdēxa} lāelogūmē. Wā, hēem hōs^{itsōsē} wāxogwasasa
 hēhayasek'āla. Wā, lā hēem wāxēxlēda lāelōgūmē lāx maēmale-
 lēda begwānemē lē^{wis} geneme; wā, lā āx^{ēdēxa} q'ōyaakwē k'ādze-
 kwa, qa^s dēdeg'ig'indēs lāxa lāelōgūmē. Wā, gril^{mēsē} gwāla, laē 50
 āx^{ēdēxa} wālasē mōgūg'a k'ats'enaqa. Wā, lā āx^{ēdēxa} malaqelaat^{lē}
 wālas lōq'wāxa nek'lūlē lē^{wa} q'lēsena, qa^s g'āxē hāng'alilas
 lāxēs k'wāēlasē. Wā, lā tsēqasa wālasē mōgūg'a k'ats'enaq lāq,
 qa^s xwētelga^{yēs} lāq. Wā, gril^{mēsē} gwālexs laē tsēts'odālas
 lāxa lāelōgūmē. Wā, āl^{mēsē} gwālexs laē elāq qōt'la. Wā, 55
 āx^{sā^{mēsē}} hē gwēgilaxa wāōkwē. Wā, gril^{mēsē} gwālexs laē
 āx^{ēdēxēs} lē^{na}, qa^s k'lūq'eqēs lāq. Wā, āl^{mēsē} gwālexs laē
 hamelqeya^{ya} lē^{na} lāx ōkūya^{yasa} mālxstaakwē nek'lūl lē^{wa}
 q'lēsena. Wā, gril^{mēsē} gwālexs laē ts'lāsa tsōlolagats^{lē} lēxōs-
 gem lāxēs lā^{wūnemē}. Wā, hē^{mis} la ts'ewanaēsēlas lāxēs 60
 lēlānemē. Wā, gril^{mēsē} wīlxtōxs laē k'aēsasa mālxstaak' ts'lāla
 laelogūmaxa nek'lūl lē^{wa} q'lēsena lāxa hēhayasek'olilē. Wā, laem
 maēmalelēda begwānemē lē^{wis} genemasa nāl^{nēmēxla} lālogūma.
 Wā, gril^{mēsē} wīlgralilexs laē hēx^{idaem} yōs^{idēx^{da}} xwa. Wā,
 lāx^{da^{xwē}} wā^{wīl^{aaqēxs}} laē yōs^{ideq}. Wā, gril^{mēsē} wīlaxs laē 65
 hōqūwēla. Wā, laem hewāxa nagēk'ilax wāpa, qaxs gwāq'elaaq

67 drink any water after eating it, for they do not want | to lose the good taste of the salal-berries from their mouths. | That is all about this. |

1 **Huckleberries.**—As¹ soon as (the woman) enters her house, she puts down | the two baskets, takes a | short wide board and puts it down flat near the place | where she always sits; and she takes a log and ||
5 rolls it towards the board, so that one end of the short wide board rests on it. | When this is done, it is like this:

She also takes a piece of wood which is not really thick (2) and | puts it down, and she takes a new mat (4) and | spreads it out. She



10 lifts up the edge so that it lies on the piece of fire-wood at (2), || and she lifts up the lower end of the board (3) for cleaning the | huckleberries, and spreads under it one edge of the mat (4) on to which the | cleaned huckleberries roll. As soon as this has been done, she pushes small pieces of wood under the | sides of the cleaning-board, so that it lies firmly on the support (1) | for the cleaning-board. After
15 all this has been done, she takes a || bucket with water and puts it down; and she takes her | huckleberry-baskets, unties the top, and takes off the | skunk-cabbage covering. As soon as all this is off, she takes the | bucket and pours water over the board (3). | The water
20 runs over it, as it runs down the board (3). || As soon as it is wet, she |

67 lawäyēs ɛxˈp!aēlˈɛxawaʔyē qaēda ɛxˈp!esgemaʔyasa nek!ūlē. Wä, laemxaē gwāla.

1 **Huckleberries.**—Wä,¹ g'il'mēsē laēl lāxēs g'ōkwaxs laē ɔxleg'alilaxēs gwēgwadats!ē laelxaʔya. Wä, lä hēxˈidaem äxˈēdxa ts!äts!axˈsemē ʔwadzō saökʷ, qaʔs pāxˈalilēs lāxa mak'alāmē lāx hēmenē!asē k!waē!ats. Wä, lāxaē äxˈēdxa lēkwē leqwa, qaʔs
5 g'āxē lēnˈnākūlas qaʔs g'āxē gēlbalilas lāxa ts!äts!axˈsemē ʔwadzō saökwa. Wä, g'il'mēsē gwālalilexs laē g'a gwālēg'a (*fig.*). Wä, lāxaē äxˈēdxa k!ēsē ālaem lēkʷ lēxˈen leqwa, yix (2), qaʔs lä k'at!älilas. Wä, lāxaē äxˈēdxa ʔwālasē eldzō lēʔwaʔya (4) qaʔs lä lēp!älilas. Wä, lä ɛkˈtēnxālaxs laē lēp!enaʔyē āpsenxaʔyas lāx
10 xwālenxaʔyē (2). Wä, lä wībendex benbaʔyas k'imdedzōwaxa gwādemē (3), qaʔs lēbābōdēs āpsenxaʔyas (4) xa q'lumendzowasa k'imdekwē gwādemā, Wä, g'il'mēsē gwālexs laē g'āpi!älax ēwūnxaʔyas k'imdedzowa qa ɛk!ēs pāxenayaēnaʔyas lāxa qēnolilasa k'imdezowaxa gwādemē (1). Wä, g'il'mēsē gwālexs laē äxˈēdxēs
15 ʔwābets!āla nagats!ä qa g'āxēs haʔnēla. Wä, lāxaē äxˈēdxēs gwēgwadats!ē laelxaʔya, qaʔs qwēleyindālēq, qaʔs lawälēx lēlepeyaʔyas k'lik!aōk!wa. Wä, g'il'mēsē ʔwī!la la laweyakwa laē äxˈēdxa nagats!ē, qaʔs gūgedzōdēsa ʔwāpē lāx ɛk!ebaʔyasa k'imdedzowa (3). Wä, lä wāg'ildzāyēda ʔwāpaxs laē wāxela lāxa k'imdedzowa (3).
20 Wä, g'il'mēsē hamelg'idzōd la k!ūngedzowa k'imdedzowaxs laē

¹ Continued from p. 211, line 40.

puts down her bucket, takes up the basket with huckleberries, and, | 21
beginning at the upper end of the cleaning-board, she pours on the
huckleberries | while it is still wet. The huckleberries roll down | to
the end of the cleaning-board, || on to the mat (4) which has been 25
spread out; and the | leaves stick to the cleaning-board (3), so that
there are | no leaves on the mat on to which the cleaned huckle-
berries roll. | As soon as the huckleberries are cleaned, | the woman
who works at them calls her husband to || take hold of one end of the 30
board; and they carry it | out of the house in which the huckle-
berries are being worked, and they put it down flat to be | dried, for,
as soon as it is dry, the | leaves fall off, and the wind | blows them
away. ||

Mashed Huckleberries.—Now, you know how huckleberries are 35
cleaned, | and I shall not talk about it again. | When the woman has
picked many huckleberries, she | asks her husband to go and invite
many people of different tribes, | and he sends out two young men to
call for the first time. || They name the name of the child of the host 40
who is about to give a feast of mashed | huckleberries. The woman
and her husband take out | oil and dishes and spoons, so that they
stand ready at the | left-hand side of the house in which mashed
huckleberries are to be eaten. | The house has already been cleaned,

hāng'alilasēs nagatslē qa's k'łōqūlilēxēs gwādatslē lēxa'ya, qa's 21
ēk'lebendēxa k'īmdedzōxs laē g'igēdzōtsa gwādemē lāqēx, hē'maē
ālēs klūngēdzālāsa 'wāpē. Wā, lā lōxūng'ildzāyēda gwādemē
k'īntasō's qa's lā hēbendāla lōxwaxela lāxa k'īmdedzowaxs laē
hēdzōdālaxa q'umendzowē lebēl lē'wa'ya (4). Wā, lāla k'ūdē- 25
dzōdalē mamāmasa gwādemēsē lāxa k'īmdedzowē (3). Wā, laem
k'leās ladzōdālēda mamāma lāxa q'umendzowasa la k'īmdēk' gwā-
dema. Wā, g'il'mēsē lā 'wīla lā k'īmdēkwa gwādemaxs laē
hēx'ida'na gwāgwatsēla ts'edāq lē'lāxēs lā'wūnemē qa lās
dādebendxa k'īmdedzowaxa gwādemē, qa's lā t'axalaqēxs laē 30
lawēlsas lāxēs gwāgwatsēlatslē g'ōkwa, qa's lā pāx'elsas qa lemō-
dzox'widēs, qaxs g'il'maē lemōdzox'widēda k'īmdedzowaxa gwā-
demaxs laē hēx'idaem q'lūpālē mamāmasa gwādemaxs laē yōx'-
witsō'sa yāla.¹

Mashed Huckleberries.—Laemlas q'łō'alelax k'īmt'ēnaeyaxa gwā- 35
demē. Wā, hē'mēsen lāg'ila k'les nanēltsemāla gwāgwēx'sāla lāq.
Wā, hē'maaxs q'eyōlāēda ts'edāqaxa gwādemaxs k'īlāē, wā, lā
āxk'ālaxēs lā'wūnemē qa lē'lālēsēxa q'lēnemē lēlqwālā'ya. Wā,
lā 'yālaqasa ma'lōkwē hā'yāl'a, qa lās galīlēs lē'lāla qaē. Wā,
laem lēqelax lēgemas xūnōkwasa gwatgūdaslaxa q'wēdzekwē 40
gwādema. Wā, lālēda ts'edāqē lē'wis lā'wūnemē āx'wūlt'lalilēlaxa
l'ē'na lē'wa lōelq'wē lē'wa k'āk'ets'ēnaqē qa grāxēs gwalīla lāx
gēmxōtstolīlaxa q'wēdzex'g'aats'lāxa gwādemē g'ōkwa, yīxs lamaa-

¹ Continued on p. 754, line 1.

- 45 and mats have been spread out around it. || After the young men have called four times, the people come into the house where the | mashed huckleberries are to be eaten. Immediately they | begin to sing the feast songs; and now the | numaym of the host comes to help him put | the huckleberries into the dishes. ||
- 50 The dishes are half filled with huckleberries; and when | there are some in each, they begin to mash them with both hands, | so that they burst; and after they have | burst, they pour oil over them, so that there is one half | mashed huckleberries and one half oil. When
- 55 they have finished, || they distribute the spoons among the guests; and when each has one, they | put the dishes with the mashed huckleberries one in front of each six | men; and when they have been put down, | they begin to eat, and all | eat with their spoons the
- 60 mashed huckleberries; and they only || stop when they have eaten everything. Then they go out of the house. That is all | about it. | They never drink water afterwards. This is all about | one way, what I say about the huckleberries.
- 1 **Cleaning Huckleberries** (Blowing huckleberries).—When | a woman comes home who has tried to pick many huckleberries, but who has found only a few; | and when her basket is only half full of huckleberries, which she tried to shake off; | and when the men are sitting
- 5 on their summer seats || outside the house of the owner of the huckle-

- lal êkûlêlkwa g'ôkwê. Wä, läxaê Lepsê'stalilx^usa lêlê'wa^yê. Wä,
 45 g'ilê'mês mōp'lenê'sta êtsê'stêda hā'yāl'āxs g'āxaê 'wī'laēlēda q'ū-
 q'ūdZEX^ug'ilāxa q'wēdzekwē g'wādemā. Wä, lā hēx'idaem k'wē-
 'lala dēnx'itsa k'wēlayāla q'ēndema. Wä, lāla 'wī'laem g'āxēda
 'nē'mēmōtasa g'watēlāxa q'wēdzekwē g'wādem g'ī'wālāxa la k'la-
 ts'lālasa g'wādemē lāxa lōelq'wē.
- 50 Wä, laemxaê naengoyālēda lōelq'wāxa g'wādemē; wä, g'ilê'mēsē
 la q'wāl'xōts'ēwakūxs lāx'da'xwaē q'wēselgentsēs 'wī'wax'sōlts'lā-
 na^yê lāxa g'wādemē qa 'nāxwēs kūx'ida. Wä, g'ilê'mēsē 'nāxwa
 la kūx'ida laē k'lūnq'eqasa L'ē'na lāq. Wä, laemxaê nāxsaap'ēda
 q'wēdzekwē g'wādem L'ē'wa L'ē'na. Wä, g'ilê'mēsē g'wālexs laē
 55 ts'ēwanaēdzema k'āk'ets'ēnaqē. Wä, g'ilê'mēsē 'wīlxtōxs laē k'aē-
 dzema q'wēq'wēdzEX^uts'lāla lōelq'wāxa g'wādemē lāxa q'ēq'ēlāk'
 bēbegwānem lāxa 'nāl'nēmēxla lōq'wa. Wä, g'ilê'mēsē 'wīlg'alī-
 lens lāx'da'xwaē 'nāxwa 'yōs'itsēs k'āk'ets'ēnaqē. Wä, la'mē 'nā-
 xwa q'ūq'wēdzaagūxa q'wēdzekwē g'wādemā. Wä, ā'ēmxāāwisē
 60 g'wālexs laē 'wī'laq. Wä hēx'ida'mēsē hōqūwēlsa. Wä, laemxaē
 g'wālā. Wä, laem hēwāxa nāgēk'ilax 'wāpa. Wä, laēm g'wāl lāxa
 'nēm'x'idāh g'wāgwēx's'ala lāxa g'wādemē.
- 1 **Cleaning Huckleberries** (Pōxwāxa g'wādemē).—Wä, hē'maaxs
 g'āxaē nā'nakwēda k'lāk'lālemē ts'ēdāqxa g'wādemē, yīxs hōlalo-
 laaq, yīxs ā'māē negoyālēs k'āk'lālemāts'lē lexāxa g'wādemē.
 Wä, g'ilê'mēsē āwāq'lūsēda bēbegwānemē lāxa āwāqwa^yê lāx L'āsa-
 5 nā'yas g'ôkwasa g'wādadāsa g'wādemē; laē hēgēlselaemsēs k'lā-

berries,—then (the woman) goes with the | huckleberries she has 6
shaken off to the men on the summer seat, and | puts down her basket.
The woman says, “Blow at the huckleberries that | I tried to shake
off!” and immediately | the men all put the right hand into the ||
huckleberry-basket that she tried to fill, and take a handful each, 10
pour | it to and fro from hand to hand, and blow at them so as to blow
off the leaves; | and when all the leaves have been blown off, they
put the huckleberries | into the mouth and eat them; and they only
stop eating the | blown huckleberries when they finish them. They
do this when it is || very hot, for the blown huckleberries are cooling 15
when they | are eaten on a warm day. That is all about t’ is. |

Viburnum-Berries with Water and Oil.— | Now I will talk about the
eating of viburnum-berries | mixed with water and oil. They do not
invite many people || to eat these, for this is only the food for husband 20
and wife | and their children, when there are no more ripe viburnum-
berries, and when the man wishes to | invite his near relatives. When
winter comes, | and the oil they put on the viburnum-berries gets
thick, the | woman takes a wedge and wedges off the cover || of the 25
box containing the berries mixed with water and oil. When the
cover | is off, she takes a small dish and a spoon, and she puts the |
small dish on the corner of her box, and she dips the spoon into the |

k’!alemanemē gwādem lāxa āwāq’ūsē bēbegwānema, qa’s lā hān- 6
gelsas lāq. Wā, lā ‘nēk’ēda ts’edāqē: “Wāx’da’x’u lāg’a pōx’wīd-
xen k’!āk’!alemanema qen gwādema.” Wā, hēx’ida’mēsa ‘nā-
xwa bēbegwānem sats’āsēs hēhēlk’!ōts’!āna’yē e’eyasowa lāxa k’!ā-
k’!alemats’lē gwats’lāla lēxa’yā qa’s gōx’wīdē lāq. Wā, lā gōxō- 10
sī’lālas lāxēs ēpsōlts’!āna’yaxs laē pōxwaq qa’s pōx’ālēx mamāmas.
Wā, grīl’mēsē ‘wī’la la pōx’ewakwē mamamasēxs laē gōxklūseīaq
lāxēs semsē qa’s gwatgūt’lēdēq. Wā, āl’mēsē gwāl gwātgūt’xa pō-
kwē gwādemxs laē ‘wī’laq. Wā, hēm hēx’dems gwēg’ilaqēxs
lōmaē ts’lēlqwēda ‘nāla, qaxs k’!enōdzemaēda pōkwē gwādemxs 15
gwatgūt’sēwaaxa ts’lēlqwa ‘nāla. Wā, laemxaē gwāla.

Viburnum-Berries with Water and Oil (L’!EL!āgēx’u g’ēxa L’!ākwē
t’!ēsa).—Wā, lā’mēsen ēdzaqwal gwāgwēx’s’ālāl lāxa L’!EL!āgēx’u-
g’āxa L’!ākwē t’!ēsa, yīxs k’!ēsaē L’!ēlalayo lāxa q’!ēnemē lēlqwā-
lala’yā, yīxs lēx’a’māē t’!ēl’sasēx gwēx’sdēmasēda hayasek’āla 20
lē’wis sāsēmaxa la k’!ēk’!ayoenxxa t’!ēlsē, lōxs ‘nēk’aē, qa’s
L’!ēlalēxēs māk’mīg’ilē L’!ēl’lāla. Wā, hē’māxs laē ts’lāwūnxa,
yīxs laē ālak’!āla gēnk’ē L’!ēl’ēnaga’yasa t’!ēlsē. Wā, hē’mis la
āx’ēdaatsa ts’edāqaxa lēmg’ayowē, qa’s lā lēmg’ēl’lōdex yīkū-
va’yasēs L’!āgwats’lē t’!ēls lāwatsa. Wā, grīl’mēsē lawāg’īlēlē yīkū- 25
yasēs laē āx’ēdxa lālogūmē L’!ēwa k’!āts’!ēnaqē, qa’s lā hāng’āgēntsa

mixture of water and oil, for only this shows on top, for it | is thick.
 30 She dips into it until she comes to the viburnum-berries. || Then she
 puts these into a small dish. When there are enough in it, she puts |
 the dish containing the water and oil and the berries next to the |
 box. She takes the cover and puts it on bottom-side up, so that |
 the pegs stand upward. After doing so, she picks up | the dish and
 35 puts it down in front of her husband || and her children. After doing
 so, she takes her small | spoon-basket, and she gives each a spoon, |
 and they begin to eat with the spoons. Then they eat | the viburnum-
 berries mixed with oil and water. They are in clumps, for they stick
 together | on account of the thick oil. They do not blow out any-
 40 thing || when they eat them, for the women clean them well when they
 are | working at the viburnum-berries. After they have eaten, the
 woman | takes her small dish and puts it away. She takes a dry
 salmon and | roasts half of it over the fire; and as soon as one side
 of it begins to be blistered | a little, it is done. Then she breaks it
 45 into small pieces || and puts (the pieces) into a small dish. She
 places this in front | of her husband and children, and they eat it to
 take the | oil taste out of their mouths. Therefore they eat the
 blistered | salmon without oil. They eat dried salmon without oil,
 because | the oil and the viburnum-berries burn the throats of those

27 lālogūmē lāxes L'āgwats!ē lāwatsa. Wā, lā tsēqasēs k'āts!Enaqē
 lāx qelōkwē L'ēna, qaxs lēx'a^{maē} la nēlala āxa'yēxa t!elsē, yīxs
 laē genk'a. Wā, hēmēs la tsēqē'yēsōs lā'raa lāxa t!elsē, qā's lā
 30 tsēts!ālas lāxa lālogūmē. Wā, g'il'mēsē hēlats!āxs laē hā'nōlilasa
 L'lāx^{ts}!āla lālogūmaxa L'lākwē t!elsa lāx ōnālilasa L'lāgwats!ē
 lāwatsa. Wā, lā āx'ēdxa yīkūya'yas, qā's neleyīndēs lāq, qā
 ēk!ēbalisa L'lēlabedzā'yas. Wā, lā g'il'mēsē gwālexs laē k'āg'ilī-
 laxa L'lāx^{ts}!āla lālogūma, qā's lā k'ax'dzamōlilas lāxēs lā'wūnemē
 35 L'ewis sāsēmē. Wā, g'il'mēsē gwālexs laē āx'ēdxēs ām'āmayaa-
 ts!āxa k'āts!Enaqē k'āyats!ā, qā's lā ts!ewauaēsas lax'da'xūq.
 Wā, lax'da'xwē yōs'ītsēs k'āk'ets!Enaqē lāq. Wā, laēmē L'lēlā-
 gēx^grexa L'lākwē t!elsa, yīx ām'āmsgēmālaē qā's laēna'yē k'wa-
 tāla qaēda genk'a L'ēna. Wā, laēm k'leās pōx'ālayox'da'x^s
 40 laqēxs laē ha'mapeq, qaxs ālak!ālaēda ts!edāqē aēk!axs laē
 t!at!eltsilaxēs t!elsē. Wā, g'il'mēsē wī'laqēxs laēda ts!edāqē
 k'āg'ililaxēs lālogūmē, qā's g'ēxāq. Wā, lā āx'ēdxa xa'masē, qā's
 dzadzax'lālēs lāxēs iegwīlēxa āpsōdīlē. Wā, g'il'mēsē penpendze-
 dzōx'wīdēxs laē L'ōpa. Wā, lā k'lōklūpsēndeq, qā ām'āmayas-
 45 tōwēsēxs laē āxts!ōts lāxa lālogūmē, qā's lā k'ax'dzamōlilas
 lāxēs lā'wūnemē L'ewis sāsēmē. Wā, laēm laqōdelts lāxēs
 laxp!aēl'exawa'yē. Wā, hē'mis lāg'ilas welwāfxa ts!enk'wē
 xa'masa. Wā, laēm welwāqēxs laē xemxasxa xa'masē, qaxs
 ālak!ālaē laq!exōyowa L'lēl'Enaga'yasa t!elsāxs laē gwāla

who eat them. After || they have eaten the salmon without oil, | 50
they drink a little water. That is all about this. |

Ripe Sucked Viburnum-Berries.—When the viburnum-berries | are 1
quite ripe, they are sucked. | The woman takes her front-basket and
hangs it in front of her body. | Then she goes to the viburnum patch;
and when she gets there, she picks off (the berries) and puts them into
her || basket. When (her basket) is full, she goes | home. At once 5
she calls any one who likes to come, | and gives them ripe viburnum-
berries to suck. When | the guests come, they sit down. The
woman takes a new mat | and spreads it in front of her guests; and
when it is down on the floor, || she takes the basket with the berries 10
and pours them | on the mat that has been spread out. Then she
puts down her | basket, as it is now empty. She scatters the sucked
berries | over the whole length of the mat. As soon as this has been
done, | she takes an oil-dish and pours some oil into it. || After this 15
she puts it down next to the sucked berries. | Then the men take hold
of one bunch of | berries each, dip them into the oil, and put them
into the mouth, | and then they suck them. They just put them on
the tongue | and press them against the palate; and then the berry
bursts, || and they suck out the edible part. | The stems are thrown 20
into the fire. They continue doing this | while they are eating and

t!elst!asaq. Wä, gril'mēsē 'wīlaxēs welwältsewē ts!enk^u xa^smasaxs 50
laē nāl!EX'īd nagēk'ilaxa 'wāpō. Wä, laem gwāla.

Ripe Sucked Viburnum-Berries (K'lūmdek^u t!elsa).—Wä, hē'maaxs 1
laē ālak'lāla la neq!ēx'wīdēda t!elsaxs laē k'lūmdekwa. Wä,
laasa ts!edāqē āx'ēdxēs nānaagemē lexa^sya, qa^s tek!lūpelqēxs laē
lāxa t!elyadē. Wä, gril'mēsē lāgraa lāqēxs laē k'lūlts!laxēs
nānaagemē lexa^sya. Wä, gril'mēsē qōt!ē nānaagemasēxs grāxāē 5
nā'na^x lāxēs grōkwē. Wä, hēx'ida'mēsē lē'lāxēs gwe'yō qa^s
k!wāk'lūmdeg'amatsō'sēs k'lūmdekwē t!elsa. Wä, gril'mēsē grāx
k'lūs'alilēda lē'lānemaxs laēda ts!edāqē āx'ēdxa eldzowē lē'wa^sya
qa^s lā lepdzamōlilas lāxēs lē'lānemē. Wä, gril'mēsē gwā'alilexs
laē āx'ēdxēs k'lūmdegwats!lāxa t!elsē lexa^sya, qa^s lā gūgedzōts 10
lāxa lepdzamalilē lē'wa^sya. Wä, lā grēgalilasēs nānaagemē
lexāxs laē lōpts!āwa, qa^s lā leudzōtsa t!elsē k'lūmdek^u lābendā-
lax 'wāsgemasasa k'lūmde^xgradzowē lē'wa^sya. Wä, gril'mēsē gwā-
lexs laē āx'ēdxēs ts!ebats!ē qa^s k'lūnxts!ōdēsa l!ē'na lāq. Wä,
gril'mēsē gwālexs laē k'inxelilas lāxa k'lūmdekwē t!elsa. Wä, 15
hēx'ida'mēsa 'nāxwa bēbegwānem dāx'īdxa 'nemxla k'lūmdek^u
t!elsa, qa^s ts!ep!līdēs lāxa l!ē'na, qa^s ts!ōq!ūsēs lāxēs semsē.
Wä, hē'mis la k'lūmdatsēx. Wä, laem āem āx'ēdzōts lāxēs k'īlemē.
qa^s tek!ōstōdēs lāx ēk!ōdēlasēs semsē. Wä, hē'mis la k'kūx'saatsa
t!elsē. Wä, hē'mis la k'lūmdatsēx hāmts!āwasa t!elsē. Wä, hē'mis la 20
ts!EXlālatsēs t!ēt!elt!Elts!EXlā^syas. Wä, āx'sā'mēsē hē gwōgilaxs

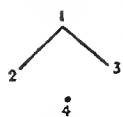
22 sucking the viburnum-berries, and they only stop when everything
has been eaten. | Some of them stop sooner, because they can not
stand to have their tongues | rubbed through. These are the ones
25 who have never eaten sucked viburnum-berries before. || As soon as
they have done so, they go out. That is all about the viburnum-
berry. |

1 **Steamed Viburnum-Berries.**—There is one thing that I forgot when
I | described the steaming of viburnum-berries, | for you know the
way in which viburnum-berries are picked when they are green. | In
5 this way they are eaten in Knight Inlet. || As soon as the woman
comes home, she picks off the stems and puts | the cleaned berries
into the large basket. When | they have been picked off, she
puts the large | basket with the picked berries in a cool corner
of the house. | After this has been done, she goes into the woods, car-
10 rying her basket on her back. She is going to || look for fern-fronds
and skunk-cabbage leaves, and she tries to find very broad ones. |
As soon as she finds broad leaves of skunk-cabbages, | she breaks off
the leaves; and when she has enough, she leaves them there | and
goes on, carrying her basket on her back and looking for fern-fronds.
When | she has found these, she puts the basket down, picks off the
15 fern-fronds and || puts them into the basket. When it is full, | she
ties down the top and carries the basket with fern-fronds | back the
way she came. She picks up the skunk-cabbage on her way | home.

22 k'lūk'umdeḡ'g'aaxa t'elsē. Wā, ā'mēsē gwālexs laē 'wīlēda waō-
kwē. Wā, lā geyōl gwāla wāyats'lālaqxa geyōlē basamasxēs k'īlē-
mēxa yāg'ilwatē lāx k'lūk'umdeḡ'g'aaxa k'lūmdekwe t'elsa. Wā,
25 g'il'mēsē gwālexs laē hōqūwelsa. Wā, laem gwāl lāxa t'elsē.

1 **Steamed Viburnum-Berries.**—^{nemx'idālag'in} l'elēlawēk' lāx gwē-
grilasaxa t'elsaxs kūnsasē'waēda kūnēkwē t'elsa, y'ixs le'maaxla-
qōs q'lālelax gwēgrilasasa t'elsāxa t'elsaxs hē'maē ālēs lenlēnx-
semē. Wā, hē'mis gwēxsaxs laē t'elsasē'wa lāx Dzawadē. Wā,
5 g'il'mēsē g'āx nā'nakūxs laē k'lūlpālaq lāxēs y'isx'inē, q'a's k'!ats'lā-
lēsa la k'lūlbek' t'els lāxa nāg'ē 'wālas lexa'ya. Wā, g'il'mēsē
'wīla la k'lūlbekwaxs laē hūng'alilasēs k'lūlbex'ts'lāla t'eldzats'lē
'wālas nāg'ē lexa'ya lāxa 'wūdanēgwīlasēs g'ōkwē. Wā, g'il'mēsē
gwālexs laē ālē'sta lāxa āl'ē ōxlāxēs lexa'yē. Wā, laem lāl
10 ālāx gēmsa lē'wa k'!ek'!aōk'!waxa ālā la āwādzōxlā k'!ek'!aōk'!wa
ālāsō's. Wā, g'il'mēsē q'lāxa āwādzōxlewē k'!ek'!aōkwaxs laē
hēx'idāem p'lōx'wīdeq. Wā, g'il'mēsē hēlolexs laē gēmxēsāla-
qēxs laē ōxlāxēs lexa'yē, q'a's lā ālāx gēmsa. Wā, g'il'mēsē
q'lāqēxs laē ōxleg'aelsaxēs lexa'yē, q'a's k'lūlx'idēxa gēmsē, q'a's
15 lā k'lūlts'lālas lāxēs gēmdzats'lēyē lexa'ya. Wā, g'il'mēsē qōt'laxs
laē t'lēmāk'iyīn'leq. Wā, lā ōxlex'idxēs gēmdzats'lēyē lexa'ya.
q'a's g'āxē gāgēmxbalaxēs k'lāk'!aok'!wānemaxs g'āxāē nā'nakwa

Then she puts down the skunk-cabbage at the place where she | put the large basket, and she puts down the || basket with the fern- 20 fronds. After this has been done, she takes | her clam-digging stick and a large horse-clam shell, and she sits down | in an empty corner of the house. Then she pushes the digging-stick into the ground so that it | stands and measures off (a distance) two spans away from it. | Then she uses a small || cedar-stick for a mark. She takes her 25 clam-digging stick and marks | a line on the floor, beginning at the place where it was standing to the place where the cedar-stick is standing. | Then she measures another two spans | from the end of her mark. | She puts up a cedar-stick at the end of the line that she measured, || and marks it, starting from the end of her mark towards the cedar- 30 stick that is standing up. | After she has done so, it is this way: |



After she has done so, she takes the cedar-stick and measures with it, beginning at (1) and going | towards (2). and she also measures the line (3) to (4). | After she has done this, she takes the cedar-stick and puts it up || at the end of the last line she measured, and she | measures again 35 with her cedar-stick the distance from (1) to (3); | she marks the end of the cedar-stick measure; | after this she puts it down, begin-

lāxēs grōkwē. Wā, lāxaē gēmxalilasa k'!ēk'!aōk'!wa lax lā hānē- 18 latsēs t'!eldzats'!ēyē nāg'ē 'wālas lēxa'yē. Wā, hēemxaāwisē ōxle-galilāsēs gēmdzats'!ēyē lēxa'ya. Wā, gril'mēsē gwālexs laē āx'ēd- 20 xa k'!ilākwē lē'wa 'wālasē xālaētsa met'lāna'yē. Wā, lā k'!wāgalil lāxa lōbenēgwilasēs grōkwē ts!ēx^ubetalilē ōba'yasēs k'!elākwē, qa lāēlēs. Wā, hē'mis lag'āgililatsēxs laē bāl'idxa ma'lp!enk'ē lāxens q'!wāq'!wax'ts'lāna'yēx, yix 'wāsgemasasēxs laē lāgalilasa k'!wa'xlōdzēsē lāq. Wā, lā āx'ēdxēs k'!elākwē, qa's xūlt'!ēdēs 25 ōba'ya's grāgilil lāx lāēlasdās lālaa lāxa lāēlē k'!wā'xlōdzesa. Wā, gril'mēsē gwālexs laē ēt'lēd bāl'idxa hāmōdengāla lāx ma'lp!enk'ē lāxens q'!wāq'!wax'ts'lāna'yēx grāgilēla lāx ōba'ya's xūlt'a'ya's. Wā, lāxaē āx'ēdxa k'!wa'xlōdzēsē, qa's lāgalilēs lāx welgilasas. Wā, la'mē ēt'lēd xūlt'!ēdeq grāgilil lāx ōba'ya'sēs xūlt'a'yē lālaa lāxa lāēlē 30 k'!waxlōdzesa. Wā, gril'mēsē gwālexs laē ga gwālēga (*fig.*). Wā, lā ēt'lēd āx'ēdxa k'!wa'xlāwē qa's mēns'īdēs grāgilēla lāx (1) lālaa lāx (2). Wā, hē'mis la mēns'īdayosēs (3) lālaa lāx (4). Wā, gril'mēsē gwālexs laaxat! āx'ēdxa k'!wa'xlōdzēsē, qa's lāgalilēs lāx 'wālaasas ōba'ya'sa mēnyayowē k'!wa'xlāwa. Wā, lāxaē ēt'lēd 35 mēns'ītsēs k'!wa'xlāwē mēnyayo grāgilil lāx (1) lālaa lāx (3), yix āwālagālaasas. Wā, lā xūlt'!alēlōdeq lāxēs k'!wa'xlāwē mēnyayowa. Wā, gril'mēsē gwālexs laē k'at'lalilas grāgilil lāx (2) lālaa

- ning at (2), | towards (4), and she marks it. Then it is in this way:
- 40 After || she has marked it, she begins to dig along the marks which she has put down. She digs with her | digging-stick and the large shell. When the hole is one span | and four finger widths deep, she | stops digging. She takes dry | driftwood and puts it into the hole;
- 45 and as soon as it shows level with the ground, || she puts small pieces of driftwood over it crosswise. Then she puts | stones on; and after this has been done, she lights a fire underneath for steaming | the mashed viburnum-berries. When the fire blazes up, she takes a large | dish, washes it out well with water, and, when it is clean, | she takes the basket with viburnum-berries and puts it down
- 50 next || to the washed large dish. She takes her husband's stone hammer | and sits down next to the large dish. Then | she takes a handful of green picked berries and puts them into the | large dish. Then she pounds them with the stone hammer until | they are crushed. When they are all crushed, she gathers them up at one
- 55 end || of the large dish, and she takes another handful of berries | with her left hand, puts them into the steaming-box for green | viburnum-berries, and she pounds them with her | stone hammer with which she crushes them. When they are all crushed, | she gathers them up at the end, like the first ones that she crushed; ||
- 60 and she continues doing this with the whole number of green berries.

- lax (4). Wä, la^{mē} xūlt!ēdeq, qa g^{ās} gwālēg^a (fīg.). Wä, g^{il}mēsē
 40 gwāl xūltsēstalaqēxs laē negehenēxs xūlta^ēyaxs laē ēlāp^ēwūlts!ālasēs
 k^ēl^ēhakwē l^ēewis xālaēsē lāq. Wä, g^{il}mēsē la mōdenbāla ēsegⁱ-
 wa^ēyas lāx ^ēnemp!enk^ē lāxens q!^{wā}q!^{wax}ts!āna^ēyēx. yix ^ēwāla-
 betalilasas ēlapa^ēyasēxs laē gwāl ēlāpaq. Wä, lā āx^ēēdxa lem^xwa
 q!^{lā}q!^{lē}xema, qa^s l^ēx^uts!ālēs lāq. Wä, g^{il}mēsē nēlk^ēyax^ēidexs laē
 45 gayi^ēlālax ōkūya^ēyas yisa q!^{lā}q!^{lē}xemē. Wä, hē^ēmis la xeqūyintsōsa
 t!^ēsemē. Wä, g^{il}mēsē gwālexs laē mēnabōtsa gūlta lāxēs kūnyas-
 laxa q!^{wē}lkwē t!^ēlsa. Wä, g^{il}mēsē xⁱqostāxs laē āx^ēēdxa ^ēwālasē
 lōq!^{wa}, qa^s aēk^ēlē ts!ōxūg^ēntsā ^ēwāpē lāq. Wä, g^{il}mēsē lā ēgⁱ-
 graxs laē āx^ēēdxēs t!^ēlts!āla nāg^ē l^ēxa^ēya, qa^s lā hāng^ēāgelilas
 50 lāxa ts!ōxūg^ēaakwē ^ēwālas lōq!^{wa}. Wä, lāxaē āx^ēēdex pelpelqa-
 sēs lā^ēwūnemē. Wä, lā k!^{wag}āgelilaxa ^ēwālasē lōq!^{wa}, qa^s gōx-
^ēwidē lāxa lendenxsemē k!^ūl^ēbek^u t!^ēlsa, qa^s lā g^ōx^ēts!ōts lāxa
^ēwālasē lōq!^{wa}. Wä, hē^ēmis la leselgayaatsēsa pelpelqē lāq, qa
 q!^{wē}q!^ūlts!ēs. Wä, g^{il}mēsē ^ēwi^ēwelx^ēs^ēs laē gōlbents lāx āpsbēl-
 55 ts!āwasa ^ēwālasē lōq!^{wa}. Wä, lāxaē ēt!^ēd gōx^ēwid lāxa t!^ēlsa-
 sēs gemxōlts!āna^ēyē, qa^s lā gōxts!ōts lāxa q!^ōlats!āxa lendenx-
 semē t!^ēlts!āla ^ēwālas lōq!^{wa}. Wä, lāxaē ēt!^ēd leselgentsēs lesel-
 gayayowē pelpelq lāq. Wä, g^{il}emxaāwisē ^ēwi^ēwelx^ēs q!^{wē}q!^ūl-
 ts!ēxs laē gōlbents lāxaux lāasasēs g^{il}x^ēdē q!^{wē}lā^ēya. Wä, āx^u-
 60 sā^ēmēsē hē gwēgilax ^ēwāxaasa lendenxsemē t!^ēlsa. Wä, g^{il}mēsē

When | all have been crushed, she takes her basket to the back 61
of the | house, and breaks off tips of | alder-tree branches and puts
them into the basket. When she has enough of these, | she picks
up old alder-leaves and lays them on top; || and when she has 65
enough of these, she carries them back | to the house, and she
puts them down where she is going to steam the pounded | green
viburnum-berries. When she has done so, she takes her tongs | and
puts them down, and she also goes to draw water in her bucket, so
that it is | ready, and she also has a mat to cover them. When ||
everything is in readiness, she waits until the | fire-wood is burnt up, 70
although the stones are already red-hot on the fire | in the place where
she is going to steam the berries. A long time after she has seen that
the fire | has burned out, she takes her tongs and picks | out the
charcoal that is left. When || it has all been taken out, she levels 75
down the red-hot stones | until they are level. After doing so, she
waits again | for a short time, for she wants the charcoal to be all
burned. | As soon as she sees that it is all | burnt up, she takes her
bucket with water and sprinkles || a little water over the red-hot 80
stones, until | the ashes that stick to the stones fly off. When this
has been done, she takes the | tips of the alder-branches and puts
them on the | stones; and after they are on, she puts the dead leaves

ʷwíʎa la lelex'saakũxs laē āx'ēdxēs lexa'yē, qa's lä lux ālēgra'yasēs
gōkwē, qa's lä leqwāxela lāx ōbalts'lāna'yasa l'enāk'asa 61
l'läsmēsē. Lā, lex'tslālas lāxēs lexa'yē. Wā, g'il'mēsē hēlōlexs
laē laxels'id lāxa leq'lemēsē, qa's lä hexeyindālas lāq. Wā,
g'il'emxaūwis hēlōlexs g'ūxaē ōxlālaq, qa's g'āxē ōxlaēlelaq
lāxēs gōkwē, qa's lä ōxleg'alilas lāxēs kūnyaslaxa q'hwēkwē 65
lenlexsem t'ēlsa. Wā, g'il'mēsē gwālexs laē āx'ēdxēs k'lip'lālaa,
qa g'āxēs k'ādēla. Wā, lāxaē tsāxa ʷwāpasēs nagats'lē, qa g'āxēs
gwālil hā'nēla. Wā, hē'misa lē'wa'yē, qa nāyīnles. Wā, g'il'mēsē
ʷwíʎa g'āx gwāx'g'ililaxs laē ēdzēla, qa ālax'ēdēs ʷwíʎa q'lūlx'ēdēda
leqwa, yīxs wūx'ēmaē lā mēmēntsemx'ēdēda t'lēsemē xex'ulālālēs 70
lāx ōts'lāwas kūnyaslās. Wā, h'mēsē g'ilak'asexs laē dōqūlaqēxs
lē'maē ʷwíʎa q'lūlx'ēda. Wā, lä āx'ēdxēs k'lip'lālaa, qa's k'lāk'la-
pūqewēxa xāl'la g'ig'nyawēsa q'wāq'walemotē ts'lōna. Wā, g'il-
mēsē w'ilg'ilqaxs laē ʷnemāk'eyīndxa x'ix'exsemāla t'lēsema qa
ʷnemāk'iyēs. Wā, g'il'mēsē gwālexs laaxat! ēt'lēd selt'lēda qa's 75
yāwas'ēdē x'ōs'ēda. Wā, h'mē ʷnēx' qa ālak'lālēs q'walaema
ts'lōts'lēlx'la'yē. Wā, g'il'mēsē dōqūlaqēxs lē'maē ālak'lāla la
q'lūlx'ēdexs laē āx'ēdxēs nagats'lē ʷwābets'lālila, qa's xāl'lex'ēdē
xōdzelevīntsa ʷwāpē lāx ōkū'yasa x'ix'exsemāla t'lēsema, qa
q'lex'ūlts'lāwēsa g'ūna'yē lāq. Wā, g'il'mēsē gwālexs laē āx'ēdxa 80
ōbalts'lāna'yasa l'enāk'asa l'läsmēsē, qa's lä lex'g'indālas lāxa
t'lēsemē. Wā, g'il'mēsē ʷwiltslāxs laē hexeyindālasa leq'lemēsē lāq,

on. | She scatters these until they are level. When this is done, she ||
 85 takes the fern-leaves and spreads them carefully so that they are
 thick. | After this she takes the skunk-cabbage leaves and | spreads
 them over them. She bends the edges upwards inside the | steaming-
 hole, and she lays them so that they will not leak, one on top of the
 other. | When this has been done, she takes the large dish which
 90 holds the pounded || viburnum-berries, and she pours them into the
 steaming hole. When | this has been done, she puts down the
 empty large dish. She takes | broad leaves of the skunk-cabbage
 and spreads them well over what she is | steaming, and so that it
 does not leak. Then | she takes her bucket and pours the water in
 95 between || the leaves enveloping the viburnum-berries | which she is
 steaming, and the side of the steaming-hole. As soon as she has
 poured water all round it, | she takes more skunk-cabbage leaves,
 spreads them over, and | takes a mat, and she adds still more cover
 to keep the steam down. | After this has been done, she takes a large
 100 shell and scrapes the soil up, || and with it she covers the mats.
 That is all about the steaming of viburnum-berries. |

When morning comes after the day when she steamed the viburnum-
 berries, and | when it is almost evening, the woman who steams the
 viburnum-berries takes the large dish | and pours some water into it.

qa's gōlgrīlgayēq, qa 'nemāk'eyēs. Wā, grīl'mēsē gwālexs laē
 85 āx'ēdxā gēmsē, qa's lā aēk'la lēxeyīndālas lāq, qa wākwēs. Wā,
 grīl'mēsē gwālexs laē āx'ēdxā k'lek'laōk'wa, qa's lā aēk'la lēpē-
 yīndālas lāq. Wā, lā'mē ēk'lebalē ōba'yas lāx ēwanēx'ts'lāwasa
 kūnyasē. Wā, lāxāē aemxaakwa lāxēs pāpeqewak'wēna'ye. Wā,
 grīl'mēsē gwālexs laē āx'ēdxā 'wālasē lōq'wa, yīxa q'lūlx'ts'lālāxa
 90 q'lwēlkwē t'elsa, qa's lā qēpts'lōts lāxa kūnyasē. Wā, grīl'mēsē
 gwālexs laē hāng'alilasa 'wālasē lōq'wa la lōpts'lā. Wā, lā āx'ēdxā
 āwādzoxlō k'lek'laōk'wa, qa's aēk'lēxs laē lēpēyīndālas lāxēs
 kūnsasē'wē. Wā, laemxaē aemxaq. Wā, grīl'mēsē gwālexs laē
 āx'ēdxēs 'wābets'lāla nagats'lā, qa's gwāqōdēs lāx āwagawa'ya
 95 sāsgema'yasēs kūnsāsē'wē t'elsa k'lek'laōk'wa lō' ēwanēqwasā
 kūnyats'lāsēxa t'elsē. Wā, grīl'mēsē 'wī'la gūx'idēx āwē'stāsēxs
 laē āx'ēdxā wāōk' k'lek'laōk'wa, qa's lēpēyīndālēs lāq. Wā, lā
 āx'ēdxā lē'wa'ye, qa's hēlōkūyīndē lā nāseyōnts lāq. Wā, grīl'mēsē
 gwālexs laē āx'ēdxā 'wālasē xālaēsa qa's xelx'idēs lāxa dzeqwa,
 100 qa's dzemdzenēxendēx āwē'stāsa na'ymē lē'wa'ya. Wā, lā'mē
 gwāla kūnsāxa t'elsē lāxēq.

Wā, hē'mēxs gaālaaxs laē gwāla kūnsāxa t'elsē. Wā, grīl'mēsē
 elāq dzāqwas laēda kūnts'lēnoxwē ts'edāq āx'ēdxā 'wālasē lōq'wa,
 qa's gūxts'lōdēsa 'wāpē lāqēxs laē ts'lōxūg'indeq, qa lāwāyēsa

She washes it out, so that all the || crushed viburnum-berries come off, 5
 for the dish in which she steams the berries is the same dish in which
 she | crushed them. When it is clean, she | puts it down next to
 the steaming-hole. She takes a large | ladle, which is made for this
 kind of work, to scoop | out things that are still hot. She takes it
 and || puts it into the large dish. When this is done, she takes a | 10
 large clam-shell and scrapes away the soil with which she covered |
 the steaming-hole. When it is all off, she takes | hold of two corners
 of the mat, turns it back, and puts it down on the floor. | Now the
 cooked skunk-cabbage wrapping begins to show. || She peels it off; 15
 and when it is off, the steamed | viburnum-berries look like
 thick dirty water. | They are reddish in color. When all the skunk-
 cabbage leaves have been taken off, she | takes the large dish in
 which the large ladle is kept and | puts it down by the side of the
 hole. Then she takes out the long-handled ladle, || dips it into the 20
 steaming-hole, and pours the viburnum-berries into the large | dish.
 She does not stop until they are all in the large dish. | Then they have
 all been taken out of the steaming-hole. As soon as this is finished, |
 she takes up the dish in which the steamed berries are, and | puts it
 in a cool place. She lets it cool off quickly. Then she takes a || mat 25
 and puts it over it, for she does not want the soot to drop | into it.

q'wēq!walēsawa^{ēyē} t'ēls klūdeg^{ēq}, qaxs hē^{maē} q'wēlts!lāx^{dxā} 5
 q'wēlkwē t'ēlsa, yīx lā kūnsasō^s. Wā, gīl^{mēsē} la ēgrīgraxs laē
 k'anōlīlas lāxēs kūnyasē. Wā, lāxaē āx^{ēdxā} ēwālask^{asē} k'āts!b-
 naqaxa hēk'lūngīlīmē k'asēlē gīlt!ēxlāla k'āts!ēnaqa qa xelōlts!ā-
 layāxa hēem ālē ts!ēlqwa. Wā, hēem āx^{ētsōsē}, qa^s lā grī-
 ts!ōts lāxa ēwālasē lōq!wa. Wā, gīl^{mēsē} gwālēxs laē āx^{ēdxā} 10
 ēwālasē xālaēsa, qa^s lā gōlaxēlas lāxa dzeqwxaxa dzemsgē-
 mēx^{dāsēs} kūnsasē^{wē} t'ēlsa. Wā, gīl^{mēsē} ēwī^{laxaxs} laē dāden-
 xēndxa lē^{wa^{ēyē}}, qa nēl^{ēnākūlamasēqēxs} laē āx^{ālilaq}. Wā, la-
 ēmēs xamasgēm^{galīlēda} sāsgēma^{ēyē} la L!EL!ēbedzō k'!ēk!^{lāōkwa}.
 Wā, la^{mē} qūšālaq. Wā, gīl^{mēsē} ēwī^{lāxs} laē āem la q!ōts!āwa 15
 kūnēkwē t'ēlsa la yāxa hē gwēx^{sa} genk^{āsōx} nēq^{wax} ēwāpa.
 Wā, la L!al!axostāla. Wā, gīl^{mēsē} ēwī^{lāwēda} k'!ēk!^{lāōk!waxs} laē
 āx^{ēdxā} ēwālasē lōq!waxs gīts!āmaēda ēwālasē k'āts!ēnaq lāxēs
 laē hā^{nōlīlas} lāq. Wā, lā dōlts!ōdxā gīlt!ēxlāla k'āts!ēnaqa,
 qa^s tsēqēs lāxa kūnēkwē t'ēlsa, qa^s lā tsēts!ālas lāxa ēwālasē 20
 lōq!wa. Wā, āl^{mēsē} gwālēxs laē ēwīlts!ā lāxa ēwālasē lōq!wa,
 yīxs laē ēwīlgrīlts!āwēda kūnyats!āq. Wā, gīl^{mēsē} gwālēxs laē
 k'āgralīlaxa kūnēx^{utsālaxa} kūnēkwē t'ēls ēwālas lōq!wa, qa^s lā
 k'āgralīlas lāxa ēwūdaēlē, qa hālabalēs ēwūdex^{ēda}. Wā, lā āx^{ēdxā}
 lē^{wa^{ēyē}}, qa^s pāqeyīndēs lāq, qaxs gwāq!ēlaaq q!ūpstalēda q!walō- 25
 besē lāq. Wā, gīl^{mēsē} gwālēxs laē āx^{ēdxā} hā^{yā^ē} lōēlq!wa

- 27 After doing this, she takes medium-sized dishes | and washes them out with water. When this has been done, | she piles them up. Then she takes her spoon basket, in order to | have it ready, and puts
 30 it down next to her seat. When she thinks that the || steamed viburnum-berries are cold enough, she sends her husband to invite whomever he | likes among his friends, or, if he wishes | to invite (them), the members of his numaym. He invites them to | come and eat steamed crushed berries. When they | come in, the woman gets
 35 ready. She takes a || medium-sized dish from the pile, and she puts it down at the | place where she always sits; and she takes oil and | puts it down where she sits; and finally she takes the dish containing | the steamed crushed viburnum-berries and puts it down | just out-
 40 side of her seat. Then she takes a medium-sized || dish and puts it across the corner of the large dish in which the steamed | crushed viburnum-berries are. She takes a long-handled ladle, | dips it into the berries, and puts it into a medium-sized | dish. When it is half full, she puts it down; and | she does this with all the medium-sized
 45 dishes. When || the crushed steamed viburnum-berries are in all of them, she takes | oil and pours it in. She does not put in very much oil. | When she has done so, she distributes the spoons among the | guests of her husband; and when every one has one, the woman her-
 50 self | places the medium-sized dishes before them. There is || one

- 27 qa's aëk'le ts'loxwügridālaq yīsa 'wāpē. Wā, g'il'mēsē gwālexs laē māxogwalilaq. Wā, lāxaē āx'ēdxēs k'ayats'le, qa g'āxēs gwā-
 lila lāx k'waēlasas. Wā, g'il'mēsē k'ōtaqē laēm 'wūdex'idēs
 30 künēkwē t'elsaxs laē 'yālaqasēs lā'wūnemē, qa lās lē'lālaxēs gwe'yōwē, qa's lē'lālase'wē lāxēs 'nē'nēmōkwē lōxs 'nēk'aē, qa's hē lē'lālase'wēs 'nē'nēmōtē. Wā, la'mēsē lē'lālax'da'xūq, qa g'āxēs t'elst'asxa q'wēlkwē künēkwē t'elsa. Wā, g'il'mēsē g'āx
 'wī'laēlexs laē hēx'ida xwānal'idēda ts'edāqē, qa's āx'ēdēxa
 35 hā'yāl'a lōq'wa lāxēs maxōlilasē, qa's g'āxē mex'ālilas lāxēs hēmenēlasē k'waēlasa. Wā, lāxaē āx'ēdxa L'ē'na, qa's g'āxēs hā'nēl lāx k'waēlasas. Wā, lā ālēlxsdālaxs laē āx'ēdxa künēx'ts'lā-
 lāxa q'wēlkwē künēkwē t'els 'wālas lōq'wa, qa's g'āxē hāng'alilas lāx L'asālilasēs k'waēlasē. Wā, lā āx'ēdxa 'nemēxla lāxa hā'yāl'a
 40 lōq'wa, qa's hāng'āgendēs lāxa 'wālasē lōq'wa künēx'ts'lāxa q'wēlkwē künēkwē t'elsa. Wā, lā āx'ēdxa g'ilt'elx'lāla k'āts'enaqa, qa's tsēx'idēs lāxa künēkwē t'elsa, qa's lā tsēyōselas lāxa hēlā lōq'wa. Wā, g'il'mēsē negōyoxsdālaxs laē k'āg'alilas. Wā, lā
 'nāxwaem hē gwēx'īdxa waōkwē hā'yāl'a lōelq'wa. Wā, g'il'mēsē
 45 'wī'la la t'ēt'elts'lāxa q'wēlkwē künēkwē t'elsexs laē āx'ēdxa L'ē'na, qa's k'lūnq'eqēs lāq. Wā, lā k'lēs ālaem q'lēqxa L'ē'na. Wā, g'il'mēsē gwālexs laē ts'ewanaēsasa k'āk'ets'enaqē lāx lē'lā-nemasēs lā'wūnemē. Wā, g'il'mēsē 'wīlxtōxs laē k'aēsēda ts'edāqasa hā'yāl'a lōelq'wa. Wā, la'mē yaēyūdōkwa bēbegwānemē

dish for each three men. When she has put them down, | the guests 51
at once take their spoons and begin to eat the | steamed viburnum-
berries; and after they have eaten, they drink a very little | water
to rinse their mouths. After doing this, | they go out; and now at
last this is all about the eating of || crushed steamed viburnum- 55
berries. |

Brittle Crabapples.—The time to pick crabapples | is when they 1
get large, when they are still green. When | the woman sees that
the apples are getting large, she takes her | small basket and goes
where good crabapples are, and picks them off. || She puts them into 5
her small basket; and when it is full, | she goes home. Then she
calls her husband and her | children to come and sit down; and when
they sit down, she | spreads a food-mat in front of them. | She takes
the basket with crabapples and pours the apples on the || mat. Then 10
they take hold of | the bunches of crabapples, one of each, and bite off
the | crabapples from the stems and eat them. They | continue doing
so, and only stop when they have | all been eaten. They do not eat oil
with them, because there is juice inside. || Brittle crabapples are not 15
given at a feast to many tribes, | for only the married couple and
their children eat | them. That is all about this. |

lāxa ʔnālʔnemēxla hēla lōq!wa. Wä, grilʔmēsē ʔwılgralilexs laē 50
hēxʔidaʔma lēʔlānemē dāxʔidxēs kʔākʔets!enaqē, qaʔs ʔyōsʔidēxa
kūnēkwē q!wēltaakʔ t!elsa. Wä, grilʔmēsē gwālexs laē xāl!EXʔid
nāgēkʔilaxa ʔwāpē, qaʔs ts!ewēL!EXōdayowē. Wä, grilʔmēsē gwā-
lexs laē hōqūwelsa. Wä, lawēs!ē gwāl lāxa t!Elstlasaxa kūnēkwē
q!wēlkʔ t!elsa. Wä, laem gwāla. 55

Brittle Crabapples.—Xemōkʔ tselxʔ, yixs hēʔmaē tselxʔwıdEXʔdemxa 1
tselxʔwaxs laē āwāwa, yixs hēʔmaē ālēs hēnlenxsema. Wä, hēʔmaaxs
laēda ts!edāqē dōqwalaxa tselxʔwaxs leʔmaē āwāwa. Wä, lā āxʔēdxēs
lālaxamē, qaʔs lā lāxa ēgrādāxa tselxʔwē. Wä, laʔmēs ēp!EX!aq,
qaʔs lā ēpts!ālas lāxēs lālaxamē. Wä, grilʔmēsē qōt!axs grāxaē 5
nāʔnakwa lāxēs grōkwē. Wä, laʔmē lēʔlālaxēs lāʔwūnemē LEʔwis
sāsemē, qa grāxēs k!ūsʔālila. Wä, grilʔmēsē k!ūsʔālilexs laē āxʔēd-
xa hāʔmadzowē lēʔwaʔya, qaʔs lā LEpdzamōlilas laxʔdaʔxūq. Wä,
lā āxʔēdxēs tselwats!ē lālaxama, qaʔs lā gügedzōtsa tselxʔwē lāxa
LEbilē tselxʔtsaxūdzo lēʔwaʔya. Wä, hēxʔidaʔmēsē ʔnāxwa dāxʔid- 10
xa ʔnālʔnemēxla lāxa hēnlenxsemē tselxʔwa, qa q!ēkʔalaxʔidēxa
tselxʔwē lāxēs tsētse!wanōwaxs laē xemxʔwēdeq. Wä, laʔmēsē
hēxʔsāem gwēgrilaqēxs tselxʔtsaxwaē. Wä, ālʔmēsē gwālexs laē
ʔwılāq. Wä, laʔmē hēwāxa ts!epas lāxa L!ēʔna, qaxs ʔwābets!āē.
Wä, laʔmē k!ēs k!wēladzem lāxa q!lēnemē lēlqwālalaʔya xemōkwē 15
tselxʔwa, yixs lēxʔaʔmaēda haʔyaseqāla LEʔwis sāsemē tselxʔtsaxʔxa
xemōkwē tselxʔwa. Wä, laemxaē gwāl lāxēq.

Crabapples and Oil.—This is the same as | viburnum-berries and oil, 20 about which I talked before, for you will || only have the same (description). |

Mashed Steamed Crabapples.—The | woman takes her small dish and her spoon, and she dips | some of the crabapples and water out of the box. Then she puts them into her small dish; and when it is | 25 half full, she takes it and puts it down next to her || place. She takes her husband's stone hammer, and she pounds | the crabapples in the small dish; and when they are all broken up, she | puts away the stone hammer that she was using, and she | mashes them with both hands. When they are all | mashed, she takes oil and pours it on, 30 much of it: || and when this is done, she calls her husband and her children | to come and sit down; and as soon as the whole family has assembled, the | woman takes her spoons and gives one to each. | Then they all eat with their spoons; and | they eat the mashed crab- 35 apples. They only stop || when they have been eaten. They never drink water after eating them. | That is all about it. |

Salal-berries and Crabapples(Salal-berry cakes mixed with mashed | crabapples).—The woman takes two dishes and | puts them down next to the place where she always sits. Then she takes | four cakes 5 of salal-berries and puts them into one of the dishes. || As soon as she has finished doing so, she takes some water and pours it in. |

18 **Crabapples and Oil.**—L!äkwē tselxwa; yixs hē^smaaxat! g^wēkwa
L!äkwē t!elsaxen lāx^sidaxat! g^wāg^wēx^sāl^sasa, yixs hē^smēlaqōs
20 āeml negeltewēsōlē.

Mashed Steamed Crabapples.—Q!wēdzek^a q!ōlk^a tselxwa, yixs ā^smaē-
da ts!edāqē āx^sēdxēs lālogūmē lē^swēs k^āts!ēnaqē, q^as lā tsēx^sid
lāxēs tselx^sstaats!ē, q^as lā tsēts!ālas lāxa lālogūmē. Wā, g^ril^smēsē
negōyoxsdālaxs laē k^ālaq, q^as lā k^āwāg^ālil lāxēs hēmenēlasē
25 k!waēlasa. Wā, lā āx^sēdxā pelpelqasēs lā^swūnemē, q^as leselgen-
dēxa la tselx^sts!ālasa lālogūmē. Wā, g^ril^smēsē w^āwelx^ssexs laē
g^ēxaxēs leselgayayowē pelpelqa. Wā, la hēlōx^swid la q!wēsēl-
gentsēs w^āx^ssōlts!āna^syē ē^seyasō lāq. Wā, g^ril^smēsē la ālak!āla
la w^āwelx^ssexs laē āx^sēdxā L!ē^sna, q^as k!ūnq!ēqēsa q!lēnemē lāq.
30 Wā, g^ril^smēsē gwālexs laē lē^slālaxēs lā^swūnemē lē^swis sāsemē,
qa g^āxēs k!ūs^sālila. Wā, g^ril^smēsē g^āx senyanōgwalilexs laē
āx^sēdēda ts!edāqaxēs k^āk^āets!ēnaqē, q^as ts!ēwanaēsēs lāx^sda^sxūq.
Wā, hēx^sida^smēsē nāxwa yōs^sitsēs k^āk^āets!ēnaqē lāq. Wā, la^sme
tselx^stsax^swidxa q!wēdzekwē tselxwa. Wā, ā^smēsē gwālexs laē
35 w^ālāq. Wā, la^smē hēwāxa nāgēk^āelax wāpaxs laē gwāla. Wā,
laemxāē gwāl lāxēq.

1 **Salal-berries and Crabapples** (T!ēqa mālaqela lē^swa q!wēdzekwē
tselxwa).—Wā, hēem āx^sētsōsa ts!edāqa ma^slaxla lōelq!wa, q^as
g^āxē mex^sālilas lāxēs hē^smenēlasē k!waēlasa. Wā, lā āx^sēdxā
mōxsa t!ēqa, q^as lā pax^salts!ōdālas lāxa nē^smēxla lōq!wa. Wā,
5 g^ril^smēsē gwālexs laē tsēx^sid lāxa wāpē, q^as lā gūq!ēqas lāq.

Then she watches until they are just covered with water. Then she 6 stops and | takes the spoon and the other dish, and takes it | to where she keeps the crabapples. She dips her spoon into the | crabapples and puts them into the dish. When it is half full, || there is 10 enough in it. Then she puts it down next to her seat. | Then she takes her husband's stone hammer and pounds | the crabapples; and when they are all pounded up, she puts away the stone hammer. | Then she takes the dish with salal-berries and mashes them with both | hands, the salal-berries which have been soaked. || When they are 15 all in pieces, she takes the dish with the pounded crabapples and pours them into the dish with the mashed salal-berries. When they | are all in, she takes the oil and pours it on. After | doing so, she mashes them again with both hands, | so that they are thoroughly mixed. When they are mixed, she stops, and || calls whomever she likes to come 20 to eat the mashed | crabapples mixed with dried salal-berries. When the guests | come and sit down, she gives them a food-mat and spreads it | in front of them. She takes the spoons and distributes | them among them. Finally she puts down in front of them the dish || with the salal-berries and crabapples mixed which she | puts down 25 in front of her guests. Then they take the | goat-horn spoons, for this kind of food is eaten with | goat-horn spoons, and they all eat

Wä, â'mēsē dōqwāla, qa t'lēt!ēbidzowēsēxa 'wāpaxs laē gwāla. Wä, 6
lā āx'ēdxa k'āts!ēnaqē lē'wa 'nemēxla lōq!wa, qā's lā dālaqēxs laē
lāx ha'nēlasasēs tselx"staats!ē. Wä, la tsēx'ētsēs k'āts!ēnaqē lāxa
tselx"sta, qā's lā tsēts!ālas lāxa lōq!wa. Wä, g'il'mēsē negoyoxsdā-
laxs laē hēlats!ā. Wä, g'āxē k'āgralilas lāxēs hēmenēlasē k!waē- 10
lasa. Wä, lā āx'ēdex pelpelqasēs lā'wūnemē, qā's lēselgendēs
lāxa tselx"sta. Wä, g'il'mēsē 'wī'welx'sexs laē g'ēxaxa pelpelqē.
Wä, lā nēx'ēdxa t!eqats!āla lōq!wa, qā's q!wēselgendēsēs 'wāx'sōl-
ts!āna'yē e'eyasowē lāxa t!eqa lā pēq!ūgelila. Wä, g'il'mēsē
'wī'welx'sexs laē āx'ēdxa lēdzekwē tselx"ts!āla lōq!wa, qā's lā 15
gūqāsas lāxa q!wēdzegwats!āxa t!eqa lōq!wa. Wä, g'il'mēsē
'wī'lōsexs laē āx'ēdxa l!ē'na, qā's lā gūq!eqas lāq. Wä, g'il'mēsē
gwālexs laē ēt!ēd q!wēselgentsēs 'wāx'sōlts!āna'yē e'eyasowē lāq
qa ālak!alēs lēlgā. Wä, g'il'mēsē lēlgōxs laē gwāla. Wä, hēx'ēi-
dā'mēsē lē'lalaxēs gwe'yā qa g'āxē mēmālaq'ēxa mālaqela q!wē- 20
dzekwē tselx"sta lē'wa t!eqa. Wä, g'il'mēsē g'āx k!ūs'ālilē
lē'lānemasēxs laē āx'ēdxa hā'mādzowē lē'wa'yā, qā's lā lēpdza-
mōlila lāq. Wä, lāxaē āx'ēdxa k'āk'ets!ēnaqē, qā's lā ts!ēwanaē-
sas lāx'dā'xūq. Wä, lā ālēlxsdālaxs laē k'āg'ililaxa mālaxts!ālaxa
mālaqela q!wēdzek" tselx"sta lē'wa t!eqa lōq!wa, qā's lā k'āx'- 25
dzamōlilas lāxēs lē'lānemē. Wä, hēx'ēidā'mēsē 'nāxwa dāx'ēidxēs
ts!ōlolaqē k'āk'ets!ēnaqa, qaxs hē'maē 'yōselax gwēx'sdemasēda
ts!ōlolaqē k'āts!ēnaqa. Wä, lāx'dā'x'mē 'nemāx'ēid 'yōs'ētsēs

30 with their | spoons. They suck out the juice; || and when the juice is out, they blow out the skins. | They continue doing so while they are eating it. When they have eaten it all, | they go out. They never drink water after eating, | and only rinse out the mouth with water, for the food sticks | to the inside of the mouth. They do not
35 like to || drink water after eating this food, because the water causes heart-burn. | Therefore they are afraid to drink it. This is not | used when they invite many tribes, for it is only used by the husband and wife. | That is all about this. |

1 **Bunch-Berries.**¹—When (the basket) is full,² (the man) sends his young men | to call his tribe, for he is going to give a feast with the bunch-berries. Then | his wife takes her dishes and puts them down next to her seat, | also the spoons and the oil. As soon as she has
5 finished, || she spreads down the mats for the guests to sit on when they come | in. When they are all in the house, the woman | tells the young men to go and put the berries into the dishes; | and when all the dishes are full of berries, she takes | oil and pours it in. After
10 this has been done, (the young men) distribute || the spoons among the guests; and when this is done, | they put the dishes with the berries one in front of each four men. | After they have been put down, the

k'āk'ets!ēnaqē lāq. Wä, la'mē k'lūmtälax 'wāpaga'yas. Wä,
30 g'il'mēsē 'wī'lāwē 'wāpaga'yasēxs laē pōx'ōdex säq!ūsgema'yas. Wä, hēx'sä'mēsē gwēg'ilāqēxs hā'mapaaq. Wä, g'il'mēsē 'wī'la-qēxs laē hōqūwēsa. Wä, la'mē hēwāxa nāgēk'ilax 'wāpa. Wä, lāqē āem ts'ewēl!exōtsa 'wāpē, qaxs ālak'lalāē k'lūta hēmaōmata's!ēna'yas lāxens āwīl!exawa'yēx. Wä, hē'mis k'lēsēlas hēlq'lāla
35 nāx'idēda hā'māpax gwēx'sdēmasēxs newēq'lūp'lēdaē nāgēk'ilāxa 'wāpē. Wä, hē'mis lāg'ilas k'ilēmē. Wä, laēmīxāē k'lēs Lē'lā-ēlayo lāxa q'lēnemē lēlqwālala'ya, yīxs lēx'a'māēda hayasek'āla āxeq. Wä, laēm gwāl lāxēq.

1 **Bunch-Berries.**¹—Wä,² g'il'mēsē qōt!axs laē 'yālaqasēs ha'yāl'a, qa lās Lē'lālx g'ōkūlōtas. Wä, la'mē qek'ilalxa qek'laālē. Wä, lā genemas āx'ēdxēs hōelq!wē, qa g'āxēs hāx'hanēl lāx k'!wāēlasas Lē'wē k'ākets!ēnaqē; wä, hē'mislēs Lē'ēna. Wä, g'il'mēsē gwālēxs
5 laē LEP'lālēlaxa lēl'ēwa'yē, qa k'!wādzewēsōltsa Lē'lānemē, qō g'āxl hōgwīlō. Wä, g'il'mēsē g'āx 'wī'laōlēxs laē hēx'ida'ēma ts'edāqē āxk'lālxaxa hā'yāl'a, qa lās k'lats'lālasa qek'laālē lāxa hōelq!wē. Wä, g'il'mēsē 'wī'la qēqex'ts'lālēda hōelq!wāxs laē āx'ētsē'wēda Lē'ēna, qa's lā k'lūnq!ēgem lāq. Wä, g'il'mēsē gwāla laē ts'ewa-naēdzema k'āk'ets!ēnaqē lāxa Lē'lānemē. Wä, g'il'mēsē gwālēxs
10 laē k'ax'dzamolēlema qēqex'ts'lāla hōelq!wē lāxa maēmōkwē bēbē-gwānema. Wä, g'il'mēsē 'wīlg'alilēxs laē hēx'idaēm 'nāxwa

¹ *Chamaepericlinium unalaschense* (Ledeb.) Rydb.

² Continued from p. 221, line 27.

guests | take their spoons and eat the berries; | and after having done so, they go out. There is only one || way of eating the bunch- 15 berries; and they do not sing when | they are invited to this feast. That is all about this. |

Gooseberries.—(The woman¹ puts [her basket with gooseberries] down on the floor;) and when a strong wind is blowing, she | spreads out her mat where the wind blows strongest. | She takes four pieces of firewood and puts them down crosswise under the edges || of the 20 mat, so that it is like a nest inside. When this has been done, | she takes her basket with the gooseberries, puts it down | at the end whence the wind is blowing, at the end of the long side of the | billets around the mat, in this way;² and when the wind begins to blow hard, | she takes hold of each side of the large basket, || and 25 pours out, not violently, the gooseberries so that | they come slowly out of the gooseberry basket when they are | falling into the nest which was made for cleaning them. The woman lifts | the basket up high; and the leaves are blown away by the wind, | and do not fall onto the mat on which they are || cleaned. Only the 30 gooseberries fall down on it. | Now they are cleaned. As soon as this has been done, she goes and puts them back | into the large

dāx'idxēs k'āk'ets!ēnaqē, qas qex'qak'ax'ēdēxa qek'laālē. Wā, 13
g'il'mēsē w'elaxēs qex'qak'axs laē hōqūwelsa. Wā, ēnemx'ēdālaēmē
gwēg'ilasaxa qek'laālē. Wā, hē'misēxs k'lēsaē denxelag'ilex 15
qex'qāk'aēda lē'lānemē qaēda qek'laālē. Wā, laēmē gwāl lāxēq.

Gooseberries.—Wā, g'il'mēsē lāk!wēmasa yālāxs laē āx'ēdxēs lē-
wafyē, qas lā lēp!elsaq lāxa yōx'demala'yasa yāla. Wā, lā
āx'ēdxa mōts!aq leqwā qas xwāłtsē'stalēs lāx āwabā'yas ēwenxa-
la'yasa lē'wafyē, qa qelxasalēs ōts!āwas. Wā, g'il'mēsē gwālexs 20
laē āx'ēdxēs t'ēmwatslē nāg'ē wālas lexā'ya, qas lā hānbelsas
lāxa gwēba'yē lāx g'āya'nākūlasasa yāla lāx g'ildāg'aēna'yasa
xwāłtsē'staakwē lē'wafyā, g'a gwālēg'a.² Wā, g'il'mēsē lek!ūte-
lēda yālāxs laē dādanōdxēs t'ēmwatslē nāg'ē wālas lexā'yaxs,
laē k'lē's ōl'nākūlaxs laē gūgē'nākūlaxēs t'ēmwatslē lexā'ya qa 25
ēx'mēs lāłts!ālēda t'ēmwxalē lāxa t'ēmwatslē lexā'ya qas lā
lādzodala lāxa qelxasē'lakwē k'īmdedzō lē'wafyā lāx dzōxwalaēna-
yasa ts!edāqaxēs t'ēmwatslē lexā'ya, qa yāmē'stalayowēs k'lamo-
mās. Wā, laēm k'lēas lādzodālasa k'lāmomo lāxa qelxasē'lakwē
k'īmdedzō lē'wafyā. Wā, laēmē lēx'ama t'ēmwxalē la lādzodālaq. 30
Wā, laēmē ēk'legekwa. Wā, g'il'mēsē gwālexs laē xwēlaqa laax-
ts!ōts lāxēs t'ēmwatslē nāg'ē wālas lexā'ya, qas lā ōxlaēlelaq

¹ Continued from p. 222, line 24.

² That is, she places four small logs in a rectangle and presses the mat into the space so formed, the edges leaning against the logs.

33 basket. Then she carries it on her back | into the house. She goes
and pours them into the large dish. As soon as | she has finished,
35 she picks more gooseberries, and || uses the same mat, and the canoe
pole to strike them with. When | her basket is full, she carries |
them home to her house. Again she puts down her mat | where the
wind blows strongest, and she does the same as | before. When she
40 has many gooseberries, she takes a || low-sided box which is made for
this purpose. It is | two spans and two short | spans long, and two
45 spans wide, | and one span | high. The woman takes this || low box and
pours the | gooseberries into it. When it is nearly full, she stops pour-
ing them in; | and when she has done so, she builds up a fire and puts |
stones into it. When she thinks there are enough for her purpose, |
50 she takes her tongs and puts them down by the side of the fire. || She
takes a bucket and goes to draw water. When she | comes back, she
pours the water into the small dish, and she | puts the small dish
next to the fire. When all this | has been done, the stones on the
55 fire are hot. | She takes her tongs, picks up the red-hot || stones, dips
them into the small dish with water in it, | and, when the ashes that

33 lāxēs g'ōkwē. Wā, lā gūxts!ōts lāxa 'wālasē lōq!wa. Wā, g'il-
'mēsē gwālexs laē xwēlaqa t!emxwaxa t!emxwalē. Wā, hēemxa
35 āxelasēs lē'wa'yē lē'wa dzomēg'alaxs kwēxaas. Wā, g'il'emxaā-
wisē qōtlē t!emwats!ās nāg'rē 'wālas lexāxs g'āxaē ōxlālaq, qas
g'āxē nā'nakwa lāxēs g'ōkwē. Wā, lāxaē āx'elsaxēs lē'wa'yē lāx
yōx'demala'yasa yāla. Wā, laemxaē āem hē gwēg'ilaqēs g'ilx'dē
gwēg'ilasa. Wā, g'il'mēsē la q'lēnemē t!emxwalāsēxs laē āx'ēdxā
40 kūtsemē neq!emg'ilēm wūlē qaēda dzōg'ikwē t!emxwalā, yīxs
ma'lp!enk'aē lāxens q!wāq!wax'ts!āna'yēx hē'mis bābelawīs'ida
ts!ex'ts!āna'yē 'wāsg'emg'eg'aasas. Wā, lā ma'lp!enk' lāxens q!wā-
q!wax'ts!āna'yēx, yīx 'wādzegeg'aasas. Wā, lā 'nemp!enk'ustāwē
'wālasg'emasa lāxens q!wāq!wax'ts!āna'yēx. Wā, hēem āx'ētsōsa
45 ts!edāqēxēs kūtsem dzōg'ats!ēxēs t!emxwalē. Wā, lā gūxts!ōtsa
t!emxwalē lāq. Wā, g'il'mēsē elāq qōtlaxs laē gwāl gūqas.
Wā, g'il'mēsē gwālexs laē lēlqox'wīdxēs legwīlē, qas xex'lēndēsa
tlēsemē lāq. Wā, g'il'mēsē k'ōtaq laem hēlāla lāxēs sēnataq,
laē āx'ēdxēs k'lip!ālaa qa g'āxēs k'adenwalisēx legwīlas. Wā,
50 lāxaē āx'ēdxēs nāgats!ē, qas lā tsēx'ēdex 'wāpa. Wā, g'il'mēsē
g'āx aēdaaqaxs laē gūxts!ōtsa 'wāpē lāxa lālogūmē, qas lā
k'anōlisasa 'wābets!āla lālogūm lāxēs legwīlē. Wā, g'il'mēsē
gwālexs laē mēmēntsemx'ēdēda tlēsemē xex'lālalēs lāxa
legwīlē. Wā, lā dāx'ēdxēs k'lip!ālaa qas k'lip!ēdēs lāxa x'ix'ex-
55 semāla tlēsema, qas lā hāpstents lāx 'wābets!āwasa lālogūmē.
Wā, g'il'mēsē la 'wī'lāwē khwēk!ūtsemayaq gūna'yaxs laē k'lip!ē-

stick on the stones come off, she | puts them into the gooseberries. 57
 She continues doing this with the other red-hot | stones. The
 stones are put in close together. When | this is finished, she takes a
 mat and spreads it over it, and || she leaves it this way some time. 60
 When the woman thinks that the stones are getting cool, | she takes
 off the mat covering and puts it down. | Then she takes her tongs and
 picks out the stones that have cooled off, | and she puts them down
 next to the fire. When they are all out, | she stirs the berry jam
 with a cedar stick. || If they are not boiled to pieces, she takes her 65
 tongs, | takes out more hot stones, dips | them into the small dish
 with water, and puts them in. She does not | take very many red-
 hot stones. When it begins to boil up, | she spreads a mat over it;
 and she does not leave it there long, || before she takes off the covering 70
 mat and puts it down. Then she | takes her tongs, picks out the
 stones from the | gooseberry jam, and puts them down next to the
 fire. | When the stones are all out, she takes a large dish and | puts it
 down next to the low-sided box. She takes a || long-handled ladle 75
 and dips out the gooseberry jam and puts it into the | large dish.
 When it is full, she takes up the large dish of | gooseberry jam and
 puts it down at a cool place | to cool off quickly. When it is cold,

qas lāxa t'ēmṡwalē. Wā, lā hānal hē gwēgilaxa waōkwē x'ix'ex- 57
 semāla t'lēsema. Wā, laēmē memk'ewakwēda t'lēsemē. Wā, g'il-
 'mēsē gwālexs laē āx'ēdxa lē'wa'yē, qas naxūyindēs lāq. Wā, lā
 gaēl hē gwaēlē. Wā, g'il'mēsē k'ōtēda ts'edāqaq laem k'ōx'wī- 60
 dēda t'lēsemaxs laē āxōdxa lē'wa'yē nāxūmās qas g'ig'alilēsēxs
 laē āx'ēdxēs k'lip'lālaa, qas k'lip'idēs lāxa t'lēsem lā k'ōx'wida,
 qas lā k'libenōliselas lāxēs legwīlē. Wā, g'il'mēsē 'wīlōstaxs
 laē xwēt'lētsa k'wa'xlāwē lāxēs dzēk'ase'wē t'ēmṡwalā. Wā,
 g'il'mēsē k'lēs xās'idexs laē ēt'lēd dāx'ēdxēs k'lip'lālaa, qas 65
 ēt'lēdē k'lip'lits lāxa x'ix'exsemāla t'lēsema, qas lāxat! hāp-
 stents lāx 'wābets!āwasa lālogūmē. Wā, lāxaē k'lip'ek'ilasa k'lēsē
 q'lēs'gem x'ix'exsemāla t'lēsem lāq. Wā, g'il'mēsē medelx'wīdexs
 laē āx'ēdxa lē'wa'yē, qas lā nāxūmts lāq. Wā, k'lēs'tla gēx'ī-
 dexs laē xwēlaq āxōdxa nāxūya'yē lē'wa'ya, qas g'ig'alilēsēxs laē 70
 dāx'ēdxēs k'lip'lālaa, qas k'lip'idēs lāxa t'lēsemē la g'ēgēxa dzē-
 g'ikwē t'ēmṡwalā qas lāxat! k'libenōliselas lāxēs legwīlē. Wā,
 g'il'mēsē 'wīlōstēdā t'lēsemaxs laē āx'ēdxa 'wālasē lōq'wa, qas lā
 k'anōlilas lāxa kūtsemē dzēgrats'lēxa t'ēmṡwalē. Wā, lā āx'ēdxa
 g'it'lex'lāla tsexlā, qas lā tseyōsasa dzēg'ikwē t'ēmṡwalē lāxa 75
 'wālasē lōq'wa. Wā, g'il'mēsē qōt'laxs laē k'āg'ililaxa dzēg'ix'uts'lā-
 lāxa t'ēmṡwalē 'wālas lōq'wa, qas lā k'ag'alilas lāxa 'wūdaēlē,
 qa hā'nakwēlēs 'wūda'stax'ēida. Wā, g'il'mēsē 'wūda'stax'ēidexs laē

80 she | sends out her husband to invite his friends. He || might call his numaym, if the man wishes to give them the | gooseberry jam. As soon as they | all come in, the woman takes her small dishes, her | spoons, and her oil, and puts them down next to her seat. | Then
85 she sends her husband to get the || gooseberry-jam dish and to put it next to her seat. | When her husband comes, she takes a wooden spoon, | dips it into the jam, and puts it into the | small dishes. When these are half full, there is enough in them; and | when she has
90 put some gooseberry jam into || the small dishes, she takes the oil and pours it on. She puts | much oil on. After this has been done, she gives a | spoon to each guest; and after this, one | dish with gooseberry jam is put down in front of | each three men. As soon as they
95 have been put down, || (the guests) begin to eat the gooseberry jam. | When they have eaten all, they go out. They never drink | water after it. |

Gooseberries are also eaten raw (and unripe) by the Indians. | They
100 pick them off the gooseberry bushes, or they eat them || in the house. They never call their friends for this. | That is all about the gooseberries. |

ʔyālaqasēs lāʔwūnemē, qa lās lēʔlāxēs ʔnēʔnemōkwē lōxs hē-
80 ʔmaēs ʔnēʔmēmōtē la lēʔlāxas, yix ʔnēkʔaēda begwānemē, qaʔs hā tʔemxwīlagʔilxa dzēgʔikwē tʔemxwalā. Wā, gʔilʔmēsē gʔāx ʔwīʔlāē-
lēxs laē hēxʔidaʔma tsʔedāqē āxʔēdxēs laēlōgūmē ʔēʔwis kʔākʔe-
tsʔenaqē ʔēʔwa lʔēʔna, qaʔs gʔāxē gʔigʔalila lāxēs hēmenēlasē kʔwaē-
lasa. Wā, lā ʔyālaqasēs lāʔwūnemē, qa lās āxʔēdxa dzēgʔixʔtsʔlā-
85 laxa tʔemxwalē ʔwālas lōqʔwa, qaʔs gʔāxē kʔagʔalilas lāx kʔwaēla-
sas. Wā, gʔilʔmēsē gʔāxē lāʔwūnemāsēxs laē āxʔēdxa kʔikʔayemē qaʔs tēqēs lāxa dzēgʔikwē tʔemxwalā, gaʔs lā tsēyōselas lāxa laē-
lōgūmē. Wā, gʔilʔmēsē negōyoxsdālaxs laē hēlatsʔlā. Wā, gʔilʔmēsē lā ʔwīʔla lā tʔlētʔemxʔtsʔlālēda tʔemxʔtʔawatsʔēlaxa dzēgʔikwē
90 laēlōgūmxs laē āxʔēdxa lʔēʔna, qaʔs kʔlūqʔēqēs lāq. Wā, laʔmē qʔlēqxa lʔēʔna. Wā, gʔilʔmēsē gʔwālēxs laē tsʔewanaēsasa kʔākʔe-
tsʔenaqē. Wā, gʔilʔmēsē gʔwālēxs laē kʔaxʔdamōlīlasa ʔnālʔne-
mēxla tʔemxʔtʔawatsʔēlaxa dzēgʔikwē tʔemxwalē laēlōgūm lāxa yaēyūdukwē bēbegwānema. Wā, gʔilʔmēsē ʔwīʔgʔalīlēxs laē hē-
95 xʔidaem ʔnāxwa dzēdzēgʔigūxʔēdxa dzēgʔikwē tʔemxwalā. Wā, gʔilʔmēsē ʔwīʔlaxs laē hōqūwēlsa. Wā, laʔmē hēwāxa nāgēkʔilax ʔwāpa.

Yixs kʔlēxʔkʔlaxʔaaxaēda bākʔūmaxa tʔemxwalē, yixs laē hā-
ʔmaaxsōq lāxa tʔemxʔmedzēxēkūla lōxs gʔāxʔmaē tʔemxʔtʔaxūq
100 lāxēs gʔōkwē. Wā, lā kʔlēs lēʔlālas lāxēs ʔnēʔnemōkwē. Wā, laem gʔwēgʔwalem lāxa tʔemxwalē.

Currants.—Currants are also only eaten | from the currant bushes. 1
They do not give these at a feast to many | people or to their relatives,
for there are not very many of | these. That is all about this. ||

Solomon's Seal.—This is the same thing. They only eat these off 5
the plant when | they see them growing on a berry patch, for |
sometimes the plants have many edible berries. | The tribes are also
not invited for these, for there are not | many berries of this kind.
They are not put on the fire and || boiled. That is all about this. | 10

Currants (Habaxsölē).—Hēemxaēda habaxsölē âem ha^εmaaxsôsō^ε 1
lāxa hābaxsolēmesē. Wä, laemxaē k'les lē^εlālayō lāxa q!ēnemē
bēbegwānema lō^εma lēlēlāla, qaxs k'lesāc ālaem q!ēnemē
gwēx'sdemas. Wä, laemxaē gwāl lāq.

T!emts!¹—Wä, hēemxaē gwēgilase^εwē, yīxs â^εmaē hā^εmaaxsō- 5
sōsa dōx^εwalelāqēxs q!wāxaē lāxa t!emts!exekūla, qaxs â^εmaē
hēlanōkwa t!emts!amesē lāx hāmxlāxēs hāmxlawā^εyē. Wä,
laemxaē k'les lē^εlālayō lāxa lēlqwālala^εyē, qaxs k'lesaaaxat!
q!ēnemē gwēx'sdemas. Wä, laemxaē k'les hānxlentse^εwa qa
L!ōbats. Wä, laem gwāl lāxēq. 10

¹ *Unifolium dilatatum* (Wood) Howell.

V. BELIEFS AND CUSTOMS

SIGNS (a'qen)

Body Feelings as Signs.—*Twitching of the Crown of the Head.*— 1
When the crown of the head of a man twitches, | he knows that he will
cut off his hair for his relative who | is to die; for that is the way the
Indians do. As soon as a near | relative dies, and when he has been
dead four days, || the hair is cut. | 5

Twitching of the Nose.—When the nose of a man | twitches, he
knows that he will blow his nose when he cries for a | relative who is
going to die. |

Twitching of the Upper Lip.—When the upper || lip [of our mouth] 10
twitches (a man) knows that tears will run down | when he cries for
a relative who is going to die. |

Twitching and Itching of the Cheek.—When the cheek | of a woman
twitches or itches, she knows that she will scratch her face when she |
cries for a relative who is going to die. ||

Heaving of the Stomach.—When the stomach of a man twitches, | 15
the Indians call it “heaving” of the stomach, for the stomach will
heave | when he is wailing for one who is going to die. |

Wiping of the Eyes.—When the lower part of the thumb | of the
hand of a man twitches, he knows that he will wipe his eyes || with the 20
lower part of his thumb when he wails for a relative who is going to die. |

Met!exla'.—Wä, hē'εmaaxs meta'ē q!e'nxlā'yasa begwā'nemē; 1
wä, lae'm q!ā'laqēxs t!ō'sase'wēlēs se'ya' qaē's lēlēlā'lāxs
lēlē'lē, qa gwē'g'ilasasa bā'k'lūmaxs g'í'l'maē lēlē's mā'g'ilē
lēlēlā'lāxs, wä, g'í'l'mēsē mō'p!enxwās la lē'lā'gulēs lēlēlā'lā,
wä, lā t!ō's'itse'wē se'yā's. 5

Medē'tba.—Wä, hē'εmaaxs meta'ē x'í'ndzasasa begwā'nemē;
wä, lae'm q!ā'laxs lē'ntēlxēs x'í'ndzasē qō q!wā'sal qaē's lēlē-
lā'lāxs lē'lē lē'lē.

Medexta' ē'k!ōdextēs sems.—Wä, hē'εmaaxs meta'ē ē'k!ō-
dexta'yasens se'msēx; wä, lae'm q!ā'lax wa'nā'kūlēlēs gwā'sdē 10
qō q!wā'sal qaēs lēlēlā'lā qō lē'lēlō.

Met!ō's lo lā'xōs.—Wä, hē'εmaaxs meta'ē lōxs lā'xaē āwō'-
dza'yasa ts!ēdā'qē; wä, la q!ā'laxs e'lwatēlaxēs gō'gūma'yē qō
q!wā'sal qaēs lēlēlā'lāxs lēlē'lē.

Qe'mqemk'!im.—Wä, hē'εmaaxs meta'ē tek'lā'sa begwā'nemē; 15
wä, hē'em gwe'yāsa bā'k'lūmē qe'mqemk'!im, yīxs qelelā'ē
tek'lā'sa q!wā'sa qaē'da lē'lēlē.

Dē'dastōdk'!im.—Wä, hē'εmaaxs meta'ē ō'xla'yasa qō'mās
a'yasā'sa begwā'nemē; wä, la q!ā'laxs dē'stō'dēlaxēs gwā'sdē,
yīs ō'xla'yasasēs qō'ma qaxs q!wā'saēl qaēs lēlēlā'lāxs lēlē'lē. 20

- 21 *Tremor inter femina.*—Cum mulieris alterutra pars vulvae salit | scit infantem suum moriturum esse; | inde enim exit; atque vaginae foramen cum salit, eadem de causa salit. |
- 25 *Tremor penis.*—Cum viri penis salit, || propter hoc scit suam uxorem morituram esse. |
- Twitching and Itching of the Feet.*—When | the feet of a woman twitch and itch, she knows that she will be in a widow's house | on account of her husband when he dies, for she will sit still a long time in the | widow's house. This is the same with a man. ||
- 30 *Tremor genus.*—Cum viri genu salit, | scit amicam suam esse morituram; nam simul ac | noctu adest vir cum amica, postquam | cum amica concubuit, vir ad vulvam amicae genu applicat. | Salit igitur genu viri cum amica est moritura. ||
- 35 *Twitching of the Upper Arm.*—When the shoulder joint of a woman twitches, | she knows that one of her children is going to die, because | her shoulder joint twitches, and that is the place where the child lies when it | sleeps with its mother. ||
- 40 *Twitching of the Sides.*—When a woman's sides | twitch, she knows that she will lie sick in bed. |
- Twitching of the Whole Body.*—When the whole body of a man

21 *Medū'q.*¹—Wä, hē'εmaaxs meta'ē wā'x'sanōdzexsta'yas na'εywa'sa ts!edā'qē; wä, lae'm q!ā'laqēxs le'le'lēs xūnō'kwē qaxs hē'εmaē g'ā'yowē, lō'ēmē' ā'waxsta'ayasa na'εxwē': hē'emxaa gwē'k!ālag'ilē.

Metsegō'.—Wä, hē'εmaaxs meta'ē mē'mēsasa begwā'nemē: wä, 25 lae'm q!ā'laxs le'le'lēs gēne'mē lā'xēq.

Maē'mdedzō'xsēs lō lā'leedzō'xsēs.—Wä, hē'εmaaxs meta'ē lōxs lā'xae g'ōg'ogū'yāsa ts!edā'qē; wä, lae'm q!ā'laxs ā'ā'msililē qaē's lā'wūnemaxs le'εma'ē le'εl, qaxs gālēlē k!wā'la lā'xa ā'ā'msilats!ē. Hē'emxaa gwē'g'ilēda begwā'nemē.

30 *Maemtk'ix.*—Wä, hē'εmaaxs meta'ē ō'kwāx'a'yasa begwā'nemē; wä, lae'm q!ā'laqēxs le'le'lēs lā'lā, qaxs g'il'εmaē la hē'lōna begwā'nemē lā'xēs lā'lāxa gā'nulē; wä, g'il'εmēs gwāl ne'xwā'la lē'wēs lā'lāxs la'ē lā'gwagi'lēla begwā'nemaxēs lā'la. Wä, hē'εmēs lā'g'ilasōx mete'ns ō'kwāx'a'yaxs le'le'lē lā'lāsa 35 begwā'nemē.

Maemtsa'qā'p'a.—Wä, hē'εmaaxs meta'ē gwā'εnāsa ts!edā'qē; wä, lae'm q!ā'laqēxs le'la'ē g'ā'yolē lāx sā'semas qaxs meta'ē gwā'εnās a'yasā's, qaxs hē'εmaē kūlā'laatsa g'inā'nemē, yixs mē'xae lē'wis abe'mpē.

40 *Maē'mdenō's.*—Wä, hē'εmaaxs meta'ē ē'wanu'dza'yasa ts!edā'qē; wä, la q!ā'laxs qe'lgwilila ts!ex'q!ā'l lā'xēs g'ae'lasē.

Meqwak!ē'n met!ē'n.—Wä, hē'εmaaxs meta'ē ε'nā'xwē ō'k!wi-

¹Or metē'waq.

twitches, | he knows that one of his children will die, | if he has many
children. First, his arms twitch, || because he carries his child 45
[there]; and afterwards his chest twitches, | for that is the place that
his child lies when he carries it about; | afterwards the upper lip [of
his mouth] twitches, for | tears run down when he cries; and then
his | stomach twitches, for it heaves when he cries. Then he knows ||
by this that his child is going to die. | 50

Twitching of the Eyelids.—When the eyelids¹ of a man | twitch, he
knows that it is going to rain that day, for his eye is twitching, |
and that is the place where the rain-water [when it rains] runs down. |

Twitching of the Small of the Back.—When the small || of the back 55
(the part with which the hunter sits in the canoe) twitches, he knows
there will be fine weather that | day. There will be no wind, and he
will sit for a long time in his | little hunter's canoe paddling about. |

Twitching of the Under-lip.—When the under-lip² of a | sea hunter
twitches, he knows that he will eat all kinds of meat, for || the place 60
where the fat of the meat goes down is twitching. |

Twitching of Feet.—When the toes of the feet | of a man twitch,
then a visitor will come, | for he will soon go to meet a visitor. |

Twitching of the Neck.—When the neck of a man twitches, || he 65
knows that his head will be cut off in war. |

na⁵yasa begwā'nemē; wā, la q!ā'laxs he⁵lnōkwēlēs sā'semē, 43
yīxs q!ē'nemaē sā'semas. Wā, hē'em g'il met!ē'dē ō'x^usi⁵yā'-
p!a⁵yas qaxs q!ēlā'axēs xūnō'kwē. Wā, la ne⁵xwā'g'i met!ē'dē 45
ō'bā⁵yas, qaxs hē⁵maē kūlā'laats xūnō'kwasēxs q!ēlā'aq. Wā, la
ne⁵xwā'gīxs la'ē ē't!ēd met!ē'dē ē'k!ōdexsta⁵yas se'msas, qaxs
hē⁵maē wā'xaātsa gwā'sdāxs la'ē q!wā'sa. Wā, la ē't!ēd me-
t!ē'dē tek!ā's, qaxs qe'mlelaāxs q!wā'saē. Wā, lae'm q!ā'le-
laqēxs he⁵lē'lēs xūnō'kwē lā'xēq. 50

Medē'galtō.—Wā, hē⁵maaxs meta'ē ē⁵wig'altā⁵yasa begwā'-
nemē, la q!ā'laqēxs yō'gwīlēns ēnā'lax, qaxs meta'ē ē⁵wig'altā⁵yē,
qaxs hē⁵maē wā'ātsa yō'gūmēsaxs la'ē yō'gwa.

Met!e'rsd lō⁵ k!wē'k!waxsk!īm.—Wā, hē⁵maaxs meta'ē k!wē'-
k!waxsk!īmā'sa ālē'winowē; wā, lae'm q!ā'laqēxs aē'g'isēla 55
ēnā'la. K!ēā'sēlē yā'lal. Wā, lāl gēxs k!wā'xsāla lā'xēs ālē'-
wats!ē xwā'xwagūma lā'xēs sē⁵wina⁵yē.

Met!exlā'sx'ä.—Wā, hē⁵maaxs meta'ē benk!ō'dexstā'sa ālē'-
winowē; wā, lae'm q!ā'laxs q!esē'laxa q!ē'q!ats!ō'masē, qaxs
meta'ē wā'xa'lasas tse'n⁵xwa⁵yasa q!ē'q!ats!ō'masē. 60

Metē'mx'sēs.—Wā, hē⁵maaxs meta'ē ō'gūmx'sīdza⁵yas g'ō'g'o-
gū⁵yāsa begwā'nemē; wā, lae'm q!ā'lelaqēxs bā'gūnsēlē g'ā'x'a-
lislā, qaxs ā'tsemēse⁵waēda bā'gūnsē.

Met!xō!—Wā, hē⁵maaxs meta'ē oxā'wa⁵yasa begwā'nemē; wā,
lae'm q!ā'laxs q!ā'x'it⁵se⁵wēlasa wī'nala. 65

¹ According to others, the upper eyelids.

² According to others, the middle line of the chin.

- 1 **Cries of the Raven.**—When it is desired that the owner of an after-birth should understand | the cries of the raven, the after-birth is put down | on the beach where the ravens peck at it. And when it
5 is | pecked at by the ravens, || the man, when he is full grown, will understand the cries of the raven, for | the people of olden times considered it important that the raven came | to report about the arrival of warriors who came to make war upon the tribes. | Then they would come at once and ask one who understands the raven, tumbling about | and crying. It is bad news when they are tumbling
10 about || and feathers fall out. (Below) are the various cries | of the raven, which I learned from an old man of the Kwakiutl, | when they discussed about it in a feast, when I was a child | for when the ravens are crying, a man | whose after-birth has been eaten by ravens is sent out.¹ ||

- 1 **Cries of the Raven.**—Wä, gril^εmēsē nēx^εsō qa^εs ayōselāēda maēnokwasa maēnaxa gwēk^ε!ālasasa gwa^εwināxs laē āem āxālēdzema maēnē lāxa l!ema^εisē, qa lēnl^εitse^εwēsēsa gwa^εwina. Wä, gril^εmēsē
5 wīla lēnl^εitsō^εsa gwa^εwināxs laē ayōselēda maēnokwasēxs laē nēxlaax^εid lā begwānema lāx ōgūqilālasas gwēk^ε!ālasasa gwa^εwina, yixs āwīlagilaēda gālē begwānemq, qaxs hē^εmaēda gwa^εwina gāx ts!ek^ε!ālelasa wīnāxs gāxaē gwasxālaxs wīnēlaxa lēlqwā-lala^εyē. Wä, hēx^εida^εmēsē wālap^ε!se^εwa ayōselāxa gwa^εwināxs lēlaxālaē lalawūlaqūla. Wä, la^εmē yāx^εsa^εmē ts!ek^ε!ālemasēxs lē-
10 laxālaē plēplēlgilxlāxēs ts!elts!elk^ε. Wä, g^εa^εmēs ōgūqelāla gwēk^ε!ālatsa gwa^εwinē g^εa lāxen hōlēlāēna^εyax q!ūlsq!ūlyax^εdāsa Kwāgrulēg^εa, yixs qatāplaaxs k!wēlaē, yixg^εin hēmaōlek^ε alilē ginānemē, yixs gwagūxālaēda gwa^εwina. Wä, hē^εmis la yāla-gasxa hā^εmaakwas maēnasa gwa^εwina.
15 ga ga ga gai.....Warriors are coming to make an attack.
gax gax gaxRavens will eat the bodies of people drowned by the capsizing of canoes.
q!ēdzō q!ēdzōHunters will bring much meat to feed the people.
gaga hā hāgaēA chief (or someone else) died.
xagaq xagaqA woman is going to die.
20 k!ēmax k!ēmaq ..It will be calm weather.
sōx sōx sōxIt will be calm and sunshine.
gūs gūx gūsThere will be heavy rains.
wax wax waxA stranger will arrive on a visit.
xwo xwo xwoThere will be a poor salmon run.
25 x'ok^u x'ok^uWhen ravens cry thus while fighting in the air, there will be bad news.

¹ For the cries and their meanings see Indian text below.

The one whose after-birth has been eaten by the raven understands | 27
this what I am talking about. There are only a few whose after-
births have been eaten | by the raven. |

EATING

(He folds up the morsel, chews the end, and dips it into oil, and 1
keeps on doing so while he is eating.) When he has nearly eaten all,
he stops, for it is a bad sign | for a man to eat all that is given to him. |

PICKING HUCKLEBERRIES

As¹ soon as (the woman) has finished (picking the berries), she gets
ready to | go and pick huckleberries when day comes, in the morn-
ing; for || the ancient Indian said that it brings bad luck not to pick 5
huckleberries at once into | a new basket when it has been finished. |
Therefore the women immediately get ready to go | as soon as they
finish the basket. |

CUSTOMS RELATING TO SEALING

When the flippers (of the seal) have been singed, (the man) strikes
off with his || tongs the singed hair, so that it comes off in pieces, for 10
the hunters do not | allow any one to scrape off the singed hair. It

yîlxwa gwa^éwina. . . When a raven holds with its beak the end of a 26
branch and hangs down, it means that a man's
head will be cut off in war.

Wä, hästaem ayōdzeltsa maēnokwas hām^x·^éItse^é·wasa gwa^éwi- 27
nēxg·in lāk· gwa^gwēx·s·ālasa. Wä, lāk· hōlāla hā^émaakwas maēnē
yīsa gwa^éwina.

EATING

Wä, g·il^émēsē· elāq ^éwīlaxs laē gwāla qaxs aemsaēda ^éwīlāxa 1
hag·ila^éyaxs ^éwīlase^é·wāē yīsa hā^émāpē.

PICKING HUCKLEBERRIES

Wä,¹ g·il^émesē gwālamasqēxs laē hēx·^éidaem xwāna^éida qa^és lā-
lag·il k·lilal lāxa k·lilādaxa gwādemē, qō ^énāx·^éide^élxa gaāla, qaxs
^énēk·aēda g·alē bāk·lūmqēxs aemsaax k·lēsaē hēx·^éidaem la k·lil- 5
ts!ōtse^éwa alōmasē k·lilats!ē lexāxs g·ālaē gwālamatsō^ésa k·lilēx·dāxa
gwādemē. Wä, hē^émis lāg·ilasa ts!edāqē hēx·^éidaem xwāna^éidexs
g·ālaē gwālēs k·lilats!ēg·ila^éyē lex^éya.²

CUSTOMS RELATING TO SEALING

Wä,³ g·il^émēsē ^éwīla ts!enkwe gelq!ayāxs laē kwēxeltsemēsa
ts!ēslāla lāxa lā ts!enkwa qa lawālēsa ts!ax·motē qaxs k·lēsaē 10
hēlq!alēda ēs^éelēwinoxwē k·ēxālaxa ts!ax·motē, āla^élaē bomē^éstāla-

¹ Continued from p. 140, line 16. ² Continued on p. 209, line 3. ³ Continued from p. 452, line 24.

- 12 is said that otherwise the seal would escape | from the hunter when-
 ever he goes out hunting. | Therefore they only knock it off with the
 tongs, so that the singed hair | comes off.¹ ||
- 15 (The² hunter) always pushes his(paddle) right over his fire, because
 he wishes | it to become very black; and also that no | young woman
 may step over it, and no young man, for they never do right; | and
 also that a menstruating woman may not give bad luck to the hunter. |
 His canoe-box also hangs in the corner of the house. He also puts ||
- 20 just over the fire the two mats on which (hunter and steersman) sit;
 but he leaves | his harpoon-shaft in the hunting-canoe; and | also
 the bladder-float is hung up at the same place where the canoe-box
 is. |

CUSTOMS RELATING TO PORPOISE-HUNTING

- Blue-hellebore root and | peucedanum-seeds are kept in the canoe-
 box of the porpoise-hunter, and also back-sinew of the porpoise, which
 25 is dried || for tying up the spear if it should break. | Blue-hellebore
 root is put into the canoe-box, and the peucedanum-seeds, | in case
 that a sea-monster should come up in the night when they are
 spearing | porpoises. It is said that often the sea-monsters show
 themselves. Then | the hellebore-root is taken out and chewed, and
 30 spit || overboard on each side of the hunting-canoe, and | the same is

- 12 lāxa mēgwatē ʔeʔwa k'!ōlōt!asa ālēwinoxwaxs hēlayaaq. Wā, hē-
 ʔmis lāg'ilas āem kwēxeltsemēsa ts!ēslāla lāq qa lawālātsa ts!āx-
 motē.¹
- 15 Hēmenala² lēs!ālelōd lāx neqostāwasēs legwile qaxs ʔnēk'āē
 qaʔs hēmenalaʔmēsē q!wagwaʔnakūla. Wā, hēʔmis qa k'!ēsēs gaxa-
 sōsa ēalostāgasē ts!ēdaqa ʔeʔwa haʔyāʔa qaxs k'!ēsaē nēnagolkwila.
 Wā, hēʔmis qō ēxentalaxō qaxs aemsaē lāxa ēs!ēlēwinoxwē. Wā,
 laxaē tēgwila ōdzaxs lāxa ōnegwīlasa g'ōkwē. Wā, laxaē g'āla-
 20 lelēda klwēk!waʔyē maʔ lēlēwē lāxa ʔk'!aʔyasa legwile. Wā, lāla
 māstowas hēx'sāem g'ēxxa ālēwaselela xwāxwagūma. Wā, hēem-
 xaēda pōxūnsē tēgwil lāx āxāsasa ōdzaxsē.

CUSTOMS RELATING TO PORPOISE HUNTING

- Wā, hēʔmis g'ēts!ā lāx ōdzaxsē g'ildatsa ālēwinoxwa āxsolē ʔeʔwa
 q!exmēnē. Wā, hēʔmisa at!emasa āwīg'aʔyasa k'!ōlōt!āxs lemō-
 25 kwaē qaʔs yil'ēdayōlaxēs leg'ikwē qō el'ēdelaxō. Wā, hēʔmisa
 āxsolē yixs hēmaē lāg'ilts g'ēts!ā lax ōdzaxsas ʔeʔwa q!exmēnē
 qō q!axwasōlaxsa ʔyag'imaxa g'ānōlaxs negūlayālaē ālēxwaxa
 k'!ōlōt!ē. Wā, lā'laē q!ūnāla q!axwasōsa ʔyag'imē. Wā, hēʔmis
 la āx'wūlts!ōdaatsēxa āxsolē qaʔs malēx'widēq qaʔs kwēstalēs lāx
 30 ʔwax'sōdgrīwaʔyasēs ālēwats!ē xwāxwagūma. Wā, laxaē hēem

¹ Continued on p. 452, line 25.

² Remark inserted on p. 175, line 9.

done with the peucedanum-seeds. Then the sea-monster sinks at 31
once, | when it smells the hellebore-root. Therefore it is kept in
the box. |

CUSTOMS RELATING TO SALMON-FISHING

Dog-Salmon.—(When the first dog-salmon of the season has been 1
caught, the wife of the fisherman goes to meet her husband when he
comes home from fishing.)

As¹ soon as he arrives at the beach, his wife goes to meet him; | and
when she sees what has been caught by her husband, | she begins to
pray to it. The woman says, as she is praying: | “O Supernatural-
Ones! O, Swimmers! I thank you that || you are willing to come 5
to us. Don’t let your coming be bad, | for you come to be food for
us. Therefore, | I beg you to protect me and the one who takes
mercy on me, | that we may not die without cause, Swimmers!”
Then¹ the woman herself | replies, “Yes,” and goes up from the bank
of the river. ||

As² soon as they finish cutting up the speared salmon, | the woman 10
at once gathers the slime and everything | that comes from the
salmon, and puts it into a basket, and pours | it into the water at
the mouth of the river; for it is said that | the various kinds of
salmon at once come to life when the intestines are put into the
water at the || mouths of the rivers, and therefore they do this; and | 15
they break off the intestines at the anal fin of the speared salmon

gwēx-ēdx̄a q!exmēnē q̄as hēx̄ida^εmael wūns̄idēda ēyāḡim̄axs 31
lāē mēsalelaxa āxsōlē. Wā, hē^εmis lāḡilas gr̄ets̄lā lāx ōdzaxsas.

CUSTOMS RELATING TO SALMON FISHING

Dog-Salmon.—Wā,¹ gr̄il^εmēsē lāḡal̄is̄exs la’ē genē’mas lā’lalāq. 1
Wā, gr̄il^εmēsē dō’x̄walelax t̄lā’t̄laq!wānemasēs lā’ēwūnem̄axs la’ē
ts!ē’lwax̄idēq. Wā, lāē’m̄ ēnē’k̄ēda ts!edā’qaxs la’ē ts!ē’lwaqa:
“Ā’k̄asōl ēnā^εnawālak”. Ā’k̄asōl mē’meyōxwan, gē’lak̄as̄laxs
sex̄ts!aaqas ḡāx ḡā’xenu^εx̄. Gwā’lax̄ī ēyā’k̄ayēs ḡāxēna^εyōs 5
qaxs hē^εmaa^εqōs ḡā’xēlaxs ḡō’lilaqas ḡā’xenu^εx̄. Wā, hē^εmis
q̄as dā’damāyilōs ḡā’x̄en lē^εwū’n hawax̄ā’lōtēxwa wā’x̄ēdē q̄as
k̄lē’saōs wū’lalēsema meyo’xwan.” Wā¹, la q!ūlēx̄s̄em wāxēda
ts!edāqaxs lāē lās̄dēsa.

Wā,² hē^εmē’sēxs gr̄il^εmaē gwāl̄ xwā’lase^εwa seḡinē’taxs la’ē 10
hē’x̄ida^εma ts!edā’qē q!ap!ē’x̄id̄xa k̄lē’lē lē^εwa ēnā’x̄wa
grayō’l lā’xa k̄lō’tēla q̄as lēxts!ō’dēs lā’xa lēxa^εyē q̄as lē qep-
ste’nts lā’xa ō’x̄siwa^εyasa wā, qaxs ēnē’x̄sowāē hē’x̄ida^εm la
q!ūlā’x̄idēda k̄lō’k̄lūtelāxs la’ē āxstā’nowēs yā’x̄yiḡilē lā’xa
ō’x̄siwa^εyasa wī’wa. Wā, hē^εmis lā’ḡilas hē gwē’ḡilē. Wā, hē’- 15

¹ Continued from p. 303, line 13.

² Continued from p. 304.

17 but | they cut off the intestines at the anal fin of salmon caught with a hook, for, if the intestines were broken off | from those caught with a hook, then the | fish-line of him who does so would always
20 break. Therefore the woman takes care || in breaking it off. That is the end.]

Silver-Salmon.—Eyes and salmon-heads roasted | together with backbone and tail, in this manner: |

When they go trolling for silver-
first go out to | sea, as soon as a
25 silver-salmon, || his wife goes down
arrives at the beach of his | house. When she first sees
what was caught by her husband, | she prays to the silver-
salmon; and after she has prayed, | she picks up with her
fingers the four silver-salmon and goes up with them and puts them
down | on the beach in front of the house. Then she takes her fish-
30 knife and || cuts the four silver-salmon; the head | and the tail are
left on the backbone. Then she takes the | roasting-tongs and puts
them up on the beach, where she is sitting. Then she takes | what
she is going to roast and puts the salmon-tail and the backbone in |
35 between the roasting-tongs. Then she pushes it down, so that || the
ends of the tongs reach to the eyes | of the salmon-head. After she



16 ^εmēsēxs ālā'lase^εwaē ts'lē'waga^εyasa seg'inē'tē. Wā, lāla t'lō'sā-
layewē ts'lē'waga^εyasa dō'gwinētē qaxs g'il'maael ālō'yewē ts'lē'-
waga^εyasa dō'gwinētāxs la'ē hēmenālaem elē' dō'gwayāsa yā'ne-
māxa hē gwē'x'itse'wa. Wā, hē'εmis lā'g'ilasēda ts'edā'qē aē'k'ila
20 elā'laq. Wā, lae'm g'wā'la.

Silver-Salmon.—Xēxextōwa'k^uxa L'lō'bekwē hē'x'tlē ^εnā'εnem-
p!eng'ila lē'wa xā'k'ladzō lē'wa ts'lā'sna^εyēg'a g'wā'lēg'a (*fig.*).

Wā, hē'εmaaxla'ē dō'kwase'wa dza^εwū'naxs g'il'g'aala^εyalaē lā'xa
aō'wak'ē. Wā, g'il'mēsē ^εyā'nemēda begwānemaxa mō'wē dza-
25 ^εwūna, laē genemas lā'lalaqēxs galaē g'ā'x'alisa lāxa L!ema^εisasēs
g'ō'kwē. Wā, g'il'mēsē dō'x'walelax ^εyā'nemasēs lā'wūnemaxs
la'ē ts'lē'waxaxa dza^εwū'nē. Wā, g'il'mēsē g'wāl ts'lē'waxaxs la'ē
g'āsx'ix'īdxa mō'wē dza^εwūna qas lē lō'sdēselas qas lē k'ix'ā'lī-
selaq lāx L!ema^εisasēs g'ō'kwē. Wā, la āx'ē'dxēs xwā'layowē qas
30 lē xwā'īdxa mō'wē dza^εwū'na. Wā, lae'm āxā'lēda hē'x'tla^εyē
lē'wa ts'lā'sna^εyē lāxa xā'k'ladzowē. Wā, la^εmēsē āx'ē'dxa L'lō'p-
sayowē qas lā'g'alīsēq lā'xēs k'waē'dzasē. Wā, la^εmēsē ax'ē'd-
xēs L'lō'pasōlē qas āxō'dēs ts'lā'sna^εyas lē'wa xā'k'ladzowē lāx
āwā'gawa^εyasa L'lō'psayowē. Wā, la wē'qwaxōts qa lēs L'lēl'ē'n-
35 qalē ō'ba^εyas ^εwā'x'sanōts!exsta^εyasa L'lō'psayowē la gēgē^εya'gē-
sasa hē'x'tla^εyasa dza^εwū'nē. Wā, g'il'mēsē g'wā'lēxs la'ē q!ap!ē'

has done so, she gathers | the slime and throws it into the sea. As 37 soon as | she comes up from the beach, she picks up the roasting-tongs with the eyes in them, that had been put over the fire, | for there are four of them, and she places them by the side of the fire of her house. || Then she watches them until the skin of the head is 40 blackened; | and when it turns black, she takes it away and puts it | over the fire. Then her husband at once | invites his numaym to come and eat it, for he must take care | not to keep it over night in the house; for the first people said, that, if || the roasted eyes were kept 45 over night in the house when | they are first caught, then the silver-salmon would disappear from the sea. | Therefore they do in this way. As soon as the guests | come in, they sit down in the rear of the fire, | on the mat that has been spread out for them. When all || the guests 50 are in, the woman takes a new food- | mat and spreads it in front of those to whom she is going to give to eat. Then she | takes down the four roasting-tongs with the eyes in them that had been over the fire and places them | before her guests. Then she takes the salmon out of the | roasting-tongs. After she has done so, she gives water || to 55 them to drink; and after they finish drinking, then the one highest in rank | prays to what they are going to eat. He says: "O, friends! | thank you that we meet alive. We have lived until | this time when you came this year. Now we pray | you, Supernatural-

x'ēidxa k'lē'lē qa's lē ts'lexste'ndeq lā'xa de'msx'ē. Wā, g'í'l- 37
 'mēsē g'ā'x'wūsdēsexs la'ē dā'g'ilx'la'axa L'ō'pts'lāla xēxextowa-
 kwa, yīxs mō'ts!aqāē qa's lē lā'nōlisaq lāx legwī'lasēs g'ō'kwē.
 Wā, la'mē'sē dā'doqwīlaq qa k'lūme'l'x'ēidēs L'ē'sasa hē'x't!a'yē. 40
 Wā, g'í'l'mēsē k'lūme'l'x'ēidēxs la'ē āx'ē'deq qa's L'ē'saL'ēlōdēs
 lā'xa ē'k'la'yasēs legwī'lē. Wā, lā'xa hē'x'ēida'mē lā'wūnemas
 la L'ē'lāxēs 'nē'mē'mōtē qa g'ā'xōs hā'mā'peq qaxs aē'k'ilaaq
 xa'maē'l lā'xa g'ō'kwē, yīxs 'nē'k'aēda g'ā'lē begwā'nemqēxs
 g'í'l'mēlā'xō xa'maē'la L'ō'bēkwē xēxextōwak' lā'xa g'ō'kwaxs 45
 g'ā'lōlānemaē lā'laxē x'is'ī'dlāxa dza'wū'nē lā'xa aō'wak'ē.
 Wā, hē'ēmis lā'g'ilas hē gwē'x'ēidē. Wā, g'í'l'mēsē g'āx
 hō'gwīlēda L'ē'lānemaxs la'ē k'lūs'ā'lil lāx ō'gwiwalilasa le-
 gwī'lē, la'xa lā Lēbē'latsa lē'wa'yē qaē. Wā, g'í'l'mēsē 'wī'laē-
 lēda L'ē'lānemaxs la'ēda ts'edā'qē āx'ē'dxa E'ldzowē hā'madzō 50
 lē'wa'ya qa's lē Lepdzamō'lilas lā'xēs hā'mg'ī'lasōlē. Wā, la āxā'-
 xōdxa mō'ts!aqē L'ēL'ōpts'lāla xēxextowā'kwa qa's lē āxdzamō'-
 lilas lā'xēs L'ē'lanēmē. Wā, hē'ēmis x'ik'!ax'ī'deq qa lō'ts'lāwēs
 lā'xēs L'ō'psayowē. Wā, g'í'l'mēsē gwā'lēxs la'ē tsā'x'ēitsa 'wā'pē
 lāq qa nā'x'ētsōs. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē naxsā'lagā- 55
 'yas ts'ē'lwaqaxēs hā'mā'lē. Wā, la 'nē'k'a: "Ā'k'asōl 'nē'nē-
 mō'k', gē'lak'as'laxg'ins q'lūlā'gowē. Wā, g'ā'x'ēmxā'nu'x' g'ā'x'ēa-
 lēla lā'xōs g'ā'xdemaqasō'xda 'nā'lax. Wā, la'mē'senu'x' hāwā'-

60 Ones, to protect us from danger, || that nothing evil may happen to us when we eat you, | Supernatural-Ones! for that is the reason why you come here, that we may catch you | for food. We know that only your | bodies are dead here, but your souls come to watch | over
65 us when we are going to eat what you have given us || to eat now." Thus he says; and when he stops, he says, "Indeed!" |

As soon as he stops speaking, they begin to eat, and | his friends also eat. Then the man takes up | a bucket and goes to draw fresh water | to drink after they have eaten; and when he comes back, ||
70 he puts down the water that he has drawn, and waits for them to finish eating. | After they have eaten, the water is put in front of them, | and they drink. Then his wife | picks up the pieces of bone and skin and puts them on the | food-mat; and when she has them
75 all, she folds || up (the mat) and goes to throw the contents into the sea; and | the guests only rub their hands together to dry off the fat from their hands, | for they are careful not to wash their hands, and not to | wipe their hands with cedar-bark. After they have done so, they go out. |

Sockeye - Salmon.—The¹ name of the sun-dried salmon is also 80 "sandy," || and "place of cohabitation," for it is caught in the upper part of the river; | therefore it is called "from the sandy ground,"

xelōx-da^εxōl^ε na^εna'wālak^u qa^εs ā^εmēlōs dā'damwīl g'ā'xenu^εx^u
60 qanu^εx^u k'leā'sēl^ε yā'g'aslex^εanu^εx^u lā'lek^ε hā'maag'ōllōl, na^εna-wālak^u, qaxs hē^εmaa^εqōs g'ā'xēlda^εxwē qenu^εx^u yā'l^εnakūlaōl qenu^εx^u hā'mā'yā. Wā, lanu^εx^u q!ā'laemxs ā^εmaēx lē'x'aem lē-
ēlōs ō'gwīda^εyēx. Wā, lā'lak^ε g'ā'x'emg'as bēbēxū'nēg'ōs x'ī'tsla-x'ila^εx'anu^εx^u lā'lek^ε hāmx^εī'dex^εg'as g'ā'xyōgwīlōs qenu^εx^u lā'-
65 k'le^εse^εla," nē^εk'exs la'ē q!ūlē'x'sēm wā'xa.

Wā, g'ī'l^εmēsē q!wē'l^εidexs la'ē hāmx^εī'da. Wā, la'x-da^εxwē ō'gwaqa hāmx^εī'dē nē^εnemō'kwas. Wā, hē'x-ida^εmēsē la k'lo'-qwalilē'da begwā'nemaxa nā'gats!ē qa^εs lē tsāx ā'ltā wā'pa qa nā'gēg'ēles qō gwāl hā'mā'plō. Wā, g'ī'l^εmēsē g'āx aē'daaqaxs
70 la'ē k'lo'x'wālasēs tsā'nemē qa^εs ē'selōq qa gwā'lēs hā'mā'pa. Wā, g'ī'l^εmēsē gwāl hā'ma'pexs la'ē hā'n'x'dzamōlilasa wā'pē lāq. Wā, hē'x-ida^εmēsē nā'x'īdex-da^εxwa. Wā, lā'la gene'mas mā'-mensg'emaxa xā'qē lē'wa l'ēl!ā'smotē qa^εs āxdzō'dalis lā'xa hā-madzowē' lē'wa'yē. Wā, g'ī'l^εmēsē wī'ēladzōdāmaseq, la'ē k'lo'-x-
75 wūlilaq qa^εs lē k'ā'stendeq lā'xa de'msx'ē. Wā, ā^εmēsē la ts!ā'k'ōdēda k!wē'l^εdāxēs ē^εyasowē qa lē'mxwālelēs ts!ē'nts!enx^u-ts!āna^εyas qaxs aē'k'ilaē ts!ē'nts!enkwa, lōxs k'le'saē hē'lq!ōlem dē'denkwa k'ā'dzekwē. Wā, g'ī'l^εmēsē gwā'lēxs la'ē hō'qūwēla.

Sockeye-Salmon.—Wā,¹ lē'xaa lē'gadēda tā'yalts!ālās ts!ēgwa'tē
80 lōxs q!ō'bas xelā'sē'waē qaxs hā'ē g'ā'yanema nē'ldzāsa wā; lā'g'ilas lē'gades ts!ēgwa'tē, yixs ts!ekwa'ē āwī'nak!ūsas nē'l-

¹ Continued from p. 353, line 52.

for the place at the upper part of the river is sandy; | and it is said 82
that a woman was cutting old sockeye salmon when her | lover came
and cohabited with her while she was cutting the salmon. | Then
she was seen by her husband, and therefore he || said that the sun- 85
dried salmon should be called "place of cohabitation," and at once | all
the men named it that way. He was trying to make his | wife
ashamed by it. Now the sun-dried salmon always has the name of
"place of cohabitation." | That is the end.

CUSTOMS RELATING TO FISH-TRAPS

As soon as the ends of the ribs (of the fish-trap) have been tied at 1
the place where the kelp-fish is to go in, | (the woman) tests it, (to
see) whether it will be lucky or unlucky. | She puts it down by the
side of the fire, | takes her fire-tongs, and takes up a not really big
piece of || coal. She puts it into the fish-trap, puts down the | 5
fire-tongs, and takes hold with her hands of each side of the | fish-
trap. Then she shakes it up and down, so that the coal jumps up
and down | in the trap. If it only crumbles and the glowing coal |
goes out, the owner knows that the fish-trap will be lucky || and that 10
the fish will not come out again the same way | as they went in; but
if the coal jumps out again | through the way by which the kelp-
fish go in, then the owner knows | that the trap will be unlucky. | In

dzāsa wā. Wā, lō'flaē xwā'lēda ts!ēdā'qaxa melō'lē; wā, g'ā'x'laē 82
lā'lās q!ō'p!ēdqēxs hē'ēmaē ā'lēs xwā'laxēs xwā'lase'wē. Wā,
laemēlā'wisē dō'x'waleltsēs lā'wūnemē. Wā, hē'ēmis lā'g'ilas
ē'nēx' qa lē'gadēsēs q!ō'basa tā'yalts!āla. Wā, hē'x'ida'mēsa 85
ē'nā'xwa begwā'nem lē'x'ēdes. Wā, lae'm hāmā'x'ts!alaxēs
gēne'mē lā'xēq. Wā, hē'menāla'mēsox la lē'gadōxda tā'yalts!ā-
lāxs q!ō'basē. Wā, lae'mxaa lā'ba.

CUSTOMS RELATING TO FISH TRAPS

Wā, g'ī'lēmēsē gwāl malagexste'ndex g'ā'pōlasasa pex'ī'taxs 1
la'mē gwa'naLEX gwē'x'sdemlasa LEgē'mē Lō' hēlaqē Lō' wā'naqē.
Wā, la'mē'sē hā'ng'alilas lā'xa mā'g'īnwalisasēs legwī'lē. Wā, lā
āx'ē'dxēs ts!ē'slāla qa's k'lipse'mdēs lā'xa k'lē'sē ā'laem'wa'lastō
gū'lta. Wā, lā k'lipst!ō'ts lā'xa LEgē'mē. Wā, lā k'at!ā'lilasa 5
ts!ē'slālāxs la'ē tē'tegenōtsēs e'ēyasowē ēnem lax'wā'x'sanā'yasa
LEgē'mē. Wā, lā yā't!ēda qa da'daqūnēqūlēsa gū'lta lāx ots!ā'-
wasa LEgē'mē. Wā, g'ī'lēmēsē ā'ēm ts!emx'ī'dēda gū'ltāxs Lōxs
k'lilx'ī'daē, wā, lae'm q!ā'LElēda āxā'nokwaseqēxs hē'laqēLēs
LEgē'mē. Wā, lae'm k'lē'slēda pex'ī'tē xwē'laqal mālts!ā'lal 10
lā'xēs g'ā'ts!ālasē lāq. Wā, g'ī'lēmēsa gū'lta xwē'laqa ēnex'wūl-
ts!ā' dēx'wūlts!ā' lā'xa g'ā'pōlasasa pex'ī'tē, wā, la'mē q!ā'LE-
lēda axā'nokwasēqēxs klē'sēlē hē'laqlēda LEgē'mē. Wā, lā

most cases the women throw it away; but if the charcoal does not jump
15 out, || they go back into the woods and | look for maples.¹ | . . .

CUSTOMS RELATING TO SEA-EGGS

As² soon as the (shells of the sea-eggs) are all in, the woman takes a
large firebrand and | puts it on top of the empty shells. Then she
goes and pours them out | outside of the house. The reason why
20 they put the firebrand there is that || the spirits may not eat the
refuse of the sea-eggs. | If they do not put a firebrand on top of it,
it is said that the spirits | immediately go and eat it; and it is said
that | he who ate what was in the empty shells eaten by the spirits
would be immediately sick. | Therefore fire is put on top of them when
25 they are poured out at night. When || they eat flat or large sea-
eggs in the daytime, they do not put fire on top of them, | for it is
done in the same way with large sea-eggs, for the | spirits like flat sea-
eggs and large sea-eggs. | That is all about the flat sea-eggs.

BELIEFS RELATING TO THE DEVIL-FISH

The "bear of the rocks" is the largest kind of devil-fish. This | is not
30 eaten by Indians. Sometimes they are nearly || three fathoms long

q'lūnā'la^εmēda ts!ēdā'qē ts!ēx^εi'deq. Wā'x^εē k'!ēs dēx^εwūlts!ā'-
15 wēda gū'lta lāq, wā hē'x^εida^εmēsē la a'lē^εsta lā'xa ā'l.lē qa's lā
ā'lāx sa'q!wa^εmsa.¹ . .

CUSTOMS RELATING TO SEA EGGS

Wā,² grī^εmēse ^εwūlts!āxs laē āx^εēdxa gūlta ^εwalastōkwas qa's
ānk'iyindēs lāxa tsāx'mōtē. Wā, lā k'!ōqūlilaq qa's lā k'!ādes
lāx L!āsanā^εyasēs grōkwē. Wā, hēem lēlg'iltsa gūlta qa k'!ēsēs
20 lāda hayalilagasē hāmg'ilqaxa tsāx'motasa tsāk'āxa āmdema.
Wāx^εē k'!ēs lāda gūlta lā ānk'iyindayōq laēm^εlawisa hayalilagase
hēx^εidaem la hāmg'ilqax. Wā, lālx^εlae hēx^εidaemlax ts!ēx^εq!ē-
x^εidē tsāx'mōdādās hāmg'ilqase^εwasa hayalilagasē. Wā, hē^εmes
lāg'ila ānk'iyindayowa gūlta laqēxs laē k'!ādayoxa gānūlē. Wā,
25 grī^εmēsē ^εnāla tsāx'demaxa āmdema, wā, la k'!ēs ānk'iyintsōsa gūlta
qaxs hēmaaxat! gwēg'ilag'ila mesēqwē qaxs Lōmaaēl āx^εēxsdēda
hāyēyalilagasaxa āmdema lē^εwa mesēqwē.

BELIEFS RELATING TO THE DEVIL-FISH

Xa L!ax^εlēyōts!a, hēem ^εwalegēsa ^εnāxwax tēq!wa; hēem
k'!ēs ha^εmāsa bāk'lūmē. ^εnāl'nēmplēnaē hālselaem k'!ēs nēxne-
30 qela yūdux^εp!ēnk' laxens bālāqē ^εwāsgemasas grāg'ilela lāx ^εwāx's-

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 387.

² After small sea eggs have been eaten the shells are carried out of the house. (Continued from p. 498, line 83.)

across | the arms, and they are (very) thick. I have seen one | sucker 31
one short span | across, and in the middle of the sucker is a piece just
like a | round bone. The points of the middle of the suckers are
sharp. || There are eight bones around the stomach, | and the arms 35
also have a bone each. | Sometimes they make a mistake and cook
a | small "bear of the rocks." When it is cooked, and they take off
the loose skin, | when it is squeezed by those who are washing it, it
gets || thin, because the water in it comes out, for there is nothing but 40
water in the | "bear of the rocks." Then they throw it away, for |
they are afraid to eat it, because it kills people and it is a sea-
monster. | That is all about this. |

CUSTOMS RELATING TO CANOE-BUILDING

In¹ the morning, as soon as it is day, (the canoe-builder) rises for ||
he is alone in the house, because canoe-builders are not allowed to lie 45
down | with their wives when building canoes. It is a saying of the
first | people, that if a canoe-builder should lie down | with his wife,
the tree from which he makes the canoe would be hollow. | Therefore
he is not allowed to lie down with his wife. ||

As soon as this has been done,² he takes a piece of charcoal and 50
paints | the face of a man on each side, in the middle of the | canoe,

ba^éyas dzēdzelemas, wā lā lēslekwa. Wā, len dōqūlaxa 31
klūmt!ēna^éyas nemp!enk^éwil lāxens ts!ex^éts!āna^éyaxsens q!wā-
qlwax^étsāna^éyēx. Wā, lā hēlostālē klūmt!ēna^éyasēxa hē gwēx^és
k!lk!lx^ésem xāqa. Wā, hēm ēēx^ébē ōba^éyas nex^éts!āwasa
klūmt!ēna^éyas. Wā, lā maḡūna^éts!aqē dāp!enk^éas ḡawās. Wā, 35
laxaē nāxwaem exālēda dāp!enk^é lāx ewāx^élā^éyas dzēdzelemasa
l!āx^élēyōts!a. Wā, lā nāl^énemp!ēna lēxlēqūlil hā^émēx^ésilasē^éwa
āma^éyē l!ax^élēyōts!a. Wā, ḡil^émēsē l!ōpex^és laē lawōyōwēs lep!ē-
na^éyē. Wā, ḡil^émēsē q!wēs^éētsō^ésa ts!oxwāqēx^és laē ts!emx^éīda lā
wil^éēda, yīxs laē lawāyēs wāpaga^éyē qaxs ā^émaē wābex^ésa^éyēda 40
l!āx^élēyōts!a. Wā, ā^émēsē la ts!eqewēlsdēm lāxa ḡōkwē qaxs
k!ile^émaē hā^émayaxs bex^ébakwaē. Wā, hē^émisēx yāḡīmaē. Wā,
laem ḡwāl lāxēq.

CUSTOMS RELATING TO CANOE-BUILDING

Wā, ḡil^émēsē^é la nā^éx^éīdxa ḡaū^élāxs^é la^é lā^éx^éwida, yīxs
nēmō^éḡwil^émaē qaxs k!lēsaēda lē^élq!ēnoxwē hēlq!ā^éla kū^élil 45
lē^éwis ḡenē^émaxs lē^éqaaxa xwa^ék!ūna: yīx wā^éldemasa ḡā^élē
begwā^énema, yīxs ḡil^émēlaxē kū^élx^ékūlk^éa lā^éxa lē^éq!ēnoxwē
lē^éwis ḡenē^émē, wā, lā^élaxē kwā^ékūx^ébalaxē lē^éqa^éyas xwā^ék!ūna.
Wā, hē^émis lā^éḡilas k!lē hē^élq!āla kū^élx^ékūlk^éa lē^éwis ḡenē^émē.

Wā, ḡil^émēsē ḡwālexs^é la^é āx^éē^édxa ts!ō^él^éna qa^és k!lat^élā^élex- 50
sēsa ḡōḡūma^éyas begwānemē lāxa wāx^ésanēḡūxsasa negoyā^éyas

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 356, line 2.

² The pegging for adzing the sides of the canoe. (Continued from *ibid.*, p. 364, line 25.)

53 for the purpose of frightening the spirits, — | the Indians mean the
souls of dead canoe-builders—for it is said that if they did not | paint
55 the face of a man inside the canoe, || then the spirit would come to
examine it as soon as the adzing of the canoe has been completed; |
and he would tell the canoe to split as soon as the | canoe-builder
would spread it. When, however, it is painted inside with the face |
of a man, the spirits will run away when they see the painting in it. ||

CUSTOMS RELATING TO FERN ROOTS

60 Only old women are allowed to dig fern roots. Young women |
are not allowed to dig them, for the people of olden times | said
that it would make them sick, if the young women should go to dig
fern roots. | Therefore only old women are allowed to dig them. |

CUSTOMS RELATING TO CURRANTS

Now they are told to eat the contents of the dishes. They do
65 so. || because currants are never carried home when they are given
by the owner, | for it brings bad luck when they are carried home,
thus said the people of olden times. |

CUSTOMS RELATING TO CEDAR-BARK

Even¹ when the young cedar-tree is quite smooth, | they do not take
all the cedar-bark, for the | people of olden times said that if they should

52 ɣwā'k'lūna qa k'ilemēsēsa hayalilagasē, yixa bex'ūna'yasa lā lē'
lēqlēnoxwayadzewał gwe'yōsa bāk'lunē qaxs g'il'maael k'les
k'latlālexdzema gōgūma'yasa begwānemē lāxa ɣwāk'lūnāxs laē
55 gwal aēk'la k'limlase'wa. Wā, g'āx'laēda hayalilagasē x'its'ax'i-
laq. Wā, lā'laē āxk'lālxaxa ɣwāk'lūna qa hōx'widēs qō lāl lēpā'-
sōłts lēqlēno'kwas. Wā, g'il'ēm'lāwisē k'lādexdzek'sa gōgūma-
yasa begwānemāxs laē āem hēłtsōxs laē dōx'walełaxa k'lādexsē laq.

CUSTOMS RELATING TO FERN ROOTS

Lēx'amē sakwēda haelk!wana'yaxa sāgūmē, yixs k'lesāē hēlq'ō-
60 lema ālostāgasē ts!r:lāq lā sakwaxa sāgūmē qaxs ēnēk'aēda g'ildzesē
begwānemqēxs ēyā'yax'dalag'ilaē lāx sākwasōsa alōstāgasē ts!edāqa.
Wā, hē'mis lāgr'ilas lēx'ama haelk!wana'yē sākwxaxa sāgūmē.

CUSTOMS RELATING TO CURRANTS

Wā,¹ lā'mē āxsōē, qā's ēwā'wilaēxēs lēloqūla. Wā, hē'mis g'wālē
qaxs k'lets'lēnoxwaē mōdōla q'lēdzedzewaxs q'lesēlaēda āxnōgwadas
65 qaxs aemsaael lāxōx mōdōlēxs ēnēk'aalaēda g'il'x'dā begwānema.

CUSTOMS RELATING TO CEDAR BARK

Wā,² wāx'mēsē ēnāxwa ēk'ē ōgwida'yasa dzes'eqwaxs laē
k'lets'lēnox ēwilg'ileloyowēs ts!āqemsē qaxs ēnēk'aēda g'alē be-

¹ See p. 575, line 51.

² Continued from p. 122, line 47.

peel off all the cedar-bark of a || young cedar-tree, the young cedar 70 would die, and then another | cedar-tree near by would curse the bark-peeler, so that he would also die. Therefore | the bark-peelers never take all the bark off of a young tree. |

CUSTOMS RELATING TO THE FELLING OF TREES

Now I will talk about him who will work at | porpoise-hunting 1 The canoe-builder is first asked by the porpoise-hunter (of a | small canoe) to build a hunting-canoe. | The canoe-builder goes at once back into the woods to a place where || the cedar for canoe-building is stand- 5 ing, for each canoe-builder always has a straight cedar in the woods picked out for canoe-building. He just walks right there, | carrying his axe, going to the place where the cedar-tree is standing. | He looks for the place where the cedar will lie when it falls. | When he sees all the branches on the outer side of the cedar-tree, he || chops through 10 the foot of the tree on the back of the cedar-tree; and as soon as he has chopped deep into it, | he takes four chips and throws | them behind the foot of the cedar-tree; and as he throws them, he says: | "O, supernatural one! now follow your supernatural power!" |

Then he takes another chip, throws it, || and says as he is throwing 15 it: "O, friend! now you see | your leader, who says that you shall turn your head and fall there also." |

gwānemqēxs g'il^εmaē ^εwilg'ileloyowēda ts!āqemsē lāx ōgwida^εyasa 68 dzes^εeqwaxs laē le'lēda dzes^εeqwē. Wā, laēda mā^εk'ililsē ōgū'la dzes^εeq^u hān^εx'wīdxā senq!ēnoxwē qa ōgwaqēs le'la. Wā, hē^εmūs 70 lāg'ilas k'lēs ^εwilg'ileloyowē ts!āqemsas yīsa senq!ēnoxwē.

CUSTOMS RELATING TO THE FELLING OF TREES

Wā, la^εmen gwā'gwēxs^εālāl lā'xa ē'axalāxēs ālē'xwaēnēlaxa 1 k'lō'lot!ē. Wā, hē'em g'il āxk'!ā'lasō^εsa ālē'wēnoxwa lē'q!ēno-xwaxa xwā'xwagūm, qa lē'x^εēdēsēx ālē'wats!ā xwā'xwagūma. Wā, hē'x^εida^εmēsa lē'q!ēnoxwē la ā'lē'sta lā'xa ā'l!ē lāx lā'dzasasēs ^εwē'lsa wē'lkwa qaxs ^εnā'xwa^εmaē wē'ldzadēda lē'elq!ēno- 5 xwaxa ē'k'ētē wēlk^u lā'xa ā'l!ē. Wā, ā^εmēsē hē'x'dzēnāla la qā'-s'ida dā'faxēs sō'bayowē qa^εs lā lāx lā'dzasasēs wē'lsē wē'lkwa. Wā, lā dō'qwalax gwē'xtōx^εwidaas lā'sa wē'lkwē qō t!ā'x^εidLō. Wā, g'il^εmēsē dō'qūlaqēxs ^εwīlaē l!ā'sōt!ena^εyēda wē'its!ānās. Wā, lā sep!exō'd ā'lōt!exa'wa^εyasa wē'lkwē. Wā, g'il^εmēsē k!wābete 10 sō'pa^εyasēxs la'ē dā'x^εīdxā mō'sgemstowē sō'yapmuta qa^εs nep!ē'-dēsa ^εne'mē lāx ā'lōt!exawa^εyasa wē'lkwē. Wā, lā ^εnēg'etēwē'xs la'ē nepa': "Wā ^εnawālakwā', lae'ms lāl lā'sgemilxēs ^εna'wālagūmōs."

Wā, lā ē't!ēd dā'x^εīdxā ^εne'mē sō'yapmuta qa^εs nep!ē'dēs. Wā, lā'xaē ^εnēg'etēwē'xs la'ē nepa': "Wā, qāstā', lae'ms dō'qū- 15 laxēs gwā'yi'lālasōs ^εnē'k'ēxs hē'laqōs gwē'xtōx^εwīdLē laa'sas."

17 Then he takes another one and throws it; and as | he throws the
third one in the same way, he says while throwing it: | "O, life-giver!
20 now you have seen which way your supernatural power went. || Now
go the same way." As he says so, he takes the | last one and throws
it back of the foot of the tree that he is chopping, | and he says as
he is throwing it: "O, friend! now you will go | where your heart-
wood goes. You will lie on your face at the same place." | After he
25 has said so, he answers himself and says: "Yes, || I shall fall with my
top there." After he has said so, he takes his ax and | chops again;
and as soon as his chopping passes half | through the trunk of the
tree, he goes to the opposite side and chops; and he does not chop |
deep into it when the tree begins to crack; and it does not take long
until | the cedar-tree falls backward. ||

PRAYER OF CINQUEFOIL-DIGGER¹

1 After² they have finished (loading their canoe), they go aboard the
travelling-canoe. | The man stands up in the stern of the canoe,
because he steers it, and, | looking at his digging-house, he prays to
it and says, | praying and holding in his hand his steering-paddle
5 while he is standing up, he says: || "Look upon my wife and me, and

17 Wā, lā ē'tléd dā'x'ídxā 'nema'xs la'ē nep'lides. La'xaaxs
neba'sasēsa lā'lē yū'dux'wēdā'la. Wā, la'ē 'nēg'etewē'xs la'ē ne-
pa': "Wā, g'il'ildokwīlā lae'ms dō'qūlax laa'sas dālālāxēs 'na'wāla-
20 k'wēna'ya; lae'm las lāl lax laa'sas," 'nēk'xs la'ē dā'x'ídxā
ē'lxlā'yē qa's nep'lē'dēs lā'xaax ā'lōt!exa'wa'yasēs sōp!exotsewē.
Wā, lā 'nēg'etewē'xs la'ē nepa': "Wā, qāstā', lae'ms las lāl
lāx laa'sasēs dō'maxdōs; lae'm las hex'ū'lslōl lāx laa'sas," 'nēx'
laē'xs la'ē q'lūlē'x'sem nā'naxma'ya. Wā, lā 'nē'ka:" "Wā,
25 hē'emlen gwēxtō'x'widlē," 'nēk'xs la'ē dāx'ídxēs sōbayowē qa's
sop'lē'dē ē'tlēda. Wā, g'il'mēsē la'k'!ōdēlē sō'pa'yasēxs la'ē
la'k'!ot!exōda qa's sep!edze'ndēq. Wā, k'!ēs'mēsē k'wā'betē sō'pa-
'yasēxs la'ē hēlmelq'lūg'a'lēda wē'lkwē. K'!ē'st!a gē'x'ídexs la'ē
a!etox'wid t!lā'x'íddēda wē'lkwē.

PRAYER OF CINQUEFOIL-DIGGER¹

1 Wā, g'il'mēsē gwālexs² laē hōgūxs laxēs yā'yatslē xwāk'lūna. Wā,
lāda begwānemē lāxlēxa xwāk'lūna qaxs hē'maē lēnxlā'ya. Wā,
dōqwalāxēs ts!ewēdzats!ēx'ē g'ōkwa qa's ts!el'waqēq. Wā, lā 'nē-
k'xs laē ts!elwaqāq sek'lāgextsēs lēnx'lāyayowē sē'wayowa.
5 "Wēg'a dōqwalāl g'āxenu'x" lōgūn genemk' qa's dādamāyēlōs

¹ See also Addenda, p. 1318.

² This is done when husband and wife return from digging cinquefoil roots in their garden. Continued from p. 193, line 96.

protect | us, so that nothing may happen to us, friend! and | wish 6
that we may come back to live in you happily, | O house! when we
come next year to dig cinquefoil. Good-bye!" | Thus he says, sits
down in the stern of his travelling-canoe, and paddles; || and he must 10
not turn his face to look at his house again. | He only turns his face
back after | passing the point (that hides the house).

PRAYER TO YOUNG CEDAR

(The woman¹ who has found a young cedar) takes her adz and
stands under the | young cedar-tree, and, looking upward to it, she
prays, saying: || "Look at me, friend! I come to ask for your dress, | 15
for you have come to take pity on us; for there is nothing for which
you | can not be used, because it is your way that there is nothing for
which we | can not use you, for you are really willing to give us your
dress. I | come to beg you for this, long-life maker, for I am going
to make a basket for lily roots out of you. || I pray you, friend, not to 20
feel angry with me on account of what I | am going to do to you;
and I beg you, friend, to tell our | friends about what I ask of you. |
Take care, friend! Keep sickness away from me, so that I may not
be killed by | sickness or in war, O friend!" ||

This is the prayer that is used by those who peel cedar-bark of 25
young cedar-trees and | old cedar-trees. |

g'axenu⁵x^u qenu⁵x^u k'leāsē 'yāg'asa, qāstā. Wā, hē⁵mis qa's lālē- 6
laqlālōs g'axenu⁵x^u qenu⁵x^u g'āxēl ēt!alil g'ōkūmts!āg'alil lōl
g'ōkwā lax ēt!ēdla ts!ōts!eyenxlex qwēseyenxla. Wā, halāk'as-
lēla;" 'nēk'exs laē k!wāxlēndxēs yā'yats!ē xwāk!ūna qa's sēx'widē.
Wā, la'mē k'les hēlq!āla mels'ida qa's dōx'widē ēt!ēdxēs g'ōkwē. 10
Wā, āldzāla'mēsē melmelsi'elālaxs laē t!et!āg'ō lē'wis g'ōkwaxs laē
hā'yāqa lāxa āwilba'yē.

PRAYER TO YOUNG CEDAR

Wā, lā¹ āx'ēdēda ts!edāqaxēs k'limlayowē qa's lā lāxlēlsaxa
dze'seqwaxs laē ēk!egemelsexs laē ts!elwaqāq. Wā, la 'nēk'a:
"Wēg'a, dōqwāla g'āxen qastāxg'in g'āxē gēts!ā lāxs k'ōmaqōs 15
qaxs hē'maaqōs g'āxēlē qa's waxaōs g'axenu⁵x^u, yixs k'leāsaqōs
k'les ēg'asaxēs g'āxēlaōs bēx'walēsa, yixg'anu⁵x^u k'eāsēk' k'les
hēlemx'idaasōs qaōs ālāqōs aēx'stots!ayowōs k'ōmaqōs. Hēden
g'āxēl gēts!ā lōl g'ilg'ildokwilaxg'in x'ōgwats!ēg'ilg'ōl. Wā, la-
'mēsen aēsayolōl qastā qa's k'lesēlōs ōdzemg'aalelatsg'in gwāla- 20
g'ildzaslex' lāl. Wā, la'mēsen hāwāxelōl qastā qa's nēlaōsaxens
'nē'nēmōkwaxg'in hanāl'mēlex' gēts!ōl laqō. Wā, qastā, wēg'a
yāl!ālex; āemles dadamewil g'āxen qen k'leāsē gagōlemālasa lāxa
ts!ēts!ax'q!ōlemē lē'wa dzēdzax'ila. Wā, qastā!"

Wā, hēem ts!elwagayosa senqāxa denasē lāxa dze'seqwē lō'ma 25
wēlkwē.

¹ Continued from p. 131, line 4.

WEATHER CHARMS

- 1 I was walking along in Fort Rupert. I begged Hâ^εmisk'i^εnis | to
tell me about what he would when he wished the northwest wind to
come. | He spoke at once, and said, "Listen, | that I may teach
5 you!" Thus he said. "One time, when I || was going south to
Victoria, we arrived at Ō's^εeq", and | the southeast wind began to
blow strong. The wind lasted all day and all | night. Then I arose
in the morning, and I saw that the | southeast wind was still blowing.
I started our campfire; | and as soon as the fire blazed up, I went
10 down to the || beach, for the tide of the sea was half out. | Then I
searched for small crabs underneath the stones, and | I found four
crabs. I carried the four and | went up the beach. Then I took
cedar-bark and split it into strips. I | took four strips and tied them
15 to the right claws of the || crabs. As soon as I had tied the cedar-
bark to the four crabs, | I took poles and drove them into the ground.
Not | really upright were the poles, which were two fathoms (long);
but it was thus," | said Hâ^εmisk'i^εnis (imitating on the ground with
cedar-sticks what he said, | while he placed them down on the
20 ground): The poles leaned over, and || to the ends he hung the four
crabs. "Then I watched them, | and as soon as I saw that the shells
began to be red, I | took them down, and I untied the cedar-bark

WEATHER CHARMS

- 1 Qā'^εnakulēk' lāx Tsā'xisē. Wā, len hawā'xelax Hā'^εmisk'i^εnēsē
qa gwa'gwēx's'alēs lāx gwē'gi'lāsasēxs nē'k'aē qa dzā'q!lūx'ī'dēs.
Wā, hē'x'ida'mēs yā'q!eg'a'la. Wā, la nē'k'a: "Wē'g'a, hō'lēlax
qen q!ā'q!ol!ā'masē lōl," nēx'. "Wā, hē'maaxg'in la'ōlek'
5 nē'lk'ila lā'xa Ts!ā'masē. Wā, lann'x" lā'g'aa lāx Ō's^εeqwē, la'ē yū'x-
'widēda lā'k!wēmasē 'melā'sa. Wā, la sē'n'bē yā'laxa nā'la lē'wa
gā'mulē. Wā, len lā'x'widxa gā'la. Wā, len dō'qūlaqēxs yā'-
lax'sā'maēda 'melā'sē. Wā, len x'a'x'iq!ex'ida'xenu'x" leq!ūsē'.
Wā, g'i'l'mis x'ī'qōstāwēda leq!ūsā'xg'in lēk' le'nts!ēsa, lā'xa
10 l!ema'isē qaxs lē'ma'ē na'e'uxs'ag'ilalīsēda x'ā'ts!axelēda de'msxē.
Wā, len ā'lāxa ā'māma'yē q!ō'mātsa ē'waā'bā'yasa t!ē'semē. Wā,
len q!ā'xa mō'sgemē q!ō'māsa. Wā, len dā'laxa mō'sgemē qen lē
lā'sdēsa. Wā, len āx'ē'dxa dena'sē qen dzedzēxs'ā'lēq. Wā, len
āx'ē'dxa mō'ts!aqē qen mō'x'widēs lāx hēk'lōlts!āna q!ē'q!eg'imsa
15 q!ō'māsē. Wā, g'i'l'mēsen wī'la mō'x'bentsa mō'sgemē q!ō'mās
lā'xa dena'sē, lēk' āx'ē'dxa dzo'xūmē qen dē'x'wūlsēq. Wā, la k'lēs
ā'laem negetā'lēda ma!p!ē'nk'ē lā'xens bā'lex dzō'xūma. "Hē't!a
gwālēda," nēk'ē Hā'misk'i^εnēsē mēns'elsaxa k!wa'xlā'wē, nē'k'ēxs
la'ē mō'gwae'lsaq. Wā, la gwē'xtālēda dzō'xūmē lāq. Wā, hē'mis
20 la tē'x'ba'yaa'tsēda mō'sgemē q!ō'māsa. "Wā, len q!ā'q!ā'lā'laq.
Wā, g'i'l'mēsen dō'qūlaq la l!ē'lā'x'widēda cō'sgema'yas, lē'g'en
āxā'xōdeq. Wā, len qwē'lālaxa dena'sē lāx q!ē'q!eg'imas. Wā,

from the claws. | I put them down, and I searched for four large clam-shells. | As soon as I found them, I took one of the || crabs and 25 put it into (a clam-shell). Then I took the cedar-bark with which they had been hung up, | and tied it around, so that the shell should not open. | Then I did so also to the next one, and I did so to the four | shells. As soon as I had finished tying the four clam-shells, | I went and carried them into the woods. || I searched for a hole in the 30 bottom of a tree; and when I found a hole | in the bottom of a hemlock-tree, I put three shells | into it. Then I spoke to the last one, | and said, 'Warn your friends to call | strongly the northwest wind and the east wind, || else you will not go back to the beach, if 35 you do not get | what has been planned for you and your friends.' Thus I said when | I put it down in the hole on the ground. Then I left them, went back, and bathed in the sea. | As soon as I had finished, I sat down on the beach, that | the wind might dry me." Thus he said. "As soon as I || began to be dry, I dressed, and I 40 warned myself by the | camp-fire. Now I waited for the northwest wind to blow | at noon." Thus he said. |

I questioned Hâ^{misk}·i^{enis} again; and I said to him, | "Who, indeed, was the first to wish that this should be done to the crabs for || calling the northwest wind?" Thus I said to him. |

45

len āx^ē·l^{saq}. Wā, len ā'lēx·īdex mō'sgema āwō' xā'laētsa g'a'- 23 wēq·lānem. Wā, g'ī'lēmēsen q'lāq, wā, len āx^ē·dxa ēne'msgemē q'lō'mās, qen āxts'lō'dēs lāq. Wā, len āx^ē·dxa tē'kwala^{yux}·dās 25 dena'sa qen yiltse'mdēs lāq, qa k'lēsēs āxstō'x^{widēda} xā'laēsē. Wā, len ē'tlēdxa mā'k'ilāq. Wā, len ēwī'ēla hē gwē'x^{īdxa} mō'sgemē xā'laēsa. Wā, g'ī'lēmēsen gwāla yaē'ltsemaxa mō'sgemē xā'laētsa g'ā'wēq·lānemaxs lē'g'in ēwī'ēla dā'laq qen lē ā'lēsta lā'xa ā'l'lē. Wā, la^{men} ā'lāx xubā'ga^{yasa} lāx^{lō}·sē. Wā, len q'lāxa xubā'- 30 ga^{yasa} lā'xmesē. Wā, len ēwī'ēla g'ībē'lāsa yū'dux^{semē} xē'xā'laēs lāq. Wā, len yā'q'eg'a^l lā'xa ēne'msgemē la ē'lxlā^{ya}. Wā, len ēnē'k'a: "Wē'g'il la hayā'l'lō^{lalexōs} ēnēnemō'kwaqōs, qa wā'ēlemk'a^{mēltsō} lē'la'lalex Dzā'q!walanu'kwa, lō^ē Xa^{yō}lēsanagā'; ā'las k'lēslax lā'lax aē'daaqā'lax lā'xa l'ema^{isē} qasō wīō'l 35 lā'xa sē'nat'ē'lsäyōl, lēwōs ēnēnemō'kwaqōs;" ēnē'k'enlaxg'in lēk' āxbetē'lsaq. Wā, g'ā'xen bās qen lē la'sta' lā'xa de'msx'ē. Wā, g'ī'lēmēsen gwā'la, wā, len k!wā'g'a^{lisa} lā'xa l'ema^{isē} qen le'mx^{ūnx}·īdā'masēsa yā'la g'ā'xen," ēnē'k'ē. Wā, g'ī'lēmēsen le'mx^{ūnx}·īda, lē'g'in q'lō'xts'lōda, qen lē te'ltslīx·ī'da lā'xen 40 leq'lū'sē. Wā, la^{men} ō'la'stāla qa yū'x^{widēsa} dzā'q!wāxa lā'la neqā'lal," ēnē'k'ē.

Wā, len wūlā' ē'tlēdex Hā^ē·misk·i^{nēsē}. Wā, len ēnē'k'eq; "Ā'ngwadzēdā g'ā'lōla ēnēx qa hēs gwē'g'ilase^{wa} q'lō'māsē qa dzedzā'q!wa^{lā}·yuwē," ēnē'k'enlax.

45

46 He replied at once, and said: | "You know about all the Myth
people,—all the different | quadrupeds, and all the different birds,
and also all the | different crabs: they were all like men, and also the ||
50 trees and all the plants. Then war was made against the | south-
east wind by the Myth people.¹ That was the place where | Great-
Inventor questioned his younger brothers, and said: 'O younger
brothers! | who, indeed, controls the weather among you?' Thus
55 he said. "Immediately | a short man spoke, and said, || 'O Myth
people! when you wish for the northwest wind in our | world',—thus
said the Crab, for that was the name of the short | man,—'then take
four of the crabs that look just | like me, and take four long | pieces
60 of cedar-bark, and tie the ends of the cedar-bark to the right || claws,
and hang them right over your fire; | and as soon as their backs begin
to be red, take them down, untie | the cedar-bark from the claws,
and search for four | large clam-shells; and put the crabs | into them,
65 and tie them with the cedar-bark that was tied to the claws || of the
crabs. Then when each crab is in | one shell, and after you have tied
them, | go into the woods behind your houses, and search for a | hole
in the bottom of a tree; and as soon as you find a hole in a | tree, put

46 Wa, hē'x'ida^εmēsē nā'nax^εma^εya. Wā, la nē'k'a: "εya, q!ā'-
Lela^εmaaqōsaxa nā'xwax nū'x^εnē^εmisaxa nāxwa ōgūqāla grī'lg'a-
ōmasa lē^εwa nā'xwa ō'gūqala tsē'ts!ēk!wa lō'mō'xda nā'xwax
ō'gūqāla q!ēq!ō'māsaxs nā'xwa^εmayōlē' bē'bēgwānema lō'mō'xda
50 Lāx'lō'sē^εx lō'mōx nā'xwax q!wā'sq!ūxē'la. Wā, la wī'nasēwē
Mēlā'lanukwē yī'sa nū'x^εnē^εmisē. Wā, hē'εmis la wulā'ts K!wē-
k!waxā'wa^εyaxēs ts!ā'ts!a^εya. Wā, la nē'k'a: "εya, ts!ā'ts!a^εyā,
ā'ngwadzēs nē'nā'lanukwaq!ōs; nē'x'εlāē. Wā, hē'x'ida^εmēlā'-
wisēda ts!ēk!ūxsdē begwā'nem yā'q!ēg'a^εla. Wā, lā'εlāē nē'k'a:
55 "εya, nū'x^εnē^εmis. Hē'εmaaqasō nē'x'lax qa dzā'q!ūx'īdēsens
nā'lax, nē'x'εlāē q!ōmāsē, qaxs hē'εmae lē'gēmsa ts!ēk!ūxsdē
begwā'nema. Wā, las āx'ē'dxa mō'sgemē lā'xen nēmā'x'isē
lē'wē'n!axg'īn q!ō'māsēk. Wā, las āx'ē'dxa mō'ts!aqē grī'lg'īlt!a
denā'sa qā's mō'x'walelōdaōsas ōbā'εyasa denā'sē lāx hēlk!ōl-
60 ts!āna^εyē q!ēg'ī'ms. Wā, las tē'x'wīdēs lāx neqō'stāsēs legwīlōs.
Wā, grī'l'mēs L!ā'x'wīdē āwī'g'a^εyas, lā'aqōs āxaxō'dēq qā's qwē'-
l'īdayōsaxa denā'sē lāx q!ēq!ēg'ī'mas. Wā, lās ā'lēx'ēdxa mō's-
gemē āwā' xā'laētsa g'ā'wēq!ānemē. Wā, las āxts!ō'tsa q!ōmā'sē
lāq qā's yiltse'mdayōsasa denā'sē, yī'xa yaē'lalax'dē lāx q!ēg'ī'-
65 masa q!ōmā'sē. Wā, laē'm nā'l'εnemsgēmēda q!ōmā'sē grīts!ā'
lā'xa nā'l'εnemsgēmē xā'laēsa. Wā, grī'l'mēts gwā! yaē'ltsemaq, wā,
lā'LES qā's'īdēl lāx ā'lanā'yasēs g'ō'kwōs qā's la'yōs ā'lāx kwā'-
wagā'yasa lā'x'εlō'sē'. Wā, grī'l'mēts q!ā'xa kwā'wagā'yasa

See Boas and Hunt, Kwakiutl Texts (Publications of the Jesup North Pacific Expedition [Leyden], Vol. III, p. 350, Vol. X, p. 98; Boas, Kwakiutl Tales (Columbia University Contributions to Anthropology, Vol. II, pp. 227, 494.

three shells into it; and then || again take one shell and pray to it, 70 and | say: "Now warn your friends to call | strongly the northwest wind and the east wind, | else you will not go back to the beach, if you do not get | what has been planned for you and your friends." Thus you shall say to us, || and you shall put the one into the hole. 75 Then | leave them, and the northwest wind will come at once." Thus he said. | Therefore it is known by the later (generations of) people. |

I left Hâ'εmiski'εnis, and went into the house of | Kwā'gwa'εnō; 1 I questioned him and said, "This is the reason why I walk about, | that I beg you to teach me the | strongest way of calling the north-west wind." Thus I said to him. He || replied at once, and said, | 5 "Listen to me! for it is good to know how to call the northwest wind, | even if the southeast wind is strongest. Whenever you are desirous to | go to Alert Bay, then go back to the woods and search for | a fern; and as soon as you find it, dig out four || roots of fern-plants, and take 10 care that you do not break off | one of them from the leafy stem. As soon as you have the | four roots, carry them home; and when you | enter your house, put the fern down. Then take | twenty dentalia

lā'x^ulō'sē' lā'aqōs āxbete'ndxa yū'dux^usemē xā'laēsa. Wā, las ē'tlēd āx'ē'dxa 'ne'msgemē xā'laēsa qa's ts'ē'lwagaōsaq. Wā, las 70 'nē'k'a: "Wā'g'il la hayū'lō'laLEXōs, 'nē'εnemō'kwaqōs, qa wā-'ē'lemk'a'εmēltsō lē'ēlāLEX Dzā'q!walanu'kwa lō' Xa'yō'lisanagā, ā'Las k'lēslax lā'lax aē'daaqālax lā'xa l'ema'isē qasō wiō'l lā'xa sē'nātēlsāyōl, lē'wōs 'nē'εnemō'kwaqlōs," 'nē'x'LES g'ā'xenu'x^u. Wā, las āxbete'ndxa 'ne'msgemē. Wā, las bās. Wā, hē'x'εi- 75 daemlwisē dzā'q!wax'ēDEL," 'nē'x'εlaē.

Wā, hē'em lā'giltōx q!āl yisō'xda ā'lēx begwā'nema.

Wā, len bās Hâ'εmiski'εnēsē qen lē laē'l lāx g'ō'kwas Kwā'- 1 gwa'εnō. Wā, len wūlā'q, wā, len 'nē'k'eq: "Hē'den qā'ts'ēna'yē qa's waxa'ōs q!ā'q!ōlāmas g'ā'xENLasa dzedzā'q!wa'ēlāxa ā'lē lā'k!wēmasa lāx lē'ēlāx dzā'q!wa yā'la," 'nē'k'ENLax. Wā, hē'x'ida'ēmēs nā'nax'ēmē g'ā'xEN. Wā, la 'nē'k'a: "Wē'g'a 5 hō'lēla g'ā'xEN qaxs ē'k'aēda q!ā'lēlāxa lē'ēlālāxa dzā'q!walanu-kwē wā'x'εmaē lā'k!wēmasēda melā'sē yā'la, yixs 'nē'kaā'qōs qa's la'ōs lāx 'yeli'sē. Wā, las ā'lē'sta lā'xa ā'l'ē. Wā, las ā'lēx'ēd-xa sā'laēdāna. Wā, g'il'ēmēts q!āq, wā, las ēlā'p!ēqōdxa mō'ts!a-q!EXLa lā'xa sā'laēdāna. Wā, las aē'k'ila qa k'leā'sēs k'ō'x'εwidē 10 'ne'mts!aqa lāx mā'mā'εmap!ēqas. Wā, g'il'ēmēts 'wī'ēlōqāmasxa mō'xLā', wā, las dā'laq qas la'ōs nā'εnakwa. Wā, g'il'ēmēts laē'l lā'xōs g'ō'kwax, wā, las āx'ē'lilxa sā'laēdāna. Wā, las āx'ē'dxa

- 15 and some red ochre, and take || also four split pine-sticks three | of
our fathoms in length; then sharpen the ends, and take the fern | and
put it upside down; then push the ends of the sharpened | pine-
sticks among the leafy stems; | then, while it is still upside down,
20 take five dentalia, and || put two dentalia on the right-hand side of
the fern-root, | and take two more dentalia and put them | on the left
side of the fern-root, and then take | one dentalium shell and put it
on its nose; | and tie them all on; and as soon as you finish, take ||
25 red paint and cover the root of the fern, | and place it by the side
of the fire of your house or on the | south side of your fire. Then
speak, and | say:

'Don't put me too near the fire, else there will be too much in
your world! | Northwest Wind, East Wind!'

- 30 "Thus you shall say." Thus said || old Kwā'gwa^{no}. "As soon
as the fern gets warm, | the northwest wind will at once begin." |

Then I questioned him, and said to him, "Let me ask you | who
invented it?" I said to him. |

- 35 Immediately he began to laugh, and said: "It is not that || this has
been recently invented, what I told you. Listen! and I will | tell
you the story about the one who first invented what I told you. |

- ma^{ts}semgrustā aLE'la lE'wa gwegū'myīmē. Wā, las ē't!ēd āx'ē'd-
15 xa mō'tslaqē xōk^u xEX^umesā', yū'dux^up!enk'ē 'wā'sgemasas
lā'xens bā'lax. Wā, las k'lā'k'lox^ube'ndeqwē, las āx'ē'dxa sālāē-
dāna. Wā, la ē'k'laxsdā'laxs lā'aqōs k'lā'q'lūqasēda ō'ba'yasa k'lāx^u-
baā'kwē xEX^umes lāx ā'waga'yas mā'mā^εmaplēqas. Wā, lae'm
ēk'laxsdāla. Wā, lā'LES āx'ē'dxa sek'lā'tslaqē āLE'la, qa's āx'ā'-
20 LElōdayōsasa ma^{ts}lā'qē āLE'la lāx hē'lk'lotema'yasa sālāēdāna.
Wā, las ē't!ēd āx'ē'dxa ma^{ts}lā'qē āLE'la qa's āx'ā'LElōdaōsa
lāx gem^εxā'nulema'yasa sālāēdāna. Wā, las ē't!ēd āx'ē'dxa
'ne'nitslaqē āLE'la qa's āx'ā'LElōdaōsas lāx x'ī'ndzasas. Wā,
'nāxwa^εma yil'ā'LElōdes. Wā, g'ī'lēmēts gwāla, wā, las āx'ē'dxa
25 gwegū'myīmē qa's qōpse'mdēs 'nā'xwa lāx L'lō'p!ek'asa sālāē-
dāna. Wā, las lā'nōlisas lāx legwī'lasēs g'ō'kwōs; 'wī'la lā'xa
'nā'laqenwa'līsasēs legwī'lōs. Wā, las yā'q'leg'a'la. Wā, las
'nē'k'a: 'Gwā'lax'īn lā'tsalaē', ā'lōx xE'nt!eqa lā'xōs 'nā'lāqosē',
Dzā'q!walanukwai', Xa'yōlīsāxtāyai'; 'nē'x'LES,' 'nē'k'ēda q'lū'l-
30 'yakwē Kwā'gwa^{no}. "Wā, g'ī'l'ēmlwisē ts!e'lx'wīdēda sālāēdāna,
lē'Las hē'x'idaem dzā'q!ūx'īdela yā'la."

Wā, len wūlā'q, wā, len 'nē'k'eq: "Wā'entsōsen wūLō'L. Wā,
ā'ngwasōx k!wē'xa'ya?' 'nē'k'enlaq.

- Wā, hēx'idaēmēs dā'tēda. Wā, la 'nē'k'a: "K'lē'sāxs a'ē'm
35 k!wē'xa'ya yixen lax wā'ldem lōl. Wā, wē'g'īl la hō'lēla qen
nō's'idag'i qa's, yis g'ā'lōla k!wē'nux^usen wā'ldemaqōl.

"When the Myth people went to make war against Southeast- 37
Wind, | then Great-Inventor questioned his younger brothers, and |
said: 'Who among you controls the weather?' Thus he said. || Im- 40
mediately a short man spoke, | and said, 'O Myth people! whenever
you wish | for a northwest wind in our world,' — thus said the short |
man, the Crab — then take four of my | fellow-crabs and hang them
up over the fire of || your house; and as soon as our backs begin to be 45
red, | take us down and put us into four | large clam-shells, and hide
us in | holes of trees,' thus he said — 'and if I do not make the |
northwest wind in our world, then take one || of the crabs again out 50
of the hole of the tree and pray to it; | and as soon as you finish
praying to it, put it into the | place where you took it from.' Thus
said the Crab. |

"As soon as the Crab had finished speaking, one (person) who had |
hair over his face and red ochre on his face also spoke. He had two ||
dentalia on each side in his ears, and he had one dentalium shell in 55
his nose. | He said: 'O chief, Great-Inventor! | I am the fern, and I
control the weather. If | we go to make war on Southeast-Wind,
take me | just as I am dressed now, and three of my || tribe here; 60

Wä, hē'x^umaāxax la'ē wī'nēda nū'x^unē'misē lāx Melā'lanukwē. 37
Wä, lā'ēlaē K'wēk'waxā'wa'yē wūlā'xēs ts!ā'ts!ā'ya. Wä, lā'ēlaē
ēnē'k'a: 'ya, ts!ā'ts!ā'yē, ā'ngwadzēs ēnē'nā'lanukwaq!ōs! 'ēnē'x'ēlaē.
Wä, hē'x'ēidaemēlā'wisē ts!ē'k!ūxsdē' begwā'nem yā'q!ēg'a'la. 40
Wä, lā'ēlaē ēnē'k'a: 'ya, nū'x^unē'mis, hē'x^umaāxs ēnē'k'ēlā'xaqōs
qa dzā'q!wax'ēidēlaxsēs ēnā'lax, 'ēnē'x'ēlaēda ts!ē'k!ūxsdē' be-
gwā'nema, yix q!ō'māsē. 'Wä, lā'laxx āx'ē'dlax mō'sgema lā'xen
q!ō'swutēx, wä, lā'laxx tē'x'ōstōdlax g'āxenu'x^u lā'xa legwī'laxsōs
g'ō'kwaq!ōs; wä, g'ī'lēmēsek' lā'x'wīd'g'annu'x^u āwī'g'ik', wä, las 45
āxā'xōd g'ā'xenu'x^u qas āxts!ō'daōs g'ā'xenu'x^u lā'xa mō'sgemē
āwō' xā'la'ētsa g'ā'wēqlānemē. Wä, las q!ū'ēlā'fīd g'āxenu'x^u lā'xa
kwā'waga'yasa lax'ō'sē, 'ēnē'x'ēlaē. Wä, g'ī'lēmēsen wē'stamās qa
dzā'q!ūx'ēidēsēns ēnā'lax, wä, las ē't!ēd la āx'ē'dxa ēnē'msgemē q!ō'-
mās lā'xa kwā'waga'yasa lax'ō'sē. Wä, las ts!ē'lwaqa. Wä, 50
g'ī'lēmēts gwāl ts!ē'lwaqaq, wä, las ē't!ēd āxbete'ndeq lā'xēs
g'ā'yane'masōsaq, 'ēnē'x'ēlaē q!ōmā'sē.

Wä, lā'ēlaē gwāl q!ayō'le q!ōmā'sē, lā'ē ō'gwaqa yā'q!ēg'a'lēda
se'yā'ts!ā megwōge'mxa gwōgū'myimē. Wä, lā'ēlaē mac'malēda
āLE'la lāx ēwa'x'sōdatā'ē'yē p!ēsp!eyō's; wä, lā'ēlaē k'ī'dzēlbā'lāxa 55
ēnē'mts!aqē āLE'la. Wä, lā'ēlaē ēnē'k'a: 'ya, g'ī'gāmē, K'wēk'waxā'-
wē, nō'gwaem sā'laēdāna. Wä, len ēnē'nā'lanukwa. Wä, hē'x^umaa
qe'nsō lāi wīnalēx Melā'lanukwē. Wä, lā'LES ā'ēm āx'ē'del g'ā'xen
lā'xg'īn lāk gwā'la'ēsa. Wä, hē'x^umisē yū'dukwa gā'yul lā'xen
g'ō'kūlōtēx. Wä, las q!wā'nōlisen lāx ēnā'laqenwa'lisasēs legwī'lōs. 60

- 61 and place me on the south side of the fire in your house, | and say,
 "Don't put me too near the fire, else there will be too much in |
 your world! Northwest Wind! East Wind!" Thus you shall say.'"
 "Thus said the | Fern to Great-Inventor. |
- 65 "As soon as he stopped speaking, some slow || young man also
 spoke, and said: 'O | Myth people! listen to me! I am Snail. |
 When you are going to make war on Southeast-Wind, and when | the
 southeast wind is blowing strong, and when it is raining, then I am
 the only one who has a way of | calming the southeast wind, and I
 70 also have a way of || stopping the rain.' Thus said the Snail to
 Great-Inventor. | 'Whenever the rain falls with the southeast wind,
 you shall take me | and three of my tribe and put us by | the south
 side of the fire in your house; and as soon as we | put out our tongues,
 75 you shall sing; and this is what you shall say: || "Listen to me, (Clear-
 Sky! Look at | me! I put out my tongue; I sweep off with my
 tongue from you the | clouds, Northwest-Wind, East-Wind, Clear-
 Sky!" | Thus you shall say.'
 "Thus he said.
- 80 "This is imitated by later (generations of) man. Then || Great-
 Inventor felt glad on account of the words of the Snail. |
 "Then Land-Otter spoke also, and said, | 'O Myth people! turn
 your face, that I may also | tell you what I am to you. When you

61 Wā, las ^εnē'ka: "Gwā'lax'in lā'tsalai', ā'lōx xēnt!Eqa lā'xōs ^εnā'-
 lāqosē', Dzā'q!walanukwai', Xa'yōlisāxtāyai';" ^εnē'x'LES,' ^εnē'x'-
 ēlāē sā'laēdana lāx K!wēk!waxā'wa'yē.

Wā, g'í'l^εEm^εlā'wisē q!wē'l^εida, la'ē ō'gwaqa yā'q!Eg'a^εlēda aw'na-
 65 gēmāla ē'x'sōx^u hē'l^εa begwā'nema. Wā, lā'ēlāē ^εnē'ka: 'ēya,
 nux^unē'misai', wē'g'il hō'lēlal g'ā'xēn. Nō'gwaem q!wēā'ts!Eqa.
 Wā, hē'maa qasō lāl wī'naLEX Melā'lanukwē, wā, lā'lē lā'k!wē-
 maslēda melā'sē lē'wa yū'gwa, wā, lēn lēx'aem gwē'x'idaasnux^u
 q!ō'x'widā'masxa melā'sē. Wā, lā'xaen gwē'x'idaasnux^uEm ts!ē-
 70 x'idāmasxa yū'gwa,' ^εnē'x'ēlāē q!wēā'ts!Eqax K!wēk!waxā'wa'yē.
 Wā, hē'maa qō yū'gwaqelala melā'sē, wā, lā'LES āx'ē'del g'ā'xēn
 lō'ē yū'dukwa g'ā'yōl lā'xēn g'ō'kūlōtēx. Wā, las āxēnō'lisa
 g'ā'xenu^x lā'xa ^εnā'lanā'yasēs legwī'lōs. Wā, g'í'l^εEm^εlwisenu^x
 elx^εE'lgwisī'del, wā, lā'LES de'nx'īdlōl. Wā, hē'ems wāldemla:
 75 'Wē'g'il la hō'lēlal g'ā'xēn, Q!ō'xūlisāxtāyai'. Wē'g'a dō'qwala
 g'ā'xēn. La'men E'l^εElgwī'sa, xē'kwasg'in k'ele'mk' lōl, ā'nān-
 wēgā'; Dzā'q!walanukwai', Xa'yōlisāxtāyai', Q!ō'xūlisāxtāyai',
 nē'x'LES,' ^εnē'x'ēlāē.

Wā, yū'mis la hā'yig'isōsōxda ā'lēx begwā'nema. Wā, lā'ēlāē
 80 ē'x'idē nā'qa'yas K!wēk!waxā'wa'yē qa wā'ldemas q!wēā'ts!Eqē.

Wā, lā'ēlāē ē'tlēd yā'q!Eg'a^εlē Xū'mta^εla. Wā, lā'ēlāē ^εnē'ka:
 "ēya, nū'x^unē'misai', wē'g'il lā'g'ā gwā'sgemx'īdex qen ē'tālisg'in

go to make war on | Southeast-Wind because it never becomes calm, as soon as you start, || four men shall come into my house. | 85 Then they shall pick up the soil from the floor of my house, and they shall | carry it, and shall throw the soil from the floor of my house into the | sea; and the last one shall say,

“O Northwest-Wind! | come and blow against Southeast-Wind!”

‘And || immediately the northwest wind will come, and it will 90 blow one | day; then it will become calm, and it will be calm for | four days; and that will be the time when you shall start; | and when you wish the northwest wind to continue to blow, then | all the four men shall call to Northwest-Wind; || and their leader shall say, before he 95 throws the | soil from the floor of my house into the water: “I call you, Northwest-Wind, that | you may come and help me, and blow me to the place where I am going. For four days | you shall do so.” Thus you shall say. Then Northwest-Wind will blow for four days. | That is it.’ Thus said Land-Otter to Great Inventor, || and the later (gene- 100 rations of) men do so for that reason. | As soon as the southeast wind is strong, when I am going southward and | I find an otter-slide, I pick up the | soil from the ground with both hands. I turn round | to the right and throw it into the water, praying with the || words of 5

gwē'x'sdemk' lā'x'da^sxōl. Wä, hē'ēmaa qasō lāl wī'nalex ME- 83
lā'lanukwē qaxs k'lēsaē q'lō'x^swidaē'noxwa. Wä, g'ī'ēmlwīs ālē'-
xwalōl, wä, g'ā'xlē mō'x^ula bē'begwānem laē'l lā'xen g'ō'kwē. 85
Wä, lā'lē k'lā'x^sidel lāx dzexdzegwī'lasen g'ō'kwēx. Wä, lā'lē
g'ō'xsemēleqē. Wä, lā'lē g'ō'xstendelxa dzexdzegwī'dāsē lā'xa
de'msx^ē. Wä, la ^ēnē'kēda ^ēnemō'kwē e'lxlā^syā: 'Wä, Dzā'-
q'walanukwai', gē'las yā'yālxg'a Melā'lanukūk'! Wä, hē'x^si-
daemlwisē g'āxlē Dzāq'walanukwē. Wē, lālē ^ēnemxsaeml 90
^ēnā'lalē yā'laxdenlā^ssē. Wä, lā'lē q'lō'x^swidel. Wä, lā'lē
mō'p!enxwa^sslē q'leq'lō'gūsl. Wä, hē'ēmits lāl ālē'x^swidaasda^sx^ulōs.
Wä, hē'ēmaa qasō ^ēnēx^l qa dzedzā'q'lūsiltōxda ^ēnā'lax. Wä,
lā'lē ^ēnā'xwaeml lē'ēlālāla mō'kwē bē'begwānem lāx Dzā'q'wa-
lanukwē. Wä, lālē ^ēnēx^lla g'ālabā^syē, yīxs k'lē^smaē g'ō'xstendxa 95
dzexdzagwī'lasen g'ō'kwē: 'Lē'ēlālenlōl, Dzā'q'walanukwai', qas
g'ā'xaōs wā'x^sēd g'ā'xen yō'x^swiden lā'xen lalāi'. Maē'mōp!ēnāla-
ga'emlts: ' ^ēnēx^llē. 'Wä, lālē mōp!enxwa^ssl ^ēnālās dzedzā'q'lūsl.
Wä, hē'mēq, ^ēnē'x^slaē Xū'mtā^ēla, lāx K'wēk'waxā'wā^syē.

Wä, hē'ēmis lā'g'ilasōx la hē gwē'g'ilōxda ā'lēx begwā'nem. 100
G'ī'ēmaē lā'k'wēmas melā'sa, yī'xg'in lā'laēk' lā'xa ^ēne'ldzē, wä,
g'ī'ēmēsen hē'laxa xu'mdasē, wä, hē'x^sida^smēsen g'ō'x^swidxa
dzexdzegwī'lasen g'ō'kwē: 'Lē'ēlālenlōl, Dzā'q'walanukwai', qas
g'ā'xaōs wā'x^sēd g'ā'xen yō'x^swiden lā'xen lalāi'. Maē'mōp!ēnāla-
ga'emlts: ' ^ēnēx^llē. 'Wä, lālē mōp!enxwa^ssl ^ēnālās dzedzā'q'lūsl.
Wä, hē'mēq, ^ēnē'x^slaē Xū'mtā^ēla, lāx K'wēk'waxā'wā^syē.

5 Land-Otter. Then I throw into the water what I am carrying |
northward from the otter-slide; and while I am carrying the soil |
from the otter-slide, my crew beat time on the side of our canoe, |
and they say, 'Don't treat roughly our charm, else our world will be
10 too rough.' | Then I turn round and throw it into the water; || and as
soon as I throw it into the water, I say, 'I call you, Northwest-
Wind, | that you may come and help me, and blow me to the place
where I am going. | For four days you shall do so.'

"And as soon as I have done so four times, I go aboard my | canoe,
15 and we take our paddles, and I tell || my crew to go on and be ready,
and I tell them to go ahead and | paddle together, and four times we
pull our paddles through the water; | and we all begin to paddle;
and I say, | 'Let us paddle away from the northwest, for it is already
coming behind us.' | This I say when I paddle with my crew. ||

20 That is the end of the four ways of calling the Northwest-Wind. | The
first one is the crab, when it is hung over | the fire and hidden in the
holes of trees; | and, again, the fern, when four of them are taken
25 and | painted with red ochre, and dentalia are taken for its || ears
and its nose, and they push into the lower end a | sharp split pine-
stick and place it by the side of the fire; | and, again, a snail, when

6 gwā'laāsa xū'mdasē. Wā, hē'naaxg'in lēk' gō'xūlaxa dzexdze-
gwa'sasa xū'mdasē; lā'en lē'elōtē tle'msägendxenu'xū yā'yatslē.
Wā, la 'nē'k'a: 'Gwā'la ā'lelēsaxwa 'na'wālakwēx ā'lōx ā'lelēsens
'nā'lax.' Wā, hē'misen la x'lp'idaāsē qen k'la'ste'ndēq. Wā,
10 g'ī'lēmēsen k'la'ste'ndēq lē'g'in 'nē'k'a: 'Lē'ālēnlōl Dzā'q!wala-
nukwai', qas gā'xaōs wa'x'ēd gā'xen yō'x'widen lā'xen lalai'.
Maē'mōp!enālagā'endts.'

Wā, g'ī'lēmēsen mō'p!ena hē gwē'x'īdē lē'g'in lā'xsa lā'xen
yā'yatslē. Wā, lanu'xū dā'x'īdxenu'xū sē'sēwayowē qen wā'xē-
15 xen lē'elōtē qa gwā'lalēs. Wā, len wā'xaq qa 'nemā'x'īdēs sē'x-
'wīda. Wā, lanu'xū k'īdzēlā'yalasenu'xū sē'sēwayo, mō'p!ena
hē gwē'x'īdēda. Wā, lanu'xū sē'x'wīda. Wā, len 'nē'k'a: "Wē'g'a
sō'xāsux Dzā'q!walanukwēx qaxs gā'x'maēx lā'xens ē'lxlā'yēx,"
'nē'k'enlaxg'in lēk' sē'x'wīda lē'wun lē'elōtē.

20 Wā, laem gwā'l lā'xēda mō'x'widāla dzedzā'q!walayā. Wā,
hē'mēda gā'laba'yasēda q'lōmā'sē, yīxs la'ē tēx'stō'yō lā'xa
lēgwī'lē, qas lē q'lū'lā'īdayā lāx kwā'waga'yasa lāx'ūlō'sē.
Wā, la ēdēlē'lē sā'laēdānaxs la'ē āx'ē'tsē'wēda mō'wē qas
gū'ms'itse'wēsa gūgū'myīmē. Wā, la āx'ē'dayuwēda ālē'la lāx
25 p'lep!aspa'yā's lē'wis x'ix'e'ndzasē. Wā, la l'ēl'ē'nq!exsdālaxa
ēē'x'baā'kwē xōk' xex'mesa' qas lā'nōlidzemē lā'xa lēgwī'lē.
Wā, la ē'dēlēlēda q!wēā'dzeqē yīxs āx'ē'tsē'waēda mō'wē qas

four are taken and | placed by the side of the fire to stop the south- 28
east wind and rain; | and the soil of the otter-slide when it is thrown
into the water || on the north side of the otter-slide. These are the 30
four ways. |

This is another means of calling Northwest-Wind—a piece of 1
kelp, | which is taken fresh from the sea. Now, when we | are again
paddling along, when it is calm and it is a hot day in summer, | as
soon as we see kelp floating on the water, we || go towards it and pick 5
out a large piece of kelp, and the one who is to use it measures it off. |
It is more than half a fathom long. Then he | rises in our canoe and
turns his face northward. | He puts one end of the piece of kelp to his
mouth; and he shouts loud | through the inside of the tubular kelp: ||

“I call you, Northwest-Wind, wo! | 10

“Come, Northwest-Wind, wo! |

“Come quickly, Northwest-Wind! |

“I come to call you again, wo!” |

Every time he says “wo” he turns round to the right and he || puts 15
the end of the tube of kelp into the sea; and bubbles come up, |
because he says with a long breath, “Wo!” as he turns round. As
soon as his | breath nearly gives out, he turns his face again, and

āxe'nōlidzema'ē lā'xa legwī'lē qa gwa'lēs melā'sa lē'wa yū'gwa 28
Wā, hē'mēsa dzendzeq!wā'sa xū'mdasē, yixs la'ē k'la'stā'nā
lā'xa gwa'laā'sa xū'mdasē. Wā, lae'm mō'x'widāla. 30

Wā, hē'mis ēnem lē'lala'yuxa dzā'q!walanukwēda ēwā'ēwadē, 1
yīxa' ā'lōmasē gā'yōl lā'xa de'msx'ē. Wā, hē'emxaaxgranu'x'
sēyu'nā'kūlēk' lā'xa q!ō'qūla, yixs ts!ē'lqwaēda ēnā'lāxa hē'enxē.
Wā, g'il'mēsenu'x' dō'qūlaxa ēme'lx'āla ēwā'ēwadē. Wā, lanu'x'
gwā'ēsta lāq qenu'x' āx'ē'dēxa ēwā'lasē ēwā'ēwadē. Wā, la ēme'ns- 5
ēidēda aā'xsilalaq. Wā, la hāyā'xk!ōt!ēbō'da. Wā, la lā'x'wa-
lexsa laxenu'x' yā'ēyats!ē qas gwe'gemalē lā'xa gwā'ēnakwē.
Wā, la āx'ā'lēlōtsa ēwā'ēwadē lā'xēs se'msē. Wā, la hā'sela lax'sā'la
lāx kwā'k'ō'ga'yasa ēwā'ēwadē:

“Lē'lalēnlōl Dzā'q!walanukwa, wō! 10

“Ē'tsē'stēnlōl Dzā'q!walanukwa, wō!

“Gē'lag'a Dzā'q!walanukwa, wō!

“Ā'lēlē'lla Dzā'q!walanuk", gā'x'men ē'tsē'stōla, wō!”

G'il'naḡwaem'ēnē'k'a “wō”, lā'ē x'ī'lp!ēda hēlk!ōwē'sta qa's
āxe'nsēs ō'ba'yasa ēwā'ēwadē lā'xa de'msx'ē. Wā, la medē'lqūla 15
qaxs g'il'dēsaē ēnē'k'xs la'ē x'ī'lp!ēda “wō.” Wā, g'il'mēs wū'lbē
hā'sa'yasēs la'ē ē't!ēd gwe'gemx'ēid qas gwe'bax'ēidēsa ēwā'ēwadē

18 turns the end of the tube of kelp | towards the north, and he shouts
again loud; and as soon as | he arrives at the "wo," he turns as long
20 as his breath lasts, and || he puts the end into the sea. When his
breath is at an end | he rises again and turns to the north. | After he
has cried "wo" four times, he lets the piece of kelp sink into the
water. | Then he takes his paddle and paddles. | He says: "Go on,
25 paddle! for the one who has been invited is coming." || Then they
paddle. This belongs to the Kwā'gul.

1 This is also a means of calling Northwest-Wind of the Koskimo—
four | star-fishes. When the southeast wind is blowing, and | they
wish it to turn into a northwest wind, a man | goes down to the beach
5 at low tide | and searches for four star-fishes; and || as soon as he finds
these star-fishes, he takes them from the beach | and puts them down
by the side of the fire at the house. Then he takes red ochre | and
daubs the four star-fishes all over with it. | As soon as this has been
done, he takes cedar-bark and splits it; | then he takes four strips;
10 then he takes one of the || star-fishes and ties a cedar-bark strip to the
end of one of its arms. Now it is | hanging right over the fire.

And he does the same to the | others. As soon as he finishes hang-
ing them over | the fire, so that they may be smoked by the smoke,

18 lā'xa gwā'nakwē. Wā, la ē'tléd ēlā'q'lūg'a'la hā'sela. Wā, g'í'l-
ē'mēs lā'graa lāx "wō," lā'ē x'í'lp'lédex ēwā'sgēmasasēs hā'sa'ēyē qa'ē.
20 mētstēndēs ō'ba'fayas lā'xa dē'msx'ē. Wā, g'í'l'mēs lā'bē hā'sa-
'yas la'ē ē'tléd lā'x'wīd qa's ē'tlédē gwē'gēm'x'īd lā'xa gwā'nak-
kwē. Wā, g'í'l'mēs mō'p'lēna la'ē ē'nē'k'a "wō" qa's wē'gūnsēsa
ēwā'wadē. Wā, la dā'x'īdxēs sē'wayowē qa's sē'x'wīdē. Wā, la
ē'nē'k'a: "Wē'ga sē'x'wīdē qaxs g'ā'x'maēn lē'ēlānēmēx," ē'nē'
25 k'exs la'ē ēwī'ēla sē'x'wīda. Qesē'mxaēxa Kwā'gulē.

1 G'a'em ō'gwaqa dzedzā'q'walā'yusa Gō'sgrīmu'xwē, g'a'da mō's-
gēm'k' gā'dzeqa. Wā, hē'ēmaēxs melā'saē, wā, la wā'laqēla qa
dzā'q'lūx'īdēs. Wā, g'í'l'mēs x'ā'ts'lāēsa la'ē lē'ndzēsēda begwā'-
nemē lā'xa l'ēma'isē qa's ā'lēx'īdēxa mō'sgēmē gā'dzeqa. Wā,
5 g'í'l'mēs q'lāxa gā'dzeqē la'ē dā'laq qa's lē lā'sdēsa lā'xa l'ēma'isē
qa's lē āx'ē'lilas lāx ō'nā'lisasēs legwī'lē. Wā, la āx'ē'dxa gugū'm-
yīmē qa's qūpse'mdalis hā'melxse'mdes lā'xa mō'sgēmē gā'dze-
qa. Wā, g'í'l'mēsē gwā'la la'ē āx'ē'dxa denā'sē qa's dzex'ē'dēq.
Wā, la āx'ē'dxa mō'ts'laqē lāq. Wā, la āx'ē'dxa ēnē'msgēmē lā'xa
10 gā'dzeqē qa's yīl'ē'dēsa denā'sē, lā'x ō'balts'lāna'fayas. Wā, la ē'mk-
tē'kwāla lāx neqō'stāsa legwī'lē. Wā, la ē'tléd hē gwē'x'īdxa
waō'kwē. Wā, g'í'l'mēsē gwā'lēns la'ē tē'x'walelōts lā'xa neqō'-
stā'wasēs legwī'lē qa kwā'x'ase'wēsēsa kwax'ī'la. Wā, g'í'l'mēsē

and when | they are dry, the man says, "O friends! || take care! I 15
pray you, Owner-of-the-Weather, | to make your weather right,
Owner-of-the-Weather! O | Supernatural-One! make your weather
right and call | Northwest-Wind and East-Wind and Clear-Weather-
Above."—"Yes," | says the man who himself gives answer. || He 20
pretends that the star-fish says this. Then the man says, | "Don't
let me be too near the fire! Don't let me be too near the fire, else
your | weather will be too good. Don't let me be too near the fire,
else your weather will be good forever." | Thus he says. |

As soon as he stops speaking, he breaks off the cedar-strings ||
which hold the four star-fish, and he carries them into the woods 25
and | hides them under the stump of a tree. Then he leaves them. |

Some people say that he takes them back to the beach, | to the
place where he took them from. |

—
This is also one way of calling the wind, and it is | a way of making 1
it calm, for all the winds, wherever they come from— | the north-
west wind, and the northeast wind, and the south wind, and the
southeast wind — | even when they are strong. ||

Whenever we go far away and a mother of twins sits in the canoe, | 5
or even if it is a man (a father of twins), | as soon as there is no wind—

le'mlemx^usemx^εidexs la'ēda begwā'nemē nē'k'a: "Wā, nē^εne-
mōkwā'! Wē'g'a yā'lālex; la^εmen hāwā'xelalōl nē^εnā'lanukwā' 15
qa wē'g'aōs wāx hē'lēlālexs nā'lāqōs, nē^εnā'lanukwā'; yūl, nā^εna-
wālakwā'. Wē'g'il la hē'lēlālexs nā'lāqōs qa's lē^εlālaōsax Dzā'-
q'walanukwā', Xā'yolisaxtāyā', Q'lōxūlisaxtāyā'."—"Wā, nē^ε-
k'exs la'ē q'lūlē'x^εsem nā'nax^εma^εēda begwā'nemē. Wā, lae'm
hē'bōla yā'q'ent lā'ēda gā'dzeqē. Wā, lā'xaē nē'k'ēda begwā'nemē: 20
"Gwā'lax'in lā'tsalai'. Gwā'lax'in lā'tsalai', ā'lōx hā'k'enōs nā'-
lāqōs. Gwā'lax'in lā'tsalai', ā'lōx xē'nlēlēqelēsōs nā'lāqōs,"
nē'x^εlaē.

Wā, g'il^εmēsē q'wē'l^εidexs la'ē āle'maxōdxa dena'sē, yix te-
gwē'lemasa mō'wē gā'dzeqa qa's lē ā'lē^εstas lā'xa ā'lē qa's lē 25
q'lūlā'lābōlsas lāx āwā'ga'yasa ts'ekumē'lē. Wā, gā'x^εem bās.

Wā, la nē'k'ēda wāō'kwaqēxs le^εma'ē aē'daaqas lā'xa l'ema^ε-
isē lā'xēs gā'yānemasāq.

—
Wā, gae'mxāēg'a'da nē'mx^εidālak lē^εlālayū lā'xa yā'la lōxs 1
gwē'x^εidaāsnukwāē q'lō'x^εwīdā'masxa nā'xwa qa's gā'yōlasa
yā'lāxa dzā'q'wa lē^εwa xā'yōlē lē^εwa yū'xdāla lē^εwa melā'sē,
yixs wā'x^εmaē lā'k'wēmasa.

Wā, hē^εmaēxganu^ε lē'lek lā'xa qwē'sāla, yixs k'wā'xsalaēda 5
yikwī^εlayag'ul, yixa ts'edā'qē; wā, wā'x^εmēsē hē'tlēda begwā'-

- 8 what is referred to by the Indians as "calm"— | then the mother
of twins turns her face | to the north, if they are going south; and
10 she raises her || right hand, and she turns her hands around toward
the | south; and she says, "I call you, Northwest-Wind!" | She
does so four times. Then she says, "Paddle away from the | north-
west wind!" And the man also does the same. |
- 15 When it is foggy, the mother of twins takes her hat || and lifts it,
and she holds it in her right hand, and | she does thus: she brings
it down flat to her stomach. | She does so four times as she calls the
fog to | get all inside her stomach; and when a man, a father of
twins goes hunting | and it is foggy, then he takes his hat and ||
20 draws it four times through the fog, and puts it down behind | the
place where he is sitting in the bow of the canoe. Then | all the fog
is inside the hat; and when the hunter has no | hat, he catches the
fog in his blanket | and hides it in his stomach. Four times he ||
25 does so; and four times also the woman, the mother of twins, | does
so with her blanket. When she goes clam-digging, | then she also
takes her blanket and with it catches the fog. | Four times she
catches it in her blanket. Some | Indians say that the fog is all
30 gone into the || womb of the mother of twins. |

- 7 nemē. Wā, gí'l'mēs k'leyā's yā'la, yíxa gwe'yā'sa bā'k'lumē g'ā'-
maqala; wā, lē'da ts!edā'q, yí'xa yíkwí'layag'ūl gwe'gemx'ēd
lā'xa gwā'nakwē, yíxs lalā'ē lā'xa 'ne'ldzē. Wā, la ē'k'lē'staxēs
10 hē'lk'!ōts!āna qa's xe'lp!idēsēs a'yasowē' gwayō'lelas lā'xa
'ne'ldzē. Wā, la 'nē'ka: "Lē'lālenlōl, Dzā'q!walanukwē." Wā,
la mō'p!ena hē gwe'x'ēdē, la'ē 'nē'ka: "Wē'g'il la sē'xālsux
Dzā'q!walanukwē!" Wā, hē'emxaā'wis gwe'g'ilēda begwā'nemē.
Wā, gí'l'mēsē pe'lxela la'ēda yíkwí'layag'ūl āx'ē'dxēs lete'ml
15 qa's aē'k'lē'stēs. Wā, lae'm dā'lasēs hē'lk'!ōts!āna lāq. Wā, la
hē gwe'lēda lete'ml qa's g'ā'xē qāpā'lelōts lā'xēs tek'lē'. Wā,
la mō'p!ena hē gwe'x'ēdē. Wā, lae'm lē'lālaxa pe'lxela qa
g'ā'xēs 'wí'laēl, lāx tek'lē's; lōxs hā'na'la'ēda begwā'nem yíkwí'-
'layag'ūla, wā, gí'l'mēs pe'lxela, la'ē āx'ē'dxēs lete'ml qa's mō'-
20 p!enē xe'lp!ides lā'xa pe'lxela qa's qāpala'xsē lāx k!wā'abē-
laxsa k!wāxdzā'sas lā'xa ā'g'īwa'yasa xwā'k'lūna. Wā, laem'laē
'wí'ts!ā'wēda pe'lxela lā'xa lete'mlē. Wā, gí'l'mēsē k'leā's le-
te'mlēda hā'n!lēnoxwē, la'ē mō'qwasēs 'nēx'una'yē lā'xa pe'lxela.
Wā, lat!a q!ūlā'l'its lā'xēs tek'lē'. Wā, la mō'p!ena hē gwe'-
25 x'ēdē. Wā, hē'emxaā'wisē gwe'g'ilēda ts!edā'qē, yí'xa yíkwí'la-
yag'ūl yíxs 'nēx'una'yē, yíxs la'ē dzē'k'axa g'ā'wēq!ānemē. Wā,
lae'mxaa āx'ē'dxēs 'nēx'una'yē qa's mō'qwēs lā'xa pe'lxela. Wā,
lae'mxaa mō'p!ena mō'xgwaēdzentsēs 'nēx'una'yē, wā, lae'm 'nē'-
k'ēda wā'kwē bā'k'lumqēxs la'ē 'wí'la lā'ts!ewēda pe'lxela lāx
30 bā'ts!ēsa yíkwí'layag'ūlē. Wā, lae'm gwā'la.

When an Indian wishes for snow, | twin-children are called; and 31
some eagle-down is taken, | and the down is put on the heads of the
twins. | Then the man who wishes to have snow begins to speak, ||
and says, "O friends! | I beg of you that you call down the snow, for 35
I | have put on you the down, on your heads, the down of our winter
dance. | These are snowflakes at the place where you come from, |
supernatural ones." ||

Sometimes the twin-children begin at once | to cry, for they think 40
it is only done to make fun of | them. That is all about this.

When the Indians wish for rain, | twin-children are called; and 1
perch-oil, | which is kept in small kelp bottles, is taken, and is put
on the hands; | then the hands are rubbed together, so that they get
greasy. || Then it is put with the right hand on the left-hand side of 5
the face of the | twin-child, and with the left hand on the | right-
hand side of the head of the twin-child; for, indeed, | the twin-children
and the person who has invited them sit opposite each other. This is
done four times | to each of them. The person who invited the twin-
children || speaks while he is putting the | hair-oil on the twins, and 10

Wā, g'í'f'mēs wā'laqelēda bā'k'lumaq, k'wē's'ida, lā'ē lē'ē'lālase- 31
ēwēda yikwí'ēlemē g'í'ng'ínānema qa's āx'ē'tse'wēda qe'mxwāsa
kwē'kwē qa's qe'mx'wīdayuwē lāx x'ēx'ō'msasa yikwí'ēlemē lē-
lā'lālayats'āyē. Wā, la'mēs yā'q'ēg'a'ēlēda begwānemē, yí'xa
wā'laqēla qa k'wē's'idēs. Wā, la 'nē'k'a: "Wā, 'nē'nēmō'kwē, 35
la'mē hāwā'xela'ōl qa's wē'g'īlōs lē'laxōdēlxa nā'yā, qaxg'ín
la'mē'k' qe'mx'wītsōxda qe'mx'wēxsanu'x' ts'ē'ts'ēq'ēnāyē lāxs
x'ēx'ō'msaqōs. Wā, lā'lōx k'wē's'mis lā'xēs g'ā'yanakūlasaōs,
nāna'wālakwē."

Wā, la 'nā'f'nemp'ēnēda yikwí'ēlemē lē'lā'lālayadza'yē hē'x'ē- 40
daem q'wē'g'a'ēla qaxs 'nē'k'aē ā'ēm ae'mlala'yā, yí'sa hē g'wē'-
x'ēlēq. Wā, la'e'm g'wā'lēq.

Wā, g'í'f'mēs wālaqelēda bā'k'lumaq yū'gwa, la'ē lē'ē'lālase'wēda 1
yikwí'ēlemē lē'lā'lālayadza'ya. Wā, la'āx'ē'tse'wēda dzē'k'wisē,
yí'xs g'í'ts'āē lāxa ām'āma'yē ēwā'wadē. Wā, la x'í'x't'sānēndayā.
Wā, la dzā'kulayūwēda e'ē'yasō' qa 'nemā'x'ēlēs q'ē'lq'ēlsāla. Wā,
la lāx'wīdayuwēda hēlk'!ōts'lāna'yē lāx gemxenulemā'yasa lā- 5
lālayadza'yē. Wā, la lāx'wīdayuwēda gemk'!ōts'lāna'yē lāx hēlk'!ōde-
nūlema'yasa yikwí'ēlemē lē'lā'lālayadzē, qā'laxs k'í'mk'aqugemlila'ēda
yikwí'ēlemē lē'lā'lālayadzē lē'wa lē'ē'lānemēq. Wā, la mō'p'lēna
hē g'wē'x'ēdenaxwaq lā'qēxs 'nā'f'nēmō'kwaē. Wā, la yā'q'ēnt'la-
tā'yēda lē'lānemēxa yikwí'ēlemē lē'lā'lālayadza'ya, laē lat'ē'tsa 10
dzē'k'wisē lā'xa yikwí'ēlemē lē'lā'lālayadza'ya. Wā, la 'nē'k'a:

12 says, | "O Supernatural-Ones! you say that you can control the
weather. Let | your world be all wet; for therefore I oil your |
15 heads, that it may begin to rain, and that the || rivers may rise, for
we are waiting for the salmon to jump in the | mouth of the river." |
As soon as the one who has invited them stops speaking, | the twins
will sometimes cry, | and they go out of the house and tell their |
parents about it. ||

20 When an Indian wishes for good weather, he | calls twin children;
and as soon as the | twins come into his house, the person who
invites them | spreads a new mat in the rear of the house. | He takes
25 a cooking-box and pours water into it, and he || picks up four red-
hot stones and puts them | into the water in the cooking-box. As
soon as the water is lukewarm, | the one who invited the twins calls
them | to sit down at each side of the cooking-box, and the | man
30 calls his wife to wash their faces. || Immediately the woman sits
down between them. | She takes the head of the one first born and
washes his head; and when she finishes, she takes | soft, shredded
cedar-bark and wipes off the head of the twin-child; | and as soon as
35 she finishes wiping the head of the twin-child, || the woman takes

12 "Wä, nana'wälakwē, ʔnē'k'aā'qōs ʔnē'nā'lanukwa. Wē'g'ax'ōx
g'ā'xstaʔyōs ʔnā'lēqōs qaxg'in hē'ʔmēk' lā'g'ila lā'datōdxō;
x'ēx'ō'msaqōs qa wē'g'iltōx yū'gwax'ʔidel, qa pā'l'īdēltsa
15 wā'x'a qanu'x" nā'mētseʔwa g'ā'xēx mauā'la k'!ō'tela lā'xwa
ō'x"siwaʔyaxsa wax." Wä, g'ī'lēm'la'wisē q!wē'l'īd ya'q!ent!a-
lēda lē'ʔlānemēq la'ē ʔnā'l'ēnemp!ena q!wē'g'a'lē yikwī'ʔlēmē l'ē'l!ā-
layadzaʔya qāʔs lē hō'qūwēlsa lā'xa g'ō'kwē lōxs la'ē nē'laxēs
g'ī'gaōlnukwē.

20 Wä, g'ī'lēmēs wa'laqelēda bā'k!umaq aē'g'isēda ʔnā'la, la'ē lē'-
ʔlāxaxa yikwī'ʔlēmē l'ē'l!ālayadzaʔya. Wä, g'ī'lēmēsē g'ā'xēda
yikwī'ʔlēmē l'ē'l!ālayadzē hō'gwīl lā'xa g'ō'kwē, lā'ēda lē'ʔlāne-
mēq lēp!ā'lilxa alō'masē lē'ʔwaʔya lā'xa ō'gwiwalilasēs g'ō'kwē
Wä, la āx'ē'dxa q!ō'lats!ē qāʔs gūxts!ō'dēsa ʔwā'pē lāq. Wä, la
25 k'lip!ē'dxa mō'sgemē x'ī'x'ixsemāla t!ē'sema qāʔs k'lipste'ndēs
lā'xa ʔwā'pē q!ō'ts!āxa q!ō'lats!ē. Wä, g'ī'lēmēsē kuʔstax'ʔī'dēda
ʔwā'pē, la'ēda lē'ʔlānemēxa yikwī'ʔlēmē l'ē'l!ālayadzē lē'ʔlālaq
qa lēs k'lūs'ā'lil lāx ʔwā'x'sōtgaʔyasa q!ō'lats!ē. Wä, lē'da
begwā'nemē lē'ʔlāxēs gēne'mē qa lēs ts!ō'ts!ōxūmx'ʔideq. Wä,
30 hē'ʔx'ida'mēsē lē'da ts!edā'qē qāʔs lē k!wā'k!wagō'deq. Wä,
lē'da ts!edā'qē dā'x'īdex x'ō'msasa g'ā'lē ma'yulēmēsē abe'mpē,
wä, la kwā'sīdex x'ō'msas. Wä, g'ī'lēmēsē gwā'la la'ē āx'ē'dxa
q!ō'yaakwē k'ā'dzekwa qāʔs dā'sgemdēs lāx x'ō'msasa yikwī'ʔlēmē
l'ā'l!ayadzē. Wä, g'ī'lēmēs gwāl dādāsgemmax x'ō'msasa yīyekwī'ʔlēmē
35 l'ē'l!ālayadzaʔya la'ē āx'ē'dēda ts!edā'qaxa yā'sekwē qāʔs

tallow and | smears it on the faces of the two twin-children. | Then 36
 she takes red ocher and brings it three times toward the | face of the
 one, and the fourth time she paints his | face and head; and when
 she finishes the one, she || calls the other one, and she does the same 40
 to him; and as soon | as she finishes, the woman sends the twin-
 child to | sit by the side of his brother, and the woman puts away |
 her cooking-box, the tallow, and the paint-bag of dressed skin. |
 As soon as this has been done, she sits down and she calls her || hus- 45
 band, and she tells her husband to go on and to | pray to the twin-
 children. Immediately | the man arises and sits down in front of
 the | twin-children; and he begins to speak, and says: | "Listen to
 me, you Supernatural-Ones! for this is the reason why I || invited 50
 you, that you may work your supernatural power and make good
 weather | in your world. Supernatural-Ones, let your world become
 summer, | salmon!" And thus I pay you with tallow on | your
 faces, and red ocher, and also these | four eagle-tails." Thus he
 says, and he arises || and puts four eagle-feathers on the head of each 55
 of the | children. Then the twins only look downhearted. | That is
 all. |

dzādzak'ams lāx gōgōgūma'yasa ma'lō'kwē yēyikwī'elēma. Wā, 36
 la āx'ē'dxa gwegū'myīmē qa's yū'dux"p!enēnux'wits lāx gō'-
 gūma'yasa ēnemō'kwē. Wā, la mō'p!enaxs la'ē gū'ms'idex gō'-
 gūma'ya lō'ē x'ō'msas. Wā, la gwā'la lā'xa ēnemō'kwē la'ē ē'tl'ed
 lē'ēlālaxa ēnemō'kwē. Wā, hē'emxaā'wisē gwē'x'ideq. Wā, g'ī'l- 40
 ēmēsē gwā'lē la'ē yā'laqēda ts'ledā'qē lā'xa l'lā'lāyadza'yē qa lēs
 k!wa'k!wagōgūlil lē'wis ēnē'mwōtē. Wā, lē'da ts'ledā'qē g'ē'xa-
 xēs q'lōlats!ē lē'wa yā'sekwē lē'wis wādex"semē gū'myats!ē.
 Wā, g'ī'l'ēmēsē gwā'la g'ā'xaē k!wā'galila. Wā, la lē'ēlālaxēs
 lā'ēwūnemē. Wā, la'ēmō'sē wā'xaxēs lā'ēwūnemē qa wē'g'is 45
 ts!ē'lwaqaxa yēyikwī'elēmē l'lē'l'lā'lāyadza'ya. Wā, hē'x'ida-
 ēmēsēda begwā'nēmē lā'x'ūlil qa's lē k!wā'galil lāx neqemā'lilasa
 yē'yikwī'elēmē l'lē'l'lā'lāyadza'ya. Wā, la yā'q!eg'a'la. Wā, la ēnē'k'a:
 "Wē'g'il la hō'lēlal g'ā'xen, yūl ēna'na'wālak". Hē'den lāg'ila
 lē'ēlālax'da'xōl qa's wē'g'ilōs ēnē'nawāla'x"sēlal qa aē'k!ēs'ida- 50
 g'īltsōs ēnā'lāqōs, ēnē'na'wālakwē. Wē'g'ax'ōx hē'enxeslō ēnā'lāqōs
 mē'mā'silē. Wā, yū'ēmēsen ayax'da'xōlō'xda yā'sakwēx la
 āxamē'x'da'xōl lē'wō'xda gwegū'myīmēx. Wā, g'a'ēmē'sēg'a'da
 maē'mōts!aqek' ts!ē'l'k!exsdēsa kwē'kwē," ēnē'x'laēxs la'ē lā'x'ūlil
 qa's lē lā'salālōtsa maē'mōts!aqē ts!ē'l'ts!elk'. lāx x'ēx'ō'msasa 55
 g'ī'ng'īnānemē. Wā, laē'm'laē ā'em xū'ls'idēda ma'lō'kwē l'lē'-
 l'lā'lāyadza'ya. Wā, laē'm lā'ba.

¹ Twins are considered to be salmon.

1 When there is no rain in the world | and the rivers are low and the
 salmon can not ascend the rivers | because they are very dry, and
 we wait in vain | for the salmon to ascend the rivers: then, when we ||
 5 get tired waiting for rain to come, we see that | the bodies of the
 salmon turn black. Then we take castorium | (of the beaver) and
 we give it to a virgin | to dip four times into the river, for four days
 10 in the morning. | And the virgin is instructed what to say || every
 time she dips the castorium into the river. She says: | "Let your
 weather come, Weather-Owner! This one who — | calls you, South-
 west-Wind, and Southeast-Wind. Now | you will come and bring
 rain, Rain-Wind and Hail-Wind. | Rain, rain, flood." Thus says
 15 the virgin every time, || after she has dipped the castorium into the
 river. | Sometimes it will rain at once at night, | when the castorium
 is used. | Sometimes it may not rain for four days, | for this is a
 20 strong rain-caller of the Indians. || And there is one next to cas-
 torium. |

Now you will listen (to it). Another one is blue hellebore. |
 When there is no castorium, | dried blue hellebore is taken and put

1 Wā, g'í'fēm hē'mēnala ts!ets!ē'xasens ēnā'lax, wā, la hē'x'ēi-
 daem k'ō'fīdēda wī'wa; wā, la k'leō's gwē'x'ēidaas ts!ē'lx'ēda
 k'lo'k'lūtela qaxs lō'maē la lalē'mxwasa; wā lanu'x^u wūl'ē'm
 nemē'sa lā'xa k'lo'tela qa ts!ē'lx'ēidēs; wā, g'í'fēmēsenu'x^u yā'-
 5 yaēx'ēida ē'sela qa yū'gwax'ēidēs lōxgwanu'x^u lēk' dōqūlaqēxs
 la'ē ts!ō'ts!alēnx'ēidēda k'lo'talēxganu'x^u lēk' āx'ē'dxa gwā'ya-
 'lats!ēsa ts!ā'wē, qanu'x^u ts!ā'wēs lā'xa k'!eyā'la ts!edā'qa qa
 lēs mō'p!ēna hapensa q lā'xa wāxa gēgaā'lasa mō'xsa ēnā'la.
 Wā, la lē'xsex'ēitse'wē'da k'!eyā'la ts!edā'qa qa wā'ldemsēxs
 10 la'naxwāē gwāl hapenaxa gwā'ya'lats!ēsa ts!ā'wē. Wā, la ēnē'ka:
 "Wē'grillax'ōs ēnā'lēqōs ēnē'nālanukwēx. G'adēg'a hē'lemx'stāsilak'
 lē'lalōl l!ā'sbālanukwē, lē'wōx Melā'lanukwēx. Wā, laē'ms
 g'āxl yū'x'wīdlesā Yū'gwalanukwax, lē'wa Tse'lxtselxalig'ē'ya.
 Yū'gwas, yū'gwas wāmō," ēnē'x'naxwēda k'!eyā'la ts!edā'qa la'ē
 15 gwāl mō'p!ēna hapensa lā'xa wa, yī'xa gwā'ya'lats!ēsa ts!ā'wē.
 Wā, ēnā'lēnemp!ēna la'ē hē'x'ēidaem yū'gwax'ēidxa la gā'nul'ī-
 dayas g'í'lx'demas āx'ē'tse'wēda gwā'ya'lats!ēsa ts!ā'wē. Wā,
 lā'ēlāē ēnā'lēnemp!ēna lā'laa lāx mō'p!ēnxwā'sē ēnā'lēs k'!ēs
 yū'gwax'ēida, qaxs g'a'ēmaē lā'k'wēmas yā'yuk!wā'layūsōxda bā'-
 20 klumēx, lē'wa mā'k'ilalāqek lāxg'a'da gwā'ya'lats!ēg'asa ts!ā'wē.

Wā, laē'mēs hō'lēlal. Wā, hē'ēmis ēnē'mx'ēidā'ēda ā'xsolē.
 Wā, g'í'fēm k'leā's gwā'yōlasxa gwā'ya'lats!ēsa ts!ā'wē, la'ē
 āx'ē'tse'wēda ā'xsolēxs lē'mxwāē qas lē āxstā'nō lā'xa wa.

into the river. | Then the man who throws it into the river speaks, || 25
and says, * * * (manuscript incomplete). |

Blue¹ sea-eggs are not eaten until after | they have been four days
in the house; for | the ancient people said that if they should eat
them at once, | there would be bad weather, and southeast wind
would blow. || for it is said the blue sea-eggs are the grandfather of 30
the southeast wind. Therefore | they are not immediately eaten. |

HUNTING TABOOS

I have been asked by you about notices set up by a hunter, | that 1
his wife may know which way he has gone | into the woods, or when
he goes paddling, for the hunter does not let his | wife know for some
time which way he intends to go because all the women || talk to the 5
other women which way their husbands are going, if they are told
by their husbands | the way they will go. It is heard by | the game
of the hunters,—the animals,—what their wives say, | and therefore
the animals are shy and are in vain hunted by the | hunters. ||

If the wife of the hunter is experienced, she will sit in the house 10
watching | her husband when he is getting ready, and she never asks |
where he is going. A little while after the hunter, her husband, has
gone out | the woman arises and goes to the beach to ease herself. |

Wä, la yā'q!ēg'a!ēda begwā'nemē, yí'xa la axstē'ndeq lā'xa wa
Wä, la'mēs 'nē'k'a, . . . (manuscript incomplete). 25

Wä, laxaē k'lēts!ēnox^u hēx'ēid tsāx'ēidexa lewa yixs āl'maē.
tsāx'ēidqēxs lae nōp!ēnxwa'sē 'nālās āxēl lāxa g'ōkwē, qaxs 'nē-
k'aēda g'alē begwānemqēxs g'il'mēlaxē hēx'ēidaemlax tsāx'ēideq
lālax!aē hēx'ēidaem lāx 'yī'yāg'es lāxa 'nāla lōxs lēlax memle-
g'ilalā qaxs hē'maēl gāgēmpsa Melālanukwa lewa. Wä, hē'mis 30
lāg'ilas k'lēs hēx'ēid tsāx'ēitse'wa.

HUNTING TABOOS

Wä, g'a'mēts 'nem wūlāsewosēg'a mamalt!ēk!a'yasa hān'ēnl!ē- 1
noxwē qa q!ālag'ilt GENEMASēx gwāgwaaqasas lō' hē gwagwaaqēda
āl!ē lō' la sēx'wida, qaxs k'lēsaēda hān'ēnl!ēnoxwē hēlq!ālaxēs
GENEMē GEYōl q!ālax gwāgwaaqaslas qaēda 'na'xwa ts!ēdaqa yixs
laē gwāgwēx'sāla qaēs ts!ēdax'wūtē lāx laaslasēs lā'wūnemē, yixs 5
nēlase'waasēs lā'wūnemāsēs laāsla. Wä, hēem!āwis wūleltsa
hānāl!ase'wasa hānl!ēnoxwēda g'ilg'aōmasē wāldemas GENEMAS.
Wä, hēem!āwis lāg'ilas hāwīmalelēda g'ilg'aōmasē wāx' hānāl!asōsa
hānl!ēnoxwē.

Wāx'ēda ēg'ilwatē GENEMSA hānl!ēnoxwē lā āem k!waēl doqwa- 10
laxēs laxes lā'wūnemāxs laē xwānalela. Wä, la'mē hēwāxa wūlāx
lāaslas. Wä, g'il'mēsē la gāgāla lāwelsē hānl!ēnoxwē lā'wūnemS
laē lāx'ūlilēda ts!ēdāqē qaēs lā k!EX'ēalisa lāxa L!EMa'isē. Wä,

¹Continued from p. 499, line 15.

15 After this she goes up the beach, not going fast as she goes up || and she enters her house and sits down on the floor, and she keeps quiet, | and eats a little food. She never eats enough to be satiated, but eats a little food. It is said that | the animals hunted by the husband of the hunter's wife do the | same way as she does, and the animals do not run
20 about when they go about looking for || food, and the animals do not eat enough to be satiated. |

If a sea-hunter hunts sea-otters and fur-seal, | the hunter's wife (that is the wife of the hunter) always | lies down in her bed covered with a new mat. | The reason why the hunter's wife does this is that the sea-
25 otter and the || fur-seal may be asleep when they are hunted by the husband of the hunter's wife. |

The beloved wives of the land-hunters and sea-hunters do | what I have said, because, indeed, the land-hunter and | the sea-hunter get their game easily if their wives sit at home well. |

If the wife of the land-hunter and of the sea-hunter is not experi-
30 enced, || when she is a young woman who walks about all the time, she is not told by her husband | which way he goes hunting. She is generally | driven away by the hunter her husband when he comes home; for then he does not | get any game, which is hunted in vain, and the hunter is ashamed; | therefore he sends his wife away when | he comes home to his house. ||

gril'mēse gwāla laē lāsdēs lāxa l'lemasīsē k'lēs yāyanaxs lāsdēselaē
15 qa's lā laēl lāxēs grōkwē qa's lā k'wāgalēla. Wā, lā nenxwaakwa-
lat'lēxs laē hām^sidaxa hōlālē hēsha^sma^sya. Wā, laem hēwāxa
pōlida, qaxs hōlalaēs hām^sit^sewē. Wā, hēem^slawise gwēgrilēda
grilgraōmasē hānālāsōs lā^swūnema hānlaxsemē ts!edāqē gwayi-
lālasas. Wā, la^smēda grilgraōmasē k'lēs awalilālaxs laē ālā qa's
20 hā^smā^sya. Wā, lā k'lēs pōlida yixa grilgraōmasē.

Wāx'i hē ālēxwasōsa ālē^swinoxwa q'lāsa lē^swa xā^swa, wā lēda
ālē^swaxsemē ts!edāq, yix genemasa ālē^swinoxwē āem hēmenēl
kū^slil laxēs kū^slēlasē lēpsamalila ts!ex^sāsē lē^swē lāq. Wā, hēem
lāgrilas hē gwēgrilēda ālē^swaxsemē ts!edāqa, qa mēxēsā q'lāsa lē^swa
25 xā^swa, yixs laē ālēxwasōs lā^swūnemasa ālē^swaxsemē ts!edāqa.

Wā, hās^staem lāxūla genemasa hānlēnoxwē lē^swa ālē^swinoxwa
hē gwēgrilen la wāldema qaxs āla^smaē hōlemalēda hānlēnoxwē
lē^swa ālē^swinoxwaxs q'lālaaq aēk'ilēs genemaxs āmlēxwāē.

Wāx'i yāgrilwatēda genemasa hānlēnoxwē lē^swa ālē^swinoxwē
30 yixs ālō^sstāgasāxā qāyelkwē, wā, hēem k'lēs nēlasōsēs lā^swūnemē
lāx gwāgwāgrasasēxs hānallēlē. Wā, hēem q'lūnāla hēx^sidaem
k'āyasōses hānlēnoxwē lā^swūnemxs grāxaē nā^snakwa, yixs k'lēa-
saē yānema lāxēs wāx'i hānal^sase^swa. Wā, lā max^sts!ēda hānlē-
nox^s lāgrilas k'āyaxēs genemaxs grāxaē nā^snakwa lāxēs grōkwē.

I have forgotten that an expert hunter's wife does not lie down 35
with the hunter her husband. | When her husband gets ready, he tells
his wife | to go bathing in the river near by; and when they arrive
at the river, the hunter goes ahead of his wife back into the woods, ||
where they lie down and cohabit. After this they come out of the 40
woods at the mouth of the river, and | both take off their blankets, |
the hunter and | the hunter's wife. Then at the same time they step
into the water, with | the right foot, and they step into the water at the
same time with the || left foot, and they sit down | in the water at the 45
same time. And both at the same time sprinkle water over the | right
side of the body; and after they have sprinkled themselves four times, |
they also sprinkle the left side of the body; | and finally they wash the
whole body. After || they have done so, they come out of the water at 50
the same time, and for a little while they sit on the ground; | and when
they are dry, the hunter puts on | his blanket and goes away leaving his |
wife, and the hunter | goes straight to his house. He takes his weapons, |
puts them into his hunting-canoe, and paddles || away to the place 55
where he is going to hunt. Then his wife remains sitting on the bank
of the | river; and not long after her husband has left her, she arises
slowly | and goes slowly back and | enters her house. She does not go

Hēxolēn l!ēlēwēsō lāxa ēgilwatē hānl!ēnoxwaxsem ts!edāqa, 35
yīxs k!ēsaē kūlkūlk'a lē^{wis} hānl!ēnoxwē lā^{wūnema}. Wā, gīl-
ēmēsē xwāna^{idē} lā^{wūnemas} lāē āxk!ālēda hānl!ēnoxwaxēs ge-
nema qas lē lāsta lāxa wāxs ne^{xwālaē}. Wā, gīlēmēsē lā^{gaa}
lāxa wa, lāē gālagiwa^{yēda} hānl!ēnoxwasēs genemāxs lāē ālēsta
lāxa āl^ē qas kūlēm^{gaelsē} qas ^{ne^{xwālaē}idē}x^{daē}xwē. Wā, 40
gīlēmēsē gwāla lāē hōx^{wūlt}!a qas lē lāx ōx^{siwaē}yasa wa qas
^{ne^{māx}idē} xēn^xidaxēs ^{naēn^xūnaē}yēda hānl!ēnoxwē lē^{wis}
hānl!ēnoxwaxsemē genema. Wā, lā ^{ne^{māx}idaxat!} t!ēp^{stasēs}
hēlk!ōtsidza^{yē} lāxa ^{wāpē}. Wā, lāxaē ^{ne^{māx}idaxat!} t!ēp^{stasēs}
gemxotsidza^{yē} lāxa ^{wāpē}. Wā, lāxaē ^{ne^{māx}idaxat!} k!wa^{sta} 45
lāxa ^{wāpē}. Wā, lāxaē ^{ne^{māx}idaxēs} lāē xōs^{itsa} ^{wāpē} lāxēs
hēlk!ōt!ēna^{iyasēs} ōk!wina^{yē}. Wā, gīlēmēsē mōp!ēna xōs^{itsa}
^{wāpē} lāq lāē mōp!ēna xōs^{idaxaaxēs} gemxōt!ēna^{iyasēs} ōk!wina-
^{yē}. Wā, lāwis^{lē} gūsēt!ēdxēs ōk!wina^{yē} laxēq. Wā, gīlēmēsē
gwāla lāē ^{ne^{māx}idaxat!} lāsta lāxa ^{wāpē} qas yāwas^{idē} k!ū- 50
s^{elsa}. Wā, gīlēmēsē lem^xūnx^{ida} lāē ^{ne^xūndēda} hānl!ēno-
xwasēs ^{ne^xūnaē}yē. Wā, lā qās^{ida} bāsēs genemē. Wā, lā
hē^{nakūlaē}ma hānl!ēnoxwē laxēs gōkwē qas āx^{ēdē}xēs gwēlgwā^{la}
qas mōxsēs lāxēs hāna^{laatslē} xwāxwagūma. Wā, lā^{mē} sē^xwida
qas lā lāxēs hāna^{laaslē}. Wā, lā^{mē} āem k!wasē genemas lāxa 55
wa. Wā, hēt!ē la gāla lā^{wūnemas} bās lāē k!lēs ēā^{ltsē}laxs lāē lāx-
ēwelsa qas k!lēsē yāyanaxs lāē qā^{nakūlaxs} lāē nā^{nakwa} qas lā

quickly, and she sits down | and sits still without moving, and she only
 60 eats a little. || She does not allow herself to eat much, so that | what is
 hunted by her husband may do the same. This is called by the
 people of olden times | *ts!egwēlkʷ* ("made short inside"), when she
 does this purifying herself. Some hunters never lie down with their
 wives.

65 When he cohabits with another woman every fourth || day and when
 it is known by the wife of the hunter that her husband has a sweetheart |
 and she is expert at purifying herself on behalf of the hunter, | the
 hunter's wife gives a blanket | to the woman, the sweetheart of the
 hunter her husband, so that it may not | remain a secret that the
 70 woman and the husband of the || hunter's wife are sweethearts. Gen-
 erally the husband of the | woman knows that she has a hunter for her
 sweetheart, but he does not become | jealous because he takes the
 blankets that are given to his wife. | Sometimes forty, or even a hun-
 dred, blankets are given | by the hunter's wife to the husband of the one
 75 who is the sweetheart of the || hunter her husband, and then the whole
 tribe know that the hunter and the woman | are sweethearts.

And this is the reason why the hunter does this. He does not lie
 with his wife, and his sweetheart does not lie down with her hus-
 80 band; and after four days the hunter comes || and lies down with his

58 *laēl lāxēs gōkwē k'lēsxat! yīnēla. Wā, lā k'wāgalila. Wā,*
ā'misē la seldēla k'lēsxawīxēla ōgū'la laqēxs ā'maē hēmenēl xāl'la
 60 *hā'māpa lāxēs k'lētslēna'yē hēlq'ālā q'lēk'!esa qa hās gwēgilē*
hānalasēwas lā'wūnemas. Wā, hēm lēgad lāxa gālē begwā-
nems ts!egwēlkʷxa hē gwēgilā q'lēqalē. Wā'ēda waōkwē hāneml!ē-
noxwa lā hēwāxa kūlēlēnoxʷ lē'wis genēmē.

Wā, lā ōgū'laem ts!edaqe lanaxwa nexwālasō'sēxa maēmop!en-
 65 *xwa'sē 'nāla, yix q'āl'amas genemasa hānl!ēnoxwēqēxs lālasēs*
lā'wūnemēxa ēgilwatē lāx q'lēqela qaēda hānl!ēnoxwē. Wā,
hē'misa hānl!ēnoxwaxsemē genemsa hānl!ēnoxwē ts!āsa p!elxe-
lasgemē lāxa ts!edāqē, lālasēs hānl!ēnoxwē lā'wūnemē, qa k'lēxs
t!at!aayaala lāxēs wālālaēna'ya ts!edāqē lō's lā'wūnemasa hānl!ē-
 70 *noxwaxsemē ts!edāqa. Wā, lā q'ūnala q'ālā'mē lā'wūnemasa*
ts!edāqaxs lā'lanokwaēs genemasa hānl!ēnoxwē. Wā, lā k'lēx
bābala qaxs hē'maē āxēdxa p!elxelasgemē ts!ewēx qaēs gene-
mēxa 'na'f'nemp!ena mōxʷsokwa lōxs lāk'!endaēda p!elxelasgemē
ts!ewēsa genemasa hānl!ēnoxwē lāx lā'wūnemas lālasēs hānl!ē-
 75 *noxwē lā'wūnemē. Wā, lā 'nāxwa'mē gōkūlōtasa hānl!ēnoxwē*
q'ālāqēxs wālālaē.

Wā, hē'mis lāgilas hē gwēgilēda hānl!ēnoxwē, yixs k'lēsaē
 kūlkūlk'a lē'wis genēmē. Wā, lāxaē lālas k'lēx kūlkūlk'a lē'wis
 lā'wūnemē. Wā, g'il'mēsē mōp!enxwa'sē 'nālās grāxaēda hānl!ē-

sweetheart. At once he cohabits with his sweetheart. In the morn- 80
ing, when daylight comes, the | hunter and his sweetheart arise at
the same time and go down | to the beach and go into the sea-water
and | bathe at the same time. They dive four times and stay under
water a long time; and after || diving they rub their bodies. After | 85
that both come out of the salt water at the same time and sit down on
the | beach; and after their bodies are dry, they | put on their blankets
at the same time, and both | arise at the same time on the beach, and
the hunter goes to his || house, and his sweetheart goes to her own 90
house, and they both do not | go quickly as they are walking. |

The wife of the hunter always gives | food to her husband's sweet-
heart, and she always eats only a little. | The wife of the hunter does
not observe any taboos. This is called || *g'ilɫɫk^u* ("made long inside"), 95
when a man does this with another woman. | The hunters who do this
are those whose wives are foolish | walking about and talking, and
going after men, and who do not know | the taboos to be observed by
a hunter's wife. |

The hunter only tells his wife not || to touch his bed when he goes 100
hunting in the woods, or when he goes paddling. | This is the end of
what is being done by the | hunter's wife. |

noxwē külx'ɛd lāxēs lāla. Wā, lā hēx'ɛdaem nēxwālaxēs lālaxa 80
hānl'ēnoxwē. Wā, k'lēsmēsē 'nāx'ɛdxa gaālāxs laē lāx'widēda
hānl'ēnoxwē 'nemāx'ɛda lē'wis lālēda ts'edāqē qā's lā lents'lēs
lāxa l'ema'isē. Wā, hōxsta lāxa demsx'ē 'wāpa qā's 'nemāx'ɛdē
dās'ida. Wā, lā mōp'lena dās'ida gōgeyensela. Wā, g'ilēmēsē gwāl
dāsa laē gūsēt'ēda lāxēs ōk'wina'yē. Wā, g'ilēmēsē gwāla laē 85
'nemāx'ɛd hōx'wūsta lāxa demsx'ē 'wāpa qā's lē k'lūs'ālis laxa
l'ema'isē. Wā, g'ilēmēsē lem'xūnx'ɛdē ōk'wina'yas laē 'nemāx'ɛ-
idexs laē 'nēxūntsēs 'naen'ūna'yē. Wā, lā 'nemāx'ɛdexs laē
lāx'ūlēs lāxa l'ema'isaxs laē nā'nakwēda hānl'ēnoxwē lāxēs
g'ōkwē. Wā, lā lālās nā'nak^u lāxēs hesaq g'ōkwa laxēs k'lēts'lē- 90
na'yē yāya'naxs qā'nakūlaē 'nemāla.

Wā, la'mē genemasa hānl'ēnoxwē hēmenālaem l'āwentasa
he'māomasē lāx lālāsēs lā'wūnemē qa hōmenēl'em xāl'a ha'mās.
Wā, lāla k'leās aēk'ilasōsa genemasa hānl'ēnoxwē. Wā, hēem
lēgades g'ilɫɫk^u, yixa hē gwēg'ila lē'wa ōgū'la ts'edāqa. Wā, 95
hēem hē gwēg'ilēda hānl'ēnoxwē yixs nenōlāēs genemasxa ts'edā-
qaxs qāyelkwaē lōxs k'āt'lalāē lōxs l'āsgasaēxa k'lēāsē q'lāl lax
aēk'ilasē'wasa hānl'ēnoxwaxsem ts'edāqa.

Wā, lēx'a'mēs wāldemsa hānl'ēnoxwaxēs genemē qa k'lēsēs
lābalax k'lē'ēlasas, yixs laē hanal'a lāxa āll'ē lōxs sēx'widaēda 100
hānl'ēnoxwē. Wā, laem lāba lāx gwa'yilālasasa genemasa
hānl'ēnoxwē.

Now I will talk about the notice for the | wife of the hunter, which
 5 way the hunter her husband goes, || for the bed of the hunter is not
 near the bed of his | wife, and generally the hunter hardly speaks | to
 his wife. When the hunter dreams | that he is making love to a living
 woman, and when he dreams that he cohabits | with the living woman
 10 to whom he makes love, he immediately arises out of his || bed and
 quietly goes, takes his powder-box | and his gun and the mat which
 serves as his seat and his paddle, and | he goes quietly out of the door
 of the house. |

As soon as he goes out of the house, he puts a mark on the | ground
 15 with the tip of his hunting-paddle. || The mark runs in the way in
 which he goes out paddling; and when | his wife arises and sees that
 her husband is not in his bed, | the woman knows at once that her
 husband had a good dream | for hunting. She goes out of the door of
 the house | and looks at the ground. There she sees her husband's
 20 mark, || and then she knows which way he has gone. |

As soon as she knows which way he has gone, she goes back | into
 her house, not fast, and sits down, and she takes some food | and eats it,
 and she chews for a long time what she is eating, | and she swallows it
 25 in very small pieces; that is, if || the hunter's wife is an experienced
 woman. She does not stop eating until her | cheeks ache. |

3 Wä, la^mēsen gwāgwēx^sālāl lāxa māmal^tlēk^la qaēda gē-
 nemasa hānl^lēnoxwē lāx la gwāgwaagasasēs hānl^lēnoxwē lā^wū-
 5 nema, yīxs k^lēsāē lālālilē kū^lē^lasasa hānl^lēnoxwē lāx kū^lē^lasasēs
 genemē. Wä, lā q^lūnāla k^lēs ālaem yaēq^lēg^alēda hānl^lēnoxwē
 lē^wis genemē. Wä, hē^mēsēxs g^lī^māēda hānl^lēnoxwē mēxela
 l^lētāxa q^lūla ts^ledāqa. Wä, g^lī^mēsa hānl^lēnoxwē mēxala nēxwā-
 laxēs l^lētāsewē q^lūla ts^ledāqa, lā hēx^līdaem lāx^lūlil lāxēs
 10 kū^lē^lasē qa^s seltālēxs laē dāx^līdxēs hānhānl^lk^lēdzats^lē g^līdasa
 lē^wis hānl^lēmē lē^wis k^lwa^yē lē^wa^ya lē^wis sēwayowē. Wä, lā
 seltālaxs laē lāwels lāx t^lēx^līlāsēs g^lōkwē.

Wä, g^lī^mēsē lāwels lāx l^lāsanā^yasēs g^lōkwē laē xūt^lēlsaxa
 āwīnak^lūsē yīs gēxtā^yasēs hanal^lax^sa^yasē sē^wayā. Wä, la^mē
 15 gwēbalē xūltā^yas lāx gwāgwaagasas laē sēx^wīda. Wä, g^lī^mēsē
 lāx^wīdē genemas laē dōx^wālelaxēs lā^wūnemaxs k^lēāsaē kū^līla.
 Wä, hēx^līda^mēsa ts^ledāqē q^lāl^lālelaxēs lā^wūnemaxs mēxalaasa
 ēk^lē lāxēs hānl^lēnoxwēna^yē. Wä, lā lāwels lāxa t^lēx^līlāsēs g^lōkwē
 qa^s dōx^wīdēxa āwīnak^lūsē. Wä, lā dōx^wālelaxa xūltā^yasēs
 20 lā^wūnemē. Wä, la^mē q^lāl^lālelax gwāgwaagasas laxēq.

Wä, g^lī^mēsē q^lāstax gwāgwaagasas laē āem xwēlaqa la laēl
 lāxēs g^lōk^l k^lēs yāyāna qa^s lā k^lwāg^lālīla qa^s āx^lēdēxa hēmaō-
 masē qa^s hām^xīdēq. Wä, la^mē gēgēg^līlil malēkwaxēs ha^ma^yē
 qa^s nēx^wīdēqēxs laē āla la ām^lēmayastā yīxs ēg^līlwataēda gē-
 25 nemasa hānl^lēnoxwē Wä, ā^lmēsē gwāl hāmāpēxs laē ts^lēts^lē-
 nemyax^līda.

When the front of the house is stone | at the place where the hunter 27
sits and when he dreams of making love to the wife of | another man,
he has no way of letting his wife know that he goes out || hunting on 30
account of his favorable dream, for he immediately arises and goes |
out in his canoe. When he goes out of the house, he takes | a long split
piece of cedar-wood and places it on the ground, the end near | the
door of the house pointing down to the beach, and the lower end | is
pointing south; and when the hunter goes straight out from his ||
house, then he puts the cedar-stick on the rock (pointing away from 35
the door); and when he | goes north, he lays the cedar-stick (pointing
north); and when | he goes back into the woods, he puts the cedar-
stick pointing backward at | one side of his house. |

In the same way are the marks which he puts on the | ground about
which I talked first. ||

This is only done by the hunter when he dreams of making love to 40
a | living woman. When he dreams of making love to a dead woman, |
he knows that he will not catch any animal. This is the same | dream
for the hunter and trapper; for when | the trapper dreams of making
love to a living woman, || he knows that something will be in his trap, 45
and he at once goes to | look at his trap to take out what is caught in it;
and when the | trapper dreams of making love to a dead woman, he

Wä, gril'mēsē t'ledzek!wa l'āsanā'yasa g'ōkwasa hānl'lēnoxwē 27
āxēs hānāl'laēdzasē. Wä, gril'mēsē mēxela neḡwālaxa genemāxa
ōgū'la begwānema, wä, lā k'leās gwēx'idaas nēlaxēs genemāx lālē
hānāl'lal qaēs ēk'ē mēxa'ya qaxs ā'maē hēx'idaem lāx'ūlila qaēs lā 30
ālēx'wida. Wä, gril'mēsē lālawūlts!a lāxēs g'ōkwaxs laē dāg'flxlā-
laxa g'ilt!a xōk' k'!wa'xla'wa qaēs k'at!elsēs ōba'yas lāx max'stā-
'lasas t'lex'ilāsēs g'ōkwē, gwēbala lāxa l'ema'isē, la gwāgwēbala
lāxa 'neldzē. Wä, gril'mēsē lāla hānl'lēnoxwē lāxa neqawilasēs
g'ōkwē la k'at'lālotsa k'!wa'xla'wē lāxa gwālaasa.¹ Wä, gril'mēsē 35
gwāgwāaqa lāxa gwānakwē laē k'at'lālotsa k'!wa'xla'wē. Wä, gril-
'mēsē aalaaqa lāxa āl'lē laē k'at'lālotsa k'!wa'xla'wē ālēbāla lāx
āpsanā'yasēs g'ōkwē. Wä, hēemxaāwisē gwāla xūlta'yas lāxa
āwīnak'lūsē lāxen g'flx'dō gwāgwēx's'ālasa.

Wä, lēx'aem hē gwēgrilatsa hānl'lēnoxwē yīxs mēxelaē neḡwālaxa 40
q'lūla ts'edāqa. Wä, gril'mēsē mēxela neḡwālaxa la lē'l ts'edāqa,
wä, lā q'lālelaxs k'leāsālē yānems lāxa gril'graōmas, yīxs 'nemāx'is-
'maē mēxa'yasa hānl'lēnoxwē lē'wa k'!elk'!elk'lēnoxwē, yīxs gril-
'maēda k'!elk'!elk'lēnoxwē mēxela neḡwālaxa q'lūla ts'edāqa laē
q'lālelaqē laem māt'slāwēs k'!elgrayo. Wä, hēx'ida'mēsē la dō- 45
qwaxa k'!elgrayowē qaēs k'lūsēx māt'slāwas. Wä, gril'mēsē k'!el-
k'!elk'lēnoxwē mēxela neḡwālaxa lē'lō ts'edāqa; wä, lā q'lāle-

¹ Straight down to beach.

48 knows | that his trap did not catch anything, and that his trap is broken by a large animal. | That is the end. ||

MEANS OF HAVING CHILDREN

1 [We will talk about the means of making a woman have children. | There was T!āt!Endzid, who had been married eight | winters to his wife, and his wife had never been pregnant; | and this is what he
5 said:—] Now, I have been married eight || winters to my wife, and she has never been pregnant. | I am sorry; for that was the reason | I married, that I might have children. Then I went to the Koskimo, | and I told the old man Qwā'x'iladzē that I | felt badly because my
10 wife had not been pregnant in eight || winters. Then Qwā'x'iladzē laughed. He | said:¹ "O my dear! listen to me, and I | will inform you. Just listen! When I first | married Born-to-be-given-Pres-
15 ents-First, she | got no child, and I had her for my wife four winters. || Then I was really sick at heart. | I invited the experts in medicine of the first Koskimo; | and I spoke, and said, 'O you experts in medicine among the | Koskimo, listen to me! I pray you, have mercy on me, | and treat my wife so that she may have children.'
20 Thus I said to || those experts in medicine among the Koskimo.

48 laxēs k!elg'ayāxs weyōlāē lōxs L!ēnkwaasa 'wālasē g'ilg'aōmasēs k!elg'ayowē. Wā, laēm lāba.

MEANS OF HAVING CHILDREN

1 [Gwā'gwēx's'alalēns lā'xa bā'wēk!ūl'yō qa bewē'x'wīdēsa ts!ē-dā'qē. Wā, hē'māē T!ā't!ēnts!īdē, yīxs la'e ma!gū'nā'l'ēnxēlaxa
ts!ēwū'nxē geg'a'tsēs genē'mē. Wā, la hēwā'xa bewē'x'wīda.
Wā, g'a'mēs wā!dēmsēg'a:] Hē'maaxg'in lē'g'in la ma!gū'nā'-
5 l'ēnxēlaxa ts!ēwū'nxē geg'a'tsen la genē'ma. Wā, la hēwā'xa bewē'x'wīda. Wā, la ts!ēx'ilen nā'qā'yē qaxg'in hē'mēq lā'g'ila
geg'ā'dēx'īd qen xū'ngwadēx'īdē. Wā, lēn lā'xa Gō'sg'imoxwē.
Wā, lēn nē'laxa q!ū'l'yakwē Qwā'x'iladzē, yisen nā'qā'yāxs
'yā'x'sē'māē qāē'n genē'māxs k!ē'sāē bewē'x'wīdxa la ma!gū-
01 nā'l'ēnx ts!ēwū'nxā. Wā, la dā'l'ī'dē Qwā'x'ī'ladzē. Wā, la
'nē'k'a:¹ "ya, ā'dats, wē'grak'ā'slēla hōlē'lal g-ā'xēn, qen ts!ē-
k!ā'l'ēlak'asaōl. Wē'lēla hō'lēlak'aslōl. Wā, hē'k'as'māēxg'in
lā'k'asaēk geg'adk'atsōx G-ā'laxaā'kwē'lakwēx. Wā, lā'k'asōnō
k!ē'as qē'l'xēla; wā, lā'k'asēn mō'x'ūnxēlaxē ts!ēwē'nxē geg'a'd-
15 k'atsōnō; wā, lā'k'asē ā'lak'lalak'as ts!ēx'ī'lēn nā'qēk'asē. Wā,
lā'k'asēn lē'laxē wīwā'nō'lēnoxwāsē g'il'k'asdā Gō'sg'imoxwa.
Wā, lēn dō't!ēg'a'la. Wē, lā'k'asēn 'nēx'a: 'ya, wī'wanō'lēnox Gōs-
g'imox". Wī'k'aslēla hō'lēlalōl ā'sa'yōlēnlōl qak'ā'sōs wā'xa'ōs
wā'nō'l'īdk'asēn genē'mk'asēx qa qē'l'xēlē'sōx, 'nē'x'k'asēnlax
20 wīwā'nō'lēnoxwāsē Gō'sg'imoxwē. Wā, lā'k'aslēnē dō't!ēg'a'lē

¹ The following is spoken in Koskimo dialect.

Then one of them spoke, | and said 'O Chief Qwā^εx'īladzē! | let 21
Born-to-be-given-Presents-First go out of the house, else | she will
hear what we are talking about here.' Then | Born-to-be-given-
Presents-First was driven out. ||

"As soon as she had gone out, the expert in medicine spoke, | and 25
said, 'O chief! go and | send the little children to search for one |
male lizard and also for one female | lizard. They shall be husband
and wife; and as soon as || they have brought them, you must take 30
them and put them together, chest to chest, | and tie them together
in that way, while | they are still alive. Then tie them on the right
side of your | waist, and let them be there thus for four days. |
Then untie them and || take some food;' and I chewed it. | 35

"Then I took the fore-feet of one of the lizards | and put them into
the food, and I chewed it again, | and then I put it down on the
floor of the house; and then I also | took the hind-feet of the lizard ||
and put them into what had been chewed. Then | I put it down on 40
the floor of the house. Then I did the same with each one. | Then I
took it up, and I took the fore-feet, | both of them; and I chewed
them together | with the food, and I put it down on the floor of the

^εnemō'xwē. Wä, lä'k^εas^εlaēnē ^εnē'x'a: 'εya g^εi'gä^εma, Qwā^εx'īladzē, 21
wí'g^εelelax'ōnō lä'welsk^εaslōx G'ä'laxaä'kwē^εlakwax, ä'lak^εasōnō
wulela' lä'xens dō'det'lālag'ililemk'ä'sax.' Wä, lä'k^εas^εlaēnē k'ä'-
^εyasōkwāsē G'ä'laxaä'kwē^εlaxwē.

"Wä, g^εi'l^εem^εlaēnē lä'wels lä'k^εasē dō't!eg^εa'l^εk^εasē wä'nō^εlaēno- 25
xwē. Wä, lä'k^εas^εlaēnē ^εnē'x'a: 'ya, g^εi'gä^εma, wí'k^εaslela ^εyä'-
lax^εidk^εaslesē g^εi'ng'īnā'nemk^εasbēdza^εwa qa lä'k^εasēsē ä'lāx ^εne'm-
k'asa wí'sem gwā'lasa. Wä, hē'k^εas^εmēsēnē ^εne'mk'asa ts!edā'x
gwā'lasa. Lā'k^εaslēnē hā'yasek'älal. Wä, g^εi'l^εk^εas^εemlaēnē
g'ä'xk^εasl qak'ä'slesōnō äx^εē'dk^εasleqēnē qak'ä'ts hā'qōdk'asaō- 30
saq. Wä, lä'k^εaslāxaas yā'lōdk^εasleqēnē qaxs hē'k^εas^εmaēnē
ä'lēk^εas q!lūlä'. Wä, lä'k^εats yí'l^εälelō'ts lä'k^εasxōs hē'l^εk'!ōdenō-
dza^εyēx qenā'sa. Wä, lä'k^εaslexaē mō'p!enxwā'sk^εaslē ^εnā'lās
hē gwā'la!ēnē. Wä, lä'k^εaslaxaas qwē'l^εidk^εaslaqēnē. Wä, lä'k^εats
äx^εē'dk^εasxē mā'^εmalēk!wēmak^εasē,' qak'ä'sen mā'lēx^εwīdāēx. 35

"Wä, lä'k^εasen äx^εēdk^εasxē ma^εlē' a^εyasō'kwatsē gwā'lasē qak'ä'-
sen ä'x^εeqēs lä'k^εasxē mā'^εmalēk!wēma qak'ä'sen ē't!ēdē mā'lē-
x^εwīdk^εasqēnē. Wä, lä'k^εasxaen äx^εä'lilaqēnē. Wä, lä'k^εasxat!en
ē't!ēd äx^εē'dk^εasxē ma^εlē' g'ō'g^εegu'yō'sē gwā'lasē qak'ä'sen 40
ē't!ēdē ä'x^εeqās lä'k^εasxen lä'k^εasē mā'lēkwāsōkwa'sa. Wä, lä'k^εa-
sen äx^εä'lilak'asaq. Wä, lä'k^εasxat!en hē gwē'x^εidk^εasxē ^εne'mē.
Wä, lae'mxat!en äx^εē'dk^εasqēnē qak'ä'sen äx^εē'dk^εasē a^εyasō'-
kwasas, yik'ä'sxē ma^εlē'. Wä, lä'k^εasen ē't!ēd mā'lēx^εwīdqēnē
lōkwa'sē mā'^εmalēk!wēma. Wä, lä'k^εas^εemxaen äx^εä'lilaqēnē.

15 house. || Then I took the hind-feet of the other one, | and I chewed them also with the food. | Now I had finished four mouthfuls. | Now they were on the floor of the house. Then I called my wife, and I | asked her to eat what had been chewed; and she chewed it
 50 and || she ate it up. Deinde | in cubiculum vocavi uxorem meam. Deinde nos in lecto collocavimus. | Ego iacui ei in dextra parte et
 55 cum ea concubui. Postquam | perfecī, non sivi || uxorem meam se illo die commovere et sivi eam femina illo die distingere | et supinam illa nocte recumbere. Menstruare quidem modo destiterat. | Numquam rursus menstruavit. Tum | facta est praegrans. Then she had a little boy. | She first had a child when I had been married ||
 60 five winters to my wife; | and now I had this child, Melnēd." Thus said the chief, | speaking the Koskimo language. |

At once I went home, and I was already looking for | lizards on
 65 the trail of Gwadzē. I found two—a || female and a male lizard. At once | I tied them together, chest to chest, and I tied them to my belt | and put it around my waist, and I kept them on my right side. | I went home to Newettee. I arrived there where | I had left my wife. For two days I kept the lizards || on my waist. Statim

45 Wā, lā'k'asēn āx'ē'dk'asēn a'leimxlā'ya g'ō'g'egū'yō'sē 'ne'mē qak'ā'sēn ē't'ledē mā'lex'wīdqēnē lōkwā'sē mā'malēk'wēma. Wā, lā'k'as g'wā'la, lā'k'asēmxaēnē mō'sgemē mā'lēx'sē'makwē lā'k'as āxē'lk'asa. Wā, lā'k'asēn lē'lā'li'lxēn gēne'mē. Wā, lā'k'asēn āxk'lā'lak'asqēnē qak'ā'saēs mā'lex'wīdxē mā'lēg'ikwē. Wā, lā'
 50 k'asēnē mā'lēx'wīdk'asqēnē. Wā, lā'k'asēnē 'wīq'lesaqēnē. Wā, lā'k'asēn lē'ls'lā'ilak'asēn gēne'mē. Wā, lā'k'asēnu'x' kū'lx'īd-k'as lē'wē'nē. Wā, hē'k'asēn kū'lx'īdk'asē hē'lk'lotagū'wa'lila-sēn gēne'mē. Wā, lā'k'asēnu'x' gēx'wī'da. Wā, g'ī'lk'asēmēsēn g'wā'lk'as gēxwa' lē'wē'nē; wā, lā'k'asēn k'lē'yas 'nēx' qa
 55 lē'kū'ilēsēn gēne'maxē 'nā'la qa ō'kwasēmēsēnē se'nba 'yīlā'laxē 'nā'la t'lē'g'īl lē'wē nē'g'ikwē, yī'xē hē'kas'maēnē ā'lēk'as g'wāl k'la'lē. Wā, lā'k'as hē'hēk'a ē't'led k'la'lē'da. Wā, lā'k'asēmēnē qelxk'laē'sēdk'asa. Wā, lā'k'asēmēnē qe'lxlax'īd, yīk'ā'tsē bā'ba-gūmē. Wā, ā'lk'as qe'lxadex'īdk'asgranu'x' lā'k'asaēx' sek'lā'
 60 x'ēnxēlaxē ts'lē'wū'nxē gā'k'āla lōkwā'sēn gēne'mk'asēx. Wā, lā'k'as'maēg'īn qe'lxadk'atsōx Me'lnēdēx," 'nē'k'ēda g'ī'gāma'yē lā'xēs gō'ts'lalaēna'yē.¹

Wā, hē'x'īdaēmēsēn g'āx nā'nakwa. Wā, g'wā'lēlaēmēsēn ā'lāxa g'wā'lasē lā'xa t'lēx'īlās Gwadzē'yē'. Wā, lēn q'lā'xa mā'lē', 'ne'ma
 65 ts'lēdā'qē, 'ne'ma begwā'nēmō lā'xa g'wā'lasē. Wā, hē'x'īdaēmēsēn hā'qōdeq qen yā'lōdēq. Wā, lēn yī'ē'nts lā'xēn wūsē'granō, lēn wūsē'x'ē'its. Wā, lā'ē'm axā'la lā'xēn hē'lk'lotēnōdza'yē. Wā lēn nā'nakwa lāx Xū'mdashō. Wā, lā'mēn lā'g'aa lāq, yīxs a'mlēxwaēn gēne'mē lāq. Wā, lā mā'lp'lē'nūxwā'sē 'nā'lāsa g'wā'-

¹ The following is again Kw āg'ul dialect.

voluit | uxor mea ut secum luderem. Deinde eam rogavi, et | "Quan- 70
do," inquam, "menstruavisti?" sciebam enim eam tum menstruare. |
"Menstruo," inquit, "quattuor iam dies." Deinde | statui cum ea
illa nocte non coire. || Cum uxor mecum ludere conaretur, | iratum 75
me simulavi. Deinde duas noctes dormii. | When the lizards had
been on my waist four days, | I took a biscuit and chewed it;
and I took the | lizard and cut off the fore-legs of the one, the
male. || Then I put them in with what I had in my mouth and 80
chewed them. When I | had done so, I put it (what I had
chewed) down on the floor of the house, and I again took a biscuit |
and bit off a piece; and I cut off the hind-feet | of the lizard and put
them in with what I was chewing. When | I had finished, I bit off
again a piece of biscuit; and I cut off || the fore-feet of the female 85
lizard, and I chewed them with the biscuit, | and I put (what I had
chewed) down on the floor of the house. Then I bit off another
piece of | biscuit, and I cut off the hind-feet of the lizard and | put
them in with the biscuit I was chewing. Now there were therefore |
four piles of chewed biscuit on the floor. ||

Then I called my wife to come to the place where I was sitting. | 90
She came at once. I put my arm around her, and I gave her | one
of the pieces of biscuit. I told her to eat it. | She ate at once the

lasē āxā'la lā'xēn qenā'sē. Wā, hē'x'ida'mēsen gene'mē ēnēx' 70
qenū'x' amā'lōx'widē. Wā, len wūlā'q; wā, len ēnē'k'a: "Wē'-
laqwas ē'xentē," qaxg'in q!ā'lela'mēgaqēxs ē'xentaē. Wā, la
ēnē'k'ens la'ē mō'p!enxwa'sa ēnā'lās la ē'xenta. Wā, len lā-
k!wē'masā'masxēn nā'qax'ē qen k!ē'sē nexwā'lax'ēd lē'wē'xa gā'-
nūlō. Wā, wā'x'mēsen gene'mē ae'm!q!en'wa g'ā'xēn; ā'mēsen 75
lā'wisbōlaq. Wā, hē't!ēn la mā'p!ē'nxwa's hē'la mē'xē. Wā,
lae'm mō'p!enxwa'sē ēnā'lāsa g'wā'lasē āxā'la lā'xg'in qenā'sik';
wā, len āx'ē'dxa bī'sgītē qen mā'lēx'widēq. Wā, len āx'ē'dxa
g'wā'lasē qen t!ō'sōdēx e'e'ēyasā'sa ēne'mēxa wī'semē. Wā, len
ā'x'eqas lā'xēn la hā'msgemēsē'wa qen mā'lēx'widēq. Wā, len 80
g'wāl mā'lēkwaq; wā, len āx'ā'lilaq. Wā, len ē't!ēd āx'ē'dxa bī's-
gītē qen ē't!ēdē qe'mx'wid lāq. Wā, len t!ō'sōdex g'ō'g'egū-
ēyāsa g'wā'lasē qen ā'x'eqēs lā'xēn lā mā'lēkwase'wa. Wā, lā'xae
g'wā'la; wā, len ē't!ēd q!ē'mx'widxa bī'sgītē. Wā, lā'xae t!ō'sō-
dex e'e'ēyasā'sa ts!edā'qē g'wā'lasa qen mā'lēx'widēq lē'wa bī's- 85
gītē. Wā, len ē't!ēd āx'ā'lilaq. Wā, len ē't!ēd q!ē'mx'widxa
bī'sgītē. Wā, laxaen t!ō'sōdex g'ō'g'egūēyāsa g'wā'lasē qen ā'x'ē-
qēs lā'xēn la mā'lēkwase'wa bī'sgīta. Wā, lae'm ē'wī'ēla. Laem
mōsgema ēmex'megwī'lē mā'lēg'ek' bī'sgīta.

Wā, len lē'lālxēn gene'mē qa g'ā'xēs lā'xēn k!waē'lasē. 90
Wā, hē'x'ida'mēsē g'ā'xa. Wā, len k!ip!exō'dēq. Wā, len ts!ā'sa
ēne'msgemē lāq. Wā, len ēnē'k'a: 'Hāmx'ē'dasxwa bīsgītē'x.'
Wā, hē'x'ida'mēsē ē'wī'ēla hāmx'ē'dqēxs mō'sgemaē. Wā, len lēl-

95 four pieces. Then | I called her into my room || and barred the door.
Peccavi, | nam uxori in sinistra parte me posui. Deinde | cum uxori
mea concubui. After I had done so, I spoke | and said, "O my
dear! don't wish to move about this | day and night; just lie on
100 your back with legs extended." Thus said I || to my wife. |

Then she obeyed me; and my wife said that she | guessed that I
was treating her with medicine, that she might have a child. | Pos-
tea menstrua | uxoris meae destiterunt. Praegnans erat et puellam
5 peperit. | Etenim in sinistra parte jacebam dum cum uxore || con-
cumberebam. Quare infans erat puella. Now I | had a child; and I
believe in the medicine, for my wife never | had had a child for
eight winters. I | gave her the medicine and she was pregnant at
10 once and when | we had been married nine winters we || had a
daughter. |

The girl was four months old when my wife was pregnant again, |
and she had another girl. | Now we have been married sixteen
winters, I and my wife, | and we have four children, all girls. Eight ||
15 winters we had no children. Now for eight winters we have had |
children. The only reason why I am sick at heart is that the children
are all | girls, for there is no boy. [Thus said | T!ât!endzid of the
Seaward-Dwellers.] |

ts!âlêlaq lâ'xên graê'lasê. Wä, g'il'mêsenh'x'u la lâts!â'lila; lê'-
95 g'in l'enê'x'îdxa t!êx'î'lâsen graê'lasê. Wä, la'mên lê'xleqûlila,
qaxg'in hêk' kû'lx'îdaâ'sê gemxâ'gawalilâsen gene'mê. Wä, len
nexwâ'lax'îd lê'wen genemê. Wä, len gwâla. Wä, len yâq!eg'a'la.
Wä, len 'nê'k'a: "êya, â'dê, gwâ'la 'nêx' qas yâ'wîxîlîlêlôsxwa
'nâlalêx lê'wa gânulêx. Â'emles t!ê'g'ilîlêl 'yîlâ'la!," 'nê'k'en-
100 laxen gene'mê.

Wä, la nâ'nagêg'i g'â'xên. Wä, la 'nê'k'en gene'maxs lê'ma'ê
k'ô'ten laem pêtâ'q qa bewê'x'wîdês. Wä, la'mê gwâl ê'xentên
gene'mê lâ'xêq. Wä, la'mê bewê'x'wîda. Wä, la 'mâ'yôf'itsa
ts!â'ts!edagemê. Qâ'laxg'in gemxâgawâ'ilêg'axg'in lêk' nexwâ'-
5 lax'îd lê'wê'n gene'mê, lâ'g'ilâs ts!â'ts!edagemê. Wä, la'mê'n
xû'ngwadex'îda. Wä, la'mên ô'q!ûs'îdxa pêtâ' qaxg'in hêwâ'xêk'
bewê'x'wîdâmasxen gene'maxa ma'lgû'nâ'l'ênxê ts!ê'wû'nxa. Wä,
len pât!ê'deq; lâ hê'x'îdaem bewê'x'wîda. Wä, len nâ'ênema-
x'ênxêlaxa ts!ê'wû'nxê hâ'yasek'â'lang'in lâ'g'anu'x'u xû'ngwa-
10 dex'îtsê ts!â'ts!edagemê.

Wä, hê'mis â'lê's mō'sgemêk'ilêda ts!â'ts!edāgemaxs la'ê ê'tlê-
den gene'mê bewê'x'wîda. Wä, la'e'mxâê ts!â'ts!edāgema. Wä,
lâ'nu'x'u q!âl!ax'ê'naxag'ôgwîlaxa ts!ê'wû'nxê gak'â'la lê'wen ge-
ne'mê. Wä, la mō'kûn sâ'semê ts!ê'daxsâ. Ma'lgû'nâ'l'ênxa ts!ê-
15 'wû'nxê k'leâ's sâ'sema. Wä, lanu'x'u ma'lgû'nâ'l'ênxa ts!ê'wû'nxê
la sâ'semnôkwa. Wä, lê'x'a'mês ts!ene'msen nâ'qa'yaxs 'nâ'xwa-
maê ts!ê'daqen sâ'semê, yîxs k'leâ'sâê bā'baguma. [nê'k'ê T!â'-
t!ents!êdâsa L!â'L!asiqwâla.]

BIRTH

The woman has not had a husband for a long time, when she is 1
with child; | and when she thinks that she is with child, both of
them at once | are careful. |

Her husband takes nothing that he sees || that is hurt by a man, 5
or a bird with blood on its head, or | a seal with blood on its head
or with singed hair. He and | his wife take a little of it, and hide
it at a dry place under | a cedar-tree. They leave it there until the
child of the woman is born. | I have forgotten this. When he first
wipes off with soft || shredded cedar-bark the blood of whatever he 10
sees, he carries it to his house; | and when his wife is lying down, he
asks her to sit upon the floor; | and when she sits there, the man
begins at the back of his wife's head, | holding the bloody cedar-
bark, and passes it down | her back; and as he is passing down the
cedar-bark, he says, || "This would happen to you." He does this 15
four times, | passing the bloody cedar-bark down her back, and says
four times, "This | would happen to you" (he means to the child
that she is bearing); and when | this is done, he goes and hides it
at a dry place under a cedar-tree. |

The man also takes the tail of a deer, and || the ends of the four 20
arms of an octopus, and the tip of the tail of a snake, | and the feet of

BIRTH

Wā, k'lēst'la gāla lāwadēda ts'edāqaxs laē bewēx^εwīda. Wā, 1
g'il^εmēsē ōq'lūs'id laem bewēx^εwīdēda ts'edāqaxs laē hēx^εidaem
nāxwa aēk'ila.

Wā, laem k'leās k'lēš āx^εētsōsa lā'wūnemē lāxēs dōx^εwa^εlēlē lāxa
yilkwa^εyasa begwānemē lē^εwa elkūmāla ts'ēk'wa; wā, hē^εmisā 5
mēgwatē elkūmāla lōxs ts'lex^εāsewaē. Wā, hā^εstaem āx^εēdaatsē
lē^εwis genemē, yixa lā^εwūnemē, qa^εs lā q'lūlalelsa^εq lāxa lemwa-
ga^εya wēlkwē. Wā, la^εmē hēx^εsāl gwēs^εlō lālaal lāx māyōldemlāsa
ts'edāqē. Wā, hēxōlēn l'elēwesōxs g'il^εmaē dēx^εitsa q'lōyaakwē
k'ādzekwa lāx elkwāsēs dōgūlaxs gāxaē dālaq lāxēs gōkwē. Wā, 10
g'il^εmēsē qelgwilē genemasexs laē āxk'lālaq qa k'lwāgralēs. Wā,
g'il^εmēsē k'waēlexs laēda begwānemē g'āg'ilela lāx ōxlaatā^εyasēs
genemē dāxsgemēxa el^εelkūla k'ādzekwa, qa^εs lāna^εxwē hāxela
lāx ōdzōxsde^εyasēs genemē. Wā, la^εmē nēg^εetewēxs laē nāsa
k'ādzekwē; "Yūems hēyōlaxsdōx." Wā, la^εmē mōp'ena nōx^εno- 15
kwasa el^εelkūla k'ādzekwa. Wā, lāxaē mōp'ena nēk'a: "Yūems
hēyōlaxsdōx," lāxa bōxwa^εyas genemas nōx^εsōs. Wā, g'il^εmēsē
gwālexs laē q'lūlalelsa^εq lāx lem^εwaga^εyasa wēlkwē.

Wā, hē^εmis āxsōsa begwānemē dāyoxsda^εyasa gōwasē, lē^εwa
mōwē dzēdzelex^εsīdzēsa t'eqwa, lē^εwa ōba^εyas ōxsda^εyasa sē- 20

22 a toad. All these he keeps; | and he passes them over his wife when she gives birth to the child. |

And when his wife has been with child for nine months, the man |
25 walks continually. | He goes into the house || not fast; but when he goes out, he jumps | out. |

And when his wife feels that she is going to give birth to the child, he asks | an old woman to act as midwife for her and to take care of
30 her. | And when the old woman comes, she at once asks || the woman to lie on her back, knees up, with spread legs. | When she does so, the old woman feels of her | abdomen [to ascertain] the position of the child. She takes | perch-oil and rubs her hands with much of it, and she rubs over | the abdomen of the woman from below
35 the breastbone || to the groins. After she has done so she sits still | and waits. The man meanwhile is running about quickly. | He goes very slowly when he enters a | house, and he is very fast when he comes out. Now the old | woman takes the ends of the tentacles
40 of the octopus and the || deer-tail and the snake-tail and the toad-feet, | and also four chitons; and she takes four | shells of (medium-sized) clams, and puts them down next to the fire. | First she takes the tongs and picks up the deer-tail | and puts it on the fire. When the

21 lemē: wā, hē^εmisa g'ōg'egñyāsa wūq'lāsē. Wā, hē^εstaem āxēlax^εsē, qā^εs nōyolēxēs genēmē qō māyōl^εidlō.

Wā, g'il^εmēsē hēlogwilē genēmasēxs laē hēmenāla^εmēda begwā-nēmē la yāx'i^εlāla qāsa. Wā, g'il^εmēsē laēl lāxa g'ōkwaxs laē
25 k'lēs yīnēlexs laē laēla. Wā, g'il^εmēsē g'āxāwūlsexs laē dzēlx'ewelsa.

Wā, g'il^εmēsē p'lēp'lēxwēlē genēmasēxs laē āxk'lālaxa mamayūl-tsilaēnoxwē q'lūlyax^ε ts'edāqa qa lās mamayūltsilax genēmas.
Wā, g'il^εmēsē lāda q'lūlyakwē ts'edāqexs laē hēx'idaem āxk'lālaxa
30 ts'edāqē qa t'lēx'ālilēs k'lōsala; wā, hē^εmīs qa 'yilālēs. Wā, g'il^εmēsē hē gwaēlēda ts'edāqaxs laē p'lēx'widēda q'lūlyakwē ts'edāqēx tek'lās lāx gwaēdzasasa g'inānemē. Wā, hē^εmīs la āx'ēdaatsēxa dzēk'wisē, qā^εs q'elq'elts'lānendōsa q'lēnemē, qā^εs lā lexūltsemēs lāx tek'lāsa ts'edāqē g'āyabala lāx benba^εyas l'emāk'lūbanās
35 lāg'aa lāx na^εxwas. Wā, g'il^εmēsē g'wālexs laē selt'alila. Wā, la^εmē olastogwalila. Wā, la^εmēlēda begwānemē ālax^εid la yāx'i^εlālaxs qāsaē. Wā, la^εmē lōmax^εid lālāl seltalaxs laē laēl lāxa g'ōkwē, qā^εs ālt'eqelēxs g'āxaē ētewūlsa. Wā, la^εmēda q'lūlyakwē ts'edāq āx'ēdxa dzēdzelemsidza^εyasa teq'wa lē^εwa dōyoxs-da^εyasa gēwasē, lē^εwa ōxsde^εyasa sēlemē, lē^εwa g'ōg'igñyowasa
40 wūq'lāsē, wā, hē^εmisa mōsgēmē q'anāsa. Wā, lā āx'ēdxa mowēx-la xālaētsa g'āwēq'lānemē qā^εs mēxenōlīsēlēs lāxa legwilē. Wā, hē^εmīs g'il āx'ētsōsēda ts'ēslāla qā^εs k'lip'lēdēs lāxa dōyoxs-da^εyasa gēwasē, qā^εs aaxlālēs lāxēs legwilē. Wā, g'il^εmēsē ts'ēx^εi-

hair begins to burn, || she puts the burnt hair into one of the | clam-shells. When she thinks it is enough, she passes the | deer-tail up and down the back of the woman, who is sitting up. | She does this four times; and she says four times, | "This would happen to you;" and after she has done so, she throws it into the || fire. She does this 50 with all the other things; and when they | all have been burnt to a crisp, she pours some water on the remains of the deer-tail. | After doing this, she stirs it, and then she lets | the woman drink it. Then she takes the burnt tentacles | of the octopus and pours some water over them, stirs them, || and gives it to the woman and lets her drink 55 it. |

Then she takes some perch-oil, pours a little of it on the | burnt snake-tail, and she does the same with the | burnt toad-feet. She stirs it, so that it forms a paste, | and rubs it on the stomach of the woman, first the || snake and then the toad, so that her stomach is 60 blackened. | When this is done, she takes water and pours it on the | burnt chiton, and stirs it until it is watery. When | the birth-pains come often, the old | woman takes the chiton water and gives it to the woman to drink; || and after drinking all of this, she waits to 65 see what is going to happen. When | the pains come in quick succession, | the old woman pulls up her petticoat and places her

dēda hābesas laē āxtslālas ts!ax'mōtas hābesas lāxa 'nemēxla 15
xālaēsa. Wā, gril'mēsē k'ōtaq laem hēlaxs laē nōx'witsa ts!ax'-
motē doyoxsdēsa gēwasē lāx āwīg'a'yasa ts!edāqaxs k!wačhāē.
Wā, laemxaē mōp!ēuaxs nāas. Wā, lāxaē mōp!ēna 'nēk'a: "Yū-
ems hēyōlaxsdōx." Wā, gril'mēsē gwālexs laē ts!exleudeq lāxēs
lēgwilē. Wā, lā hē'staem gwēx'ēidxa wāōkwē. Wā, gril'mēsē 'nā- 50
xwa la ts!ōlkūxs laē gūq!eqasa 'wāpē lāxa ts!ōts!almotē doyoxs-
dēsa gēwasē. Wā, gril'mēsē gwāl xwētaqēxs laē nāqamats lāxa
ts!edāqē. Wā, lā'mē ētlēd āx'ēdxa ts!ōts!almōtasa dzēdzelembal-
ts!āna'yasa teq!wa, qa's gūq!eqōsa 'wāpē lāq. Wā, lāxaē xwēt!ē-
deq. Wā, lāxaē ts!ās lāxa ts!edāqē, qa nāx'ēdēsēq. 55

Wā, lā āx'ēd lāxa dzēk!wisē, qa's xāl!aqē gūq!eqas lāx ts!ō-
ts!almotas ōxsde'yasa sēlemē. Wā, lāxaē hēem gwēx'ēidxa
ts!ōts!almotas g'og'egūyāsa wūq!āsē. Wā, lā xwēt!ēdeq qa gen-
kēs. Wā, lā dzex'semits lāx tek!āsa ts!edāqē. Hēem galēda
sēlemē. Wā, lā mākilēda wūq!āsaq. Wā, ā'mis la ts!ōlē tek!ās. 60
Wā, gril'mēsē gwālexs laē āx'ēdxa 'wāpē qa's gūq!eqēs lāx ts!ō-
ts!almōtasa q!anāsē. Wā, lā xwēt!ēdeq qa 'wāpalēs. Wā, gril-
'mēsē nenxwaakūlē sēx'sēx'aēna'yasa g'inānemaxs laēda q!ūlyakwē
ts!edāq āx'ēdxa q!ana'stāla 'wāpa qa's nāqāmasēs lāxa ts!edāqē.
Wā, gril'mēsē 'wīla nāx'ēdqēxs laē ētlēd ōlastogwalila. Wā, gril- 65
'mēsē lōmax'ēd la nenxwaakūlē sēx'sēx'aēna'yasa g'inānemaxs laē
nēxostōdēda q!ūlyakwē ts!edāqēxs sāxsda'yē, qa's dzēxwalilēxs

68 legs | on the floor as she sits down. She takes much soft shredded cedar-bark and | places it between her knees; and after this has
 70 been done, || she calls the woman to sit on her knees. | The woman has her legs outside of the thighs of the old | woman, and the old woman puts her arms around her. The | old woman puts her arms around the waist of the woman; and when the child is about to be
 75 born, | the old woman blows down each side of the neck || of the woman; and after the child has been born, she tries to get the | afterbirth; and when it does not come quickly, she takes a small dish | and places it in front of the woman, and she puts her finger down her throat | until she vomits. Then the afterbirth comes out. |
 80 Then the woman moves away, and they call her husband. || As soon as he comes, they take a knife, and twisted cotton thread | with which they tie the umbilical cord of the child. | After this has been done, they cut it off; and when it is off, they take a washtub | and pour it half full of water. Then the old | woman puts her left foot
 85 into it, and || she places the child on it so that it sits on the instep, | while she is holding it with her left hand. She washes it with the right hand; | and when this is done, she takes soft shredded cedar-bark | and wipes the child's body with it. After this is done, she takes red ocher | and puts a little in its mouth in order to make its

68 k!waēlaē. Wā, lā āx^ēēdxa q!ēnemē q!oyaak^u k'ādzekwa, qa^s āx^ōlilēs lāx āwāgawa^yasēs ōkwāx^ayē. Wā, g'il^mmēsē gwā^falī-
 70 lexs laē lē^falaxa ts!edāqē, qa lās k!wak^āx^ēq. Wā, la^mmē l!ē-
 l!āsōt!ena^yē g'ōg^ēgūyawasa ts!edāqē lāx ēwanōl^ga^yasa q!ūlyakwē ts!edāqa. Wā, la^mmē k'ip!exāwa^yēda ts!edāqaq. Wā, lāda q!ūlyakwē ts!edāq k'ibōyewēxa ts!edāqē. Wā, g'il^mmēsē sēx^ēidēda g'inānemaxs laē pōxwots!ōdēda q!ūlyakwē ts!edāqex ēwāx^asanōl^xa-
 75 wa^yasa ts!edāqē. Wā, g'il^mmēsē lāwāyēda g'inānemaxs laē lālōl^xaxa maēnē. Wā, g'il^mmēsē k'lēs geyōl g'āxexs laē āx^ēētsē^fwēda lālogūmē, qa^s lā k'āgemlilas lāxa ts!edāqē. Wā, lā gel^xēwitsēs q!wāq!wax^ats!ā-
 na^yē. Wā, g'il^mmēsē hōx^ēwidexs laē lāwāyēda maēnē. Wā, g'il^mmēsē lāwāxs laē lēqūlil^xa ts!edāqē. Wā, la^mmē lē^falase^fwē lā^wūnemaxs.
 80 Wā, g'il^mmēsē g'āxexs laē āx^ēēdxa k'lāwayowē lē^fwa medekwē yāwabedzowa. Wā, hē^mis la yil^fidxa ts!eyōl^xa^yasa g'inānemē. Wā, g'il^mmēsē gwālexs laē t!ōts!edeq. Wā, g'il^mmēsē lāwāxs laē āx^ēēdxa ts!ā-
 ts!ē, qa^s gūxts!ōdēsa k'oxsta ēwāp lāq. Wā, la^mmē dzēx^ustēda q!ūlyakwē ts!edāxsēs gemxōltsidza^yē g'ōgūyō lāq. Wā, hē^mis la
 85 q!ē^falēlōdaatsēsa g'inānemē, qa k!wālēs lāx āwīg^altsidza^yasēxs laē dālasēs gemxōlts!āua^yē lāqēxs laē kwāsasēs hēlk!ōts!āna^yē lāq. Wā, g'il^mmēsē gwālexs laē āx^ēēdxa q!ōyaakwē k'ādzekwa, qa^s dēg^rit!ēdēs lāq. Wā, g'il^mmēsē gwālexs laē āx^ēēdxa gūgum-
 yimē, qa^s tōbensēs lāq, qa hālabalēs k'lix^ēitsa ēyāx^asāmē graēs

bowels move, so that the bad things || in the belly of the child come 90 out; and when this is done, she puts an | old blanket around the child. Now, if it is a boy, it is called Tsāxis, | because it is born at Tsāxis, and that name is given to him. |

When the child is ten months old, straps are put on him. Then his father invites | his tribe, and all the men go into his house. || They sit down and watch the singeing of the hair of the child; for 95 they put | a comb under the hair of the child, take dried split cedar-wood, | and light the end in the fire. With these | they singe off the hair of the child. When it is all off, | they take the knee-straps of skin and put them around the knees, || and the ankle-straps of skin 100 are put around the ankles, and | the arm-straps are put on and the wrist-straps. When this is done, | they put red ocher on the child's head; and after this is done, they | put a silk handkerchief around the head. Then all the | men paint themselves with ocher; and after all this is done, || the father gives a silk handkerchief to each | man. 5 After the father has given a silk handkerchief to them, he | says, "This is given by my child Dēyad." He is no longer called | Tsāxis. |

I have forgotten about the afterbirth of the child, which is kept in the house for || four days. Then the man takes | yew-wood and cuts 10 one end of it so that it is sharp like | a needle. It is four finger-

lāx tek'lāsa g'inānemē. Wā, g'il'mēsē gwāla laē q'enēpsemtsa 90 p!elp!elxamādzēsē lāq. Wā, la'mē lēgades Tsāxisē yixs bābagū-māē, qaxs hāē māyūlemē Tsāxisē. Wā, la'mē yāla lēqelasōs.

Wā, lā hēlogwilaxs laē kūnṣwēdekwa, yixs laē lēlālēs ōmpaxēs g'ōkūlōtē, qa lās 'wīlāēl lāx g'ōkwaxsa begwānemx'sā. Wā, la'mē 'nāxwa k'lūsēmītxa la ts!ex'iltsemdex se'yās, yixs āxābāyāēda 95 xegemax se'yāsa g'inānemaxs laē āx'ētsē'wa lemṣwa xōk' klwa'x-lāwa. Wā, la'mēsē mēx'bentsōē lāxa legwīlē. Wā, hē'mis la ts!ex'eltsemdayox se'yāsa g'inānemē. Wā, g'il'mēsē 'wīlāxs laē āx'ētsē'wēda qēqex'p!ēg'a'yē k'lūts!a, qa's qēqex'p!ēg'indayowē lāq. Wā, lāxāē qēqex'sidzentsōsa k'lūts!ē qēqex'sidza'yā, lē'wa qē- 100 qex'seyap!a'yē, lē'wa qēqex'ts!āna'yē. Wā, g'il'mēsē gwālexs laē qōbeltsemtse'wē x'ōmsasēsa gūmsē. Wā, g'il'mēsē gwālexs laē qex'imtsōsa silk'ē lālaṣwīwa'yā. Wā, g'il'mēsē gwālexs laē 'nāxwa gūms'ēdēda 'nāxwa bēbegwānema. Wā, g'il'mēsē 'nāxwa gwālexs laē ōmpasē yāx'wītsa 'nal'nemē silk' lālaṣwīwē lāxa 'nāxwa 5 bēbegwānema. Wā, g'il'mēsē 'wīxtōsa silk'ē lāelalaṣwīwa'yaxs laē 'nēk'ēda ōmpē: "Hāsdoxwa Dēyadēxen xūnōkwēx. La'mōx gwāl Tsāxisla."

Hēxōlēn lēlēwēsē'wa maēnasa g'inānemē yixs g'il'māē mōp!en-xwa'sē 'nālās āxēl lāxa g'ōkwaxs laēda begwānemē āx'ēdxa 10 l!emq!ē qa's k!aṣ'wīdēx āpsba'yā qa ēx'bēs, qa yūwēs gwēx'sa

widths | long. When he finishes what he is making, he takes twisted | sinew of the black bear and the afterbirth, in the evening, 15 and he pushes || the point of the yew peg into its hollow end, where the | umbilical cord has been cut off. When it is three | finger-widths in, he takes the | twisted sinew and ties it on. He ties the end of the | afterbirth around the end of the thing that has been 20 pushed in and that is like a needle of yew-wood in || the hollow end of the afterbirth. He ties it as firmly as possible, | and it is in this way: |



When this is done, he takes an old mat and | wraps it around it. Late at night, when everybody is asleep | in the village, the man himself takes the 25 clam-digging stick || and the afterbirth that has been tied up, and he digs a hole at a place where | all the men walk on the street. He | just wishes the old mat containing the afterbirth to fit into the | hole that he digs, and he puts it into it. He wants it to be 30 one span | deep under the surface of the soil. || Then he covers it up and levels down the | soil. He takes a bucket with water and pours it | over it, so that it can not be seen that the soil has been moved. When this has been done, | he goes home. | . . .

12 q!enayowē. Wā, lā mōden lāxens q!wāq!wax'ts!āna'yēx, yīx
 'wāsgemasas. Wā, gr!mēsē gwālē āxa'yasēxs laē āx'ēdxa mēde-
 kwē at!ēmsa l!ā'yē lē'wa maēnēxa la dzāqwa. Wā, lā lēn!ē-
 15 lē'qas ēx'ba'yasa l!ēmqlē lax kwax'ba'yas g'āx'saasas t!ōts!ēn-
 da'yē lāxa ts!eyōxlā'yē. Wā, gr!mēsē lā yūdux'den lāxens
 q!wāq!wax'ts!āna'yēx yīxa lālaēltsa l!ēmqlāxs laē āx'ēdxa mēde-
 kwē at!ēma qa yīl'ālelōdēs. Wā, la'mē yālōts lāx ōba'yasa
 maēnaxs laē l!ēngēlēlē ōba'yasa hē gwēx's q!ēna'yō l!ēmqla lax
 20 lōlp!ēgē'yasa maēnē. Wā, la'mē lalak!ūt!aqēxs laē yīl'ālelōdeq
 g'ā gwālēg'a (fig.).

Wā, gr!mēsē gwālexs laē āx'ēdxa k'lāk!lobāna, qas q!ēnēp-
 semdēs lāq. Wā, gr!mēsē gāla la gānōlexs laē 'nāxwa mēx'ē-
 dēda g'ōkūlāxs laē xamax'ēda'mēda begwānemē āx'ēdxa k'lāk'wē
 25 lē'wa q!ēnēpsemāla maēnaxs laē qas'ida, qas lā 'lap!ida lāxa
 hēmenala'mē qāyatsa 'nāxwa bēbegwānemāxa t!ēx'ila. Wā, la'mē
 āem 'nēx' qa hēldzeqelēsa k'lāk!obanasgemāla maēnē lāxēs
 'lāpa'yaxs laē āxbetents lāq. Wā, la'mē āem 'nēx' qa 'nēmplēn-
 g'ik'elīsēxa dzeqwa lāxens q!wāq!wax'ts!āna'yēx yīx 'wālabetel-
 30 dzasas; yīxs laē dzemēgendeq. Wā, gr!mēsē la 'nemāk'ilēda
 dzeqwāxs laē āx'ēdxa 'wābets!āla nagats!ā, qaxs lā gūqelselas
 lāq qa k'lēsēs āwūlx'es yawēnkwa dzeqwa. Wā, gr!mēsē gwālexs,
 g'āxaē nā'nakwa lāxēs g'ōkwē. . .

Now I will talk about the woman, the wife of || the man, when she 35 gives birth to her child. Then the man heats | some water; and when it is hot, he | puts a little oil into it, and gives it in a spoon to his wife. | He puts in front of her the hot water and the oil, and | his wife continues to drink it, || that the two "pillows" and the blood of 40 the womb may come off. | Much soft cedar-bark is also given by the man to his wife | to sit on, and when it is soaked with blood | he changes it. Then he puts the bloody cedar-bark | into a basket. When the "pillows" come out and || the blood, and the child is 45 four days old, | the man washes his wife in hot water, and she wipes her body with | soft shredded cedar-bark; and after doing so, | she throws the cedar-bark that had been used as a towel on the other | cedar-bark in the basket. Then the man goes up to the || rear of the 50 house, and hangs up behind the post the basket with the cedar-bark. | There he leaves it to dry. After this has been done, | he cuts off the hair of his wife down to her neck. | When the umbilical cord comes off from the child, and he wishes | the child to become rich, he ties up the cord and puts it || into a box in which he keeps 55 his expensive copper. Therefore | the child will be able to obtain coppers easily when he becomes really a man. | That is all about this. |

Wä, la^mēsēn g^wäg^wēx^sā^lal lāx^a ts^ledāqē, yix gēnemas^a 35 begwānemas^s laē māyulⁱda. Wä, la^mē ts^lelx^ustagilēda begwānemas^a ēwāpē. Wä, g^lil^mēsē ts^lelx^ustax^sīdēda ēwāpax^s laē xāl^lastentsa l^lēⁿa lāq. Wä, lā ts^lāsa k^rats^lēnaqē lāxēs gēnēmē. Wä, lā hāngēm^lilasa ēwābets^lālaxa ts^lelx^usta lē^{wa} l^lēⁿa. Wä, la^mē hēmēnālag^lil^lē^mē gēnemas^s ēyōsaq, qa bālabalēs lawāk^lilisa 40 maltsemē qēx^qqēnōlitsa g^linānemē lē^{wa} elkwa lax bāts^lās. Wä, hē^mis la q^lēnem ts^lewēsa begwānemas^s gēnema q^lēnemē q^lōyaa^x k^rādzekwa qa k^lwaxlawēsōs. Wä, g^lil^mēsē lex^sitsa elkwāxs laē l^layōq. Wä, lānaxwē lexts^lōts lāx^a lexa^syēda el^lelkūla k^rādzekwa. Wä, g^lil^mēsē lāwiyēda qēx^qqēnōlisasa g^linānemē lē^{wa} 45 elkwāxs laē mōp^len^xwa^sē ēnālāsa g^linānemas^s laē ts^lelq^wēt^lēdē gēnemas^a begwānemē lāx^a ts^lelx^usta ēwāpa. Wä, lā dēg^lit^litsa q^lōyaa^kwē k^rādzekwa lāxēs ōk^lwina^syē. Wä, g^lil^mēsē g^wālex^s laē lexts^lōyewē dēg^lidanās k^rādzek^u lāx^a ōk^luya^sasa el^lelkūla k^rādzek^u lexts^lā lāx^a lexa^syē. Wä, lēda begwānemē lāg^lostā lāx 50 ōg^lwiwalilasēs g^lōkwē, qa^s lā tēx^uwalelōtsa k^rādzegwats^lē lāx āwāp^lāyasa lāmē. Wä, la^mē lem^xwaq. Wä, g^lil^mēsē g^wālex^s laē tsex^sīdex sēyāsēs gēnēmē, qa tsētseg^linōlxawakwēs. Wä, la^mē lawāyē ts^leyōx^lā^sas xūnōkwas. Wä, g^lil^mēsē ēnēx^q qa q^lēq^ladēs laē yilt^lēmdeq lāx^a ts^leyōx^lā^syē qa^s lā g^lrits^lōts 55 lāx^a g^lildasē g^lrits^lewatsēs la^sxūla l^lāqwa. Wä, hē^mis lāgilas hōlēmālē xūnōkwāxa l^lāq^wāxs laē ālax^sīd la begwānema. Wä, la^mē g^wālwis^lā lāxēq.

TREATMENT OF INFANTS

- 1 **Washing the New-Born Child.**—When the child is born, | it is taken out of the hole by the midwife, who cuts | the navel-string after she has tied the end with twisted yellow cedar-bark. She |
 5 takes a wash-basin and pours cold water into it. She || puts four stones, not very large, into the fire. Then the woman takes | well-rubbed yellow cedar-bark, and with it she wipes the body of the child, | so that what the midwife calls the "tallow" of the body of the child | that is just born comes off; and after she has wiped the body of the child, she takes | a pair of tongs and picks up one of the
 10 red-hot stones; and || the midwife speaks to the red-hot stone, and | says: "I pray to you, Supernatural-One, to give to our darling | the power to withstand sickness." |

And after she has finished her speech, she puts (the red-hot stone) |
 15 into the wash-basin of the child. Then she takes another || red-hot stone, speaks to it also, and | says, as she holds the child in the left hand, and | the tongs in the right hand: "I pray to you, Supernatural-One, | that the curses of those who are jealous | of the name of his father may not harm him." ||

- 20 And after her speech is at an end, she puts (the stone) into the same place where she put down the first one | she prayed to. Then she

TREATMENT OF INFANTS

- 1 **Washing the New-Born Child.**—Hē^εmēxs g'ālaē māyol'īdayowēda g'ī-nānemē, wā, lā q!ēlēlēmsa māmayōltsīla ts!ēdāqa qas t!ōts!ēndēx ts!eyōxla'yasēxs laē gwāl yīlōyōdeq yīsa mēdekwē dēxwa, wā, lā āx'ēdx kwādzats!ē qas gūxts!ōdēsa ēwāpē wūda'sta lāq. Wā, lā
 5 mōsgema k'!ēs āwā t!ēsem āxlāla lāxa legwīlē. Wā, la^εmē āx'ēdēda ts!ēdāqaxa aēk'!aakwē q!ōyaak^u dēxwa qas dēgrītēs lāxa g'īnānemē qa^εwīlāwēsa gweyāsa māmayōltsīla yasex'ūnēsa g'īnānemaxs g'ālaē māyōlema. Wā, g'īl^εmēsē gwāl dēgrītāxa g'īnānemaxs, laē āx'ēdx ts!ēslāla qas k'!ip!idēs lāxa x'ixsemāla t!ēsema. Wā, lā yāq!ē-
 10 g'ālēda māmayōltsīla ts!ēdāq lāxa x'ixsemāla t!ēsema. Wā, la^εnēk'a: "Wā, la^εmen hāwāxelōl nawālak^u qas lāsaōsasēs k'!ēts!ē-na^εyōs lābedex^usa ts!ēts!ax'q!ōlemē lāxg'anu^εx^u wāwalk'inēk'."

Wā, g'īl^εmēsē q!ūlbē wāldemas laē k'!ipstents lāxa la q!ōts!ā ēwāp lāxa kwādzats!ēlāxa g'īnānemē. Wā, lā ēt!ēd k'!ipsemdxa^εnems-
 15 gemē x'ixsemāla t!ēsema. Wā, lāxāē ēdzaqwa yāq!ēg'a!a. Wā, lāxāē^εnēk'a lāxēs q!ēlk'!ēqelaēna^εyaxa g'īnānemē. Wā, la dalasēs hēlk'!ōts!āna^εyē lāxa ts!ēslāla: "Wā, la^εmen hāwāxelōl nawālak^u qas lāsaōsasēs k'!ēts!ēna^εyōs lābedex^usa hāngwafyāsa ōdzegēmē-qelās lēgēmas ōmpasek'."

- 20 Wā, g'īl^εmēsē q!ūlbē wāldemas laē k'!ipstents lāxa laasasa g'īlx'dē ts!ēlwaqasōs. Wā, la ēt!ēd k'!ip!idxa^εnems^εgemē x'ixsemāla

takes with her tongs another red-hot | stone. She speaks, and says: 22
 "Now I | pray to you, Supernatural-One, to protect our darling,
 that | no trouble may befall him as he is growing || up." | 25

When her speech is at an end, she puts the stone where she put the |
 former ones, and she takes with her tongs the (last) | red-hot stone,
 speaks, and says: "Now, I | pray to you, Supernatural-One, to give
 to our darling that he may grow up without trouble, || and that he 30
 may never be weakly." |

As soon as her speech is at an end, she puts the stone into the water
 in the | dish basin in which she is going to wash the child. She
 feels of the water to ascertain | whether it is warm; and when its
 temperature is right, | she takes out the four stones and puts them
 down. || Then she puts her left foot into the water in the basin, | 35
 and lets the child sit on the instep of her foot. | She takes well-
 rubbed yellow cedar-bark and | puts it into the water, and washes
 the child with it, so that all the "tallow" of the body may come off |
 and the blood. When this has been done, she wipes the body with
 soft yellow || cedar-bark. | 40

Forming the Head of the Child.—When the body of the child is
 dry, | she takes a kelp bottle containing oil of silver-perch, | opens
 the end, and pours some oil into her right hand. She | rubs it

tł̥sema. Wā, lāxaē yāq!ēgra!la. Wā, lāxaē ʔnēk'a: "Wā, laʔmen 22
 hāwāxelōl nawālak" qaʔs dādamāʔyēlōsaxgranuʔxʷ wāwalk'inēk' qa
 k'!ēasēltsek' ōdzemālats lāxa q!wāxʔnākūlaēnēlaxgranuʔxʷ wāwal-
 k'inēk'." 25

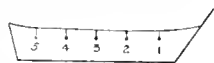
Wā, gril̥mēsē q!ūlbē wāldemas laē k'lipstents lāxa laasasa grag'i-
 l̥yē x'ix'ixsemāla tł̥sema. Wā, la ētl̥d k'lip!l̥dxa ʔnemsgemē
 x'ixsemāla tł̥sema. Wā, la yāq!ēgra!la. Wā, la ʔnēk'a: "Wā,
 laʔmen hāwāxelōl nawālak" qaʔs lāsaōsasēs hēlōlēselaēnaʔyōs k'!ēs
 q!ūlts!ēnoxwa lāxgranuʔxʷ wāwalk'inēk'." 30

Wā, gril̥mēsē q!ūlbē wāldemas laē k'lipstents lāxa q!ōts!l̥lilaxa
 kwādzats!ēlasēxa grīnānemē. Wā, lā pl̥staxa ʔwāpē qaʔs pl̥xʔwi-
 dēx ts!ēlxstaēnaʔyas. Wā, gril̥mēsē hēlālē la ts!ēlxstaēnaʔyas laē
 āxwūstālaxa mōsgemē ts!ēts!eq!ūltsem tł̥sema qaʔs āxālilēs. Wā,
 lā dzēx"stasēs gemxōltsīdzaʔyē lāx ʔwābets!āwasa kwādzats!ēlaxa 35
 grīnānemē. Wā, lā k'wāgraltsīdzentsa grīnānemē lāxēs āwīg'al-
 tsīdzaʔyē. Wā, lā āxēdxa aēk'laakwē q!ōyaak" dēxwa qaʔs āxsten-
 dēs lāxa ʔwāpē qaʔs kwāsēdēxa grīnānemē qa ʔwīlāwēs yāsexʔū-
 naʔyas l̥ēwa elkwa. Wā, gril̥mēsē gwāla laē dēgrit l̥tsa q!ōyaakwē
 dēx" lāq. 40

Forming the Head of the Child.—Wā, gril̥mēsē lem̥xʔūnʔidēda grīnā-
 nemaxs laē āxēdxa ʔwāʔwadē pents!ēwatsa dzēk'wisē. Wā, lā
 qwēlexstendeq qaʔs x'ixts!ānendēs lāxēs hēlk'!ōlts!ānaʔyē. Wā, lā

45 on the body, face, and || head of the child, and she does not stop until the | child is covered with fish-oil. Then she takes a well-rubbed, split, medium- | sized (piece of) kelp, covers it with the oil of the silver-perch, and after | this is done she puts it around the head of the child just above the | ears. The piece of kelp goes four times
50 around the head. || It is two finger-widths wide. | After this has been done, she takes the cradle and puts it down in front of her. |

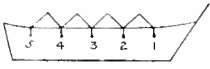
1 **Cradling the Child.**—She takes a well-prepared soft | skin of the kid of a mountain-goat and spreads it out behind her. She puts | the child on it. Then she takes well-twisted, thin, | long, cedar-withes, and places them lengthwise on the cradle; and the husband of the ||
5 woman who has given birth to the child takes his drill, and drills a hole one | span away from the head of the cradle, | in this way: |



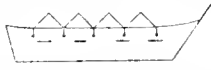
and when the hole goes through, he drills another hole | four finger-widths away from the first one that he | drilled; and he continues
10 drilling holes four finger-widths apart towards the || foot-end of the cradle along its side; and after he has drilled these holes, he takes | a narrow strip of deer-skin and pushes it through the first hole, and places | the end of the long cedar-withe along with it. He sews on (the cedar-withe) | firmly. After he has done so, he takes another


LEXWITAS lāx ōk!wina⁵yasa g'inānemē L⁵ewis gōgūma⁵yē L⁵ewis
45 x'ōmsēs. Wā, āl'mēsē gwālexs laē ālak!lala LEqē 'wī'wūlx'Lalāsa g'inānemasa dzēk!wisē. Wā, lā āx'ēdxā aēk!laakwē q!ōyaak^u LEpsaak^u hēla 'wā'wadā qas aēk!lē q!ēlētsōtsa dzēk!wisē lāq. Wā, g'il'mēsē gwālexs laē qex'semts lāx x'ōmsasa g'inānemē ēk!ago-dālx plēp!esplēyās. Wā, lā mōp!enē'stāxa 'wā'wadē lāx x'ōmsas.
50 Wā, la ma'lden lāxens q!wāq!wax'ts!āna'yē yix 'wādzewasasa 'wā'wadē. Wā, g'il'mēsē gwāla laē āx'ēdxā xaāplē qas k'ag'alilē lāxēs L!āsalilē.



1 **Cradling the Child.**—Wā, la āx'ēdxā aēk!laakwē papēq!waak-k!ūts!ōx qas nēxē qas LEplālilēs lāxēs āla'yē. Wā, lā q!ēdzōlilasa g'inānemē lāq. Wā, lā āx'ēdxā aēk!laakwē selbek^u wīswūlen g'ilsgilt!a dewēxa qas k'atāgendēs lāxa xaāplē. Wā, lā lā'wūnemasa
5 māyōla ts!edāq āx'ēdxēs selemē qas selx'sōdēxa 'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yē g'āg'ilela lāx ōxtā'yasa xaāplē g'a gwālēg'a (*fig.*). Wā, g'il'mēsē lāx'sāwē sela'yas laē ēt!ēd selx'ēdxā mōdenē lāxens q!wāq!wax'ts!āna'yēx āwālagālaasas Lōē g'ilx'dē selēs. Wā, lā hānal selaxa mēmōdenas āwālagālaas gwe'yōlēla lāx
10 ōxsda'yasa xaāplē lāx ōgwāga'yas. Wā, g'il'mēsē gwāl selaxs laē āx'ēdxā ts!ēq!adzō k!ēlx'iwakwa qas nēx'sōdēs lāx (1). Wā, lā k'at!alēlōts ōba'yasa g'il't!a wīl selbek^u dewēx laqēxs laē t!emg'aalelōts aelās. Wā, g'il'mēsē gwāla laē ēt!ēd āx'ēdxā ōgū'la ts!ēq!adzō

strip | of deer-skin and puts it through the second hole; and the || long withes are not tight, in this way, and he 15
sews them on. | When this has been  done, he
again takes a strip of deer-skin, which is called |
"Sewing of the cradle-sewing," and pushes it through the third
hole, | and he sews on the cedar-withes. He continues doing so
through the | fourth and fifth holes; and after he has done so,
he does the same on the left-hand side of the || cradle. Then he 20
finishes the "strip for holding in the child," for that is the name
of | (the cedar-withe) (2). |

Then the man takes a piece of cedar-wood and cuts it | thin, one finger-
width wide; | and after he has done so, he puts four of these into the
cradle || a little more than half way down the depth of the cradle, 25
in this way: |

At the same  These are called "back-holders."
withes about | time the midwife | splits cedar-

the thickness of the little fin-
ger, about | one span less two finger-widths shorter than the
inside of the | cradle; and when she has split enough of these,
she takes four thin || cedar-sticks a little shorter than 30
the back-holder, | and she takes the  split long cedar-

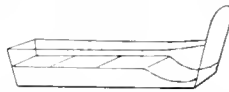
bark, | and ties them on like this:  When | this is
done, she places it  on the back-holder. This is
called | the "back-
in, it is like this: || rest;" and when it has been put

k'!elx'iwakwa qa's nēx'sōdē lāx (ma'le). Wā, lā k'!ēs lek'lūtālaxa
g'ilt'la dewēxa, g'a g'wālēg'a (fig.). Wā, lāxaē t'emg'aalelōts. Wā, 15
g'il'mēsē g'wāla laē ēt'led āx'ēdxa ts'leq'ladzō k'!ilx'iwak'xa lēgādās
t'emāk'agēsa t'ex't'emag'exsē qa's nēx'sōdēs lāx (yūdux').
Wā, lāxaē t'emg'aalelōtsa dewēxē. Wā, ā'mēsē la hē g'wē'nākūlax
(mōwē) lō' (sek'la). Wā, lāxaē hēm g'wēx'īdxa g'emxanōdza'yasa
xaāp'lē. Wā, g'il'mēsē g'wāla t'ex't'emag'exsē qaxs hē'maē lēgēms 20
(mā'el).

Wā, lā āx'ēdēda begwānemaxa k'!wa'xlā'wē qa's k'!āx'wīdēq qa
peldzowēs. Wā, lā 'nemendēnē 'wādzewasas lāxens q'!wāq'!wax'ts'lā-
na'yēx. Wā, g'il'mēsē g'wāla laē āx'ālexsas lāxa xaāp'lēxa mōwē.
Wā, la'mē bābanalagawē 'wālasgēmasasa xaāp'lē g'a g'wālēg'a (fig.). 25
Wā, hēm lēgades lādenēg'ēx'dema. Wā, lālēda māmāyōltsila
ts'ledāq papex'sālaxa t'ex'emēxa yō 'wāg'itens selt'ax, mālde'nabala
lāxens q'!wāq'!wax'ts'lāna'yēx yix ts'lek'wagāwa'yas lāx ōts'lāwasa
xaāp'la. Wā, g'il'mēsē hē'lēalē pa'yas laē āx'ēdxa mōts'laqē wīswūttō
k'!wa'xlāwa. Wā, hālsela'mēsē ts'!elts'lek'wagawēsa lādenēg'ēx'de- 30
ma. Wā, la āx'ēdxa ts'!ēlts'leq'lastowē g'il'sg'ilt'la dzexek' de-
nasa qa's yībedzōdēxa t'ex'emē qa g'ēs g'wālēg'a (fig.). Wā, g'il'mēsē
g'wālexs laē pax'ents lāxa lādenēg'ēx'dema. Wā, hēm lēgades
lādenēg'ē. Wā, la'mē g'a g'wālē lāx ōts'lāwasa xaāp'lēg'a (fig.).

35 Now the cradle is placed on its side, for you know that the back-rest | is so placed that it does not reach up to the back of the head of the child. It | is put in in this way that the child may have a long neck when it grows up. If | the back-rest should reach to the occiput, the child would have a | short neck when it grows up; therefore || the neck of the child is bent backward when it is put into the cradle. |

When the back-rest is finished, the midwife takes | shredded cedar-bark and measures the length of the | inside of the cradle, so that it is the same length as the back-rest. Then she cuts | it off
45 and puts it on the back-rest. There are four layers of the || under-bedding. This is un-rubbed cedar-bark. After the under-bedding has been finished, | she takes well-rubbed cedar-bark and | measures the length of the inside of the cradle, beginning at the head of the | cradle down to where the feet of the child are to be. Then she | cuts it off, and she spreads it over the under-bedding. This is called ||
50 "soft bedding." There are four layers of this over the under-bedding. Now it is in | this way, the soft bedding is the first to go in at the place | where the head of the child lies. |



When this is done, she takes mountain-goat wool | well spun, and
55 spreads it over the soft bedding. || The soft wool does not extend

35 Wā, laem qogwileda xaāplē qa's q'ālaōsax gwālaasas ladenēg'a-
yaxs, yixs k'ēsāē lāg'āā lāx āwāp!a'yasa g'inānemē. Hēem
lāg'ilas hē gwālē qa gril!exowēsa g'inānemē qo q'ūlyax'widlō. Gril-
ēem lāg'aēda ladenēg'a'yē lāxens 'megwāp!a'yaxsens x'ōmsēx, laē
ts!ek!ūxōwēda g'inānemaxs laē q'ūlyax'wida. Wā, hēmīs lāg'ilas
40 L!ōt!exālēda g'inānemaxs laē xaapts!āla lāxēs xaāplē.

Wā, laem gwālēda ladenēg'a'yē. Wā, lā āx'ēdēda māmāyōl-
tsīla ts!edāqxa k'ādzekwē qa's mens'idēs lāx 'wāsgemg'eg'aasasa
ōts!āwasa xaāplē qa 'nemāsgemēs lē'wa ladenēg'a'yaxs laē t!ōs'i-
deq qa's ts!āk'eyindēs lāxa ladenēg'a'yē lāx hāmōxsagālaēna'yasa
45 ts!ax'tslā k'lēs q'lō'yaak" k'ādzekwa. Wā, gril'mēsē gwālēda
ts!āx'tslāxs laē āx'ēdxa aēk!aakwē q'lō'yaak" k'ādzekwa qa's mens-
idēs lāx 'wāsgemasas ōts!āwasa xaāplē g'āg'ilela lāx ōtewilts!āsa
xaāplē lāg'aa lāxa āxālaaslas g'ōg'egūyāsa g'inānemē. Wā, lāxāē
t!ōs'ideq. Wā, lā lepeyints lāxa ts!ax'tslāwē. Wā, hēem lēgades
50 telxts!āwē. Wā, laemxāē hāmōx"sagālaxa telxts!ā. Wā, la'mē
g'a gwālēg'a (*fig.*). Wā, hēem ālēs 'nema telxts!ā lāg'aa lāx
āxālaaslas x'ōmsasa g'inānemē.

Wā, gril'mēsē gwālēxs laē āx'ēdxa p!alemasa 'melxlowēxa lā
aēk!aak" yibekwa qa's lepeyindēs lāxa telxts!ā. Wā, la'mē hēem
55 walalaxa p!alem telx'ūnēyē ōba'yasa ladenēg'a'yē lāx ōx!aatā'yasa

beyond the upper end of the back-rest towards the back of the head 56 of the | child, and the child lies on its back | on it. |

She takes some more well-spun mountain-goat wool for the cover of the | child. This is called "woolen cover." Now, when || this is 60 done, she takes the well-rubbed soft skin of the mountain-goat kid | and spreads it over the cover, namely, the cover-mat of mountain-goat kid. | After this has been done, she takes wool not spun, and | puts it in where the feet and the legs of the child will be, beginning at the | calf of the legs and down to the feet. This is called || "soft 65 wool for the feet." When this is done, she takes wool and | pats it between her hands to press it together thin. | Then she lays it on the soft cedar-bark, | where the back of the head of the child will be. This is called | "soft wool for the head." Then she takes well-rubbed || cedar-bark and pats it between her hands until it becomes 70 rounded; and | she puts it down over the soft under-bedding at the back of the | child until it reaches down to the soft wool for the feet. It is called "put | under for passing water." |

Then she takes well-rubbed cedar-bark, || not very much, and pats 75 it between her hands until it becomes thin; and | she folds it up until it is three finger-widths | wide and of the same length as the width of the | head of the cradle, just like a small pillow. She lifts


g'inānemē yixa p'lalemē telx'ūnē. Wā, lā'mē neledzewē'ya g'inā- 56 nemaq.

Wā, lāxāē āx'ēdxa ōgū'la'maxat! aēk'laak^u yibekwa qa 'nawidzēsa g'inānemē. Wā, hēem lēgades p'lalem 'nawidzē Wā, lā'mē gwāla. Wā, lā āx'ēdxa hāp!ēna'yasa qa'nēxē aēk'laak^u q'lō'yaak^u. 60 Wā, hēem lepeyēsa p'lalemē 'nawidzē, yixa qa'nēxē 'nākūyē. Wā, g'il'mēsē gwālexs laē āx'ēdxa p'lalemē k'lēs yibekwa qa's lex'ēdēs lāx k'atalaaslas g'ōg'egū'yāsa g'inānemē, g'āg'ilela lāx āwābēdza'yas lāg'aa lāx g'ōg'egū'yās. Wā, hēem lēgades p'lalem telxsīdzē. Wā, g'il'mēsē gwālexs laē āx'ēdxa p'lalemē qa's aēk'lē 65 lāqilālāsēs ē'eyasowē lāq qa q'lesmenkwēs qa peldzowēs. Wā, g'il'mēsē gwālexs laē paqeyints lāxa telxts!ā k'ādzekwa lāx āxālaaslasa āwāp!a'yasa g'inānemē. Wā, hēem lēgades p'lalem tel-q!wap!ē. Wā, g'il'mēsē gwālexs laē āx'ēdxa aēk'laakwē q'lō'yaak^u k'ādzekwa qa's lāqilālāsēs ē'eyasowē lāq qa k'ilx'sēmēs. Wā, lā 70 pāx'its lāx walālaasasa ōba'yasa telxts!ā lāx ōdzoxsda'yasa g'inānemē lāg'aa lāx telxsīdzē. Wā, hēem lēgades k'l'exsaak^u k'lāk'tel-gūdzowē.

Wā, g'il'mēsē gwālexs laē āx'ēdxa aēk'laak^u q'lō'yaak^u k'ādzek^u k'lēs q'lēnema qa's lāqilālāsēs ē'eyasowē lāq qa peldzowē. Wā, lā 75 q!anēpīlālaq qa yūdux^udenēs lāxens q!wāq!wax'ts!āna'yēx yix 'wadzōsgemasas. Wā, lā hēem 'wāsgēmē 'wādzegēg'asasa x'ōmdzasasa xaāp!ē hē gwēx'sēmē qenōlē Wā, lā 'wibendxa p'lalem tel-

up the end of the wool | under the head and puts the small pillow
80 under the || soft woolen pillow, for the back of the head of the child
rests on it when its neck is bent back, | so that it may have a long
neck when it grows up. It is called | "cedar bark pillow near the
bottom." |

When this is done, she takes wool and does as she did | before with
85 the preceding cushion. She places || it on the upper side of the
woolen pillow, where the head of the child will | rest, and it is called
"wool next to the pillow." | Then she takes well-rubbed yellow
cedar-bark, | which is very soft, and measures with her hand until it
is | one span long. There she cuts it off. She gathers up one end of it, ||
90 so that it is round, splits off a narrow strip of yellow cedar-bark,
and ties up | one end of it so that it is like this:


This is called | "cedar-bark cushion for the side of 
the face." Two of these are made, and the ends |
of these show on each side of the face above the ears when the child
lies on its back in the cradle. | These cedar-bark cushions are made
95 so that the child may have a rounded || face when it grows up. |

After this she takes yellow cedar-bark and measures off a
length of | one span and two finger-widths. There she | cuts it
off. Then she splits a narrow strip of cedar-bark, | gathers up one


q!wap!ē qa's āxabodēsa qenōlbida'wē lāx āwābā'yasa p!alemē
80 telq!wap!ē qa hās āxālē ōxlaatā'yasa grīnānemē qa l!ōt!exālēs qa
gilt!exowēs qo q!ūlyax'widlō. Wā, hēem lēgades max'tslā k'ā-
dzek^u telgwap!ē.

Wā, grīlmēsē gwālexs laē āx'ēdxa p!alem qa's hē'mēxat! gwēx'-
īdqēs gwēgilasaxa max'tslā k'ādzek^u telgwap!ē. Wā, āxdzōts
85 lāx ēk!adza'yasa p!alemē telgwap!ē laxaax āxāslas ōxlaatā-
'yasa grīnānemē. Wā, hēem lēgades p!alem magrap!ē telgwap!ē
Wā, grīlmēsē gwālexs laē āx'ēdxa aēk!aakwē q!ō'yaaq^u dēxwa
qa ālēs telqwa. Wā, lā bāl'itsēs q!wāq!wax'tslāna'yasa 'nemp!en-
k'axs laē t!ōts!endxa dēxwē. Wā, la'mē lēx'ūndeq qa lēx'ēnēs
90 āpsba'yas. Wā, lā dzexāxōdxa ts!eq!adzowē dēxwa qa's k'ilx'ēdēs
lāx āpsba'yas qa grēs gwālag'a (*fig.*). Wā, hēem lēgades dēx'
telgelgūnōlemē. Wā, lā malts!aqē āxa'yas. Wā, hēem nēnlbala
lāx ēwanōlema'yasa grīnānemaxs laē t!ēxtslāxēs xaāp!a, yixs
hē'maē lāgilas ēxenōlemāxēs teltelgūnōlema'yē qa k'ilx'ēmē-
95 gōgūma'yasa grīnānemē qō q!ūlyax'widlō.

Wā, grīlmēsē gwālexs laē āx'ēdxa dēxwē qa's bāl'īdēsēs q!wās
q!wax'tslāna'yēxa 'nemp!enk'ē, hē'misa maldenē 'wāsgemasas laē
t!ōts!endeq. Wā, lā dzexōdxa ts!eq!adzō. Wā, lā aēk!a q!ap!ē-

end well, and ties the thin end with the strip of yellow cedar-bark in || this way:  This is called "cedar-bark head-presser." 100
It is | put on the forehead of the child so that its face
may be flat- tened a little, and so that the | forehead
may not grow to be too round, and so that | the upper end of the
nose may be flat, and the eyes not set deep in the face. | The cedar-
bark cushion for the side of the face and the forehead-presser together
bring the face of the child to a good shape, || in the way the Indians 5
want to have it. |

When the cedar-bark forehead-presser is finished, she takes wool
and | pats it with her hands until it becomes thin and pressed-
together. | Then she measures it across the forehead of the child, |
beginning at the eyes, and going to the back of the head. This is ||
to be laid under the forehead-presser, and it is called "soft wool for 10
the forehead." |

When this has been done, she takes a drill and drills a hole | one
span from the head-end of the | cradle; and when the hole goes
through, she drills another hole | the same distance as the one she
made on the upper side of the cradle; and || when it goes through, she 15
takes a red-hot, long, thin stone and | pushes it into the hole, in order
to enlarge it and to make it smooth, | in this way:
This is called "hole for the twisted hair | rope of  /
the head-presser." |

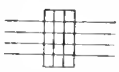
x'ídxā āpsba'yē qa's yil'ídēsa ts!ēq!adzowē dēx' lāxa la wilbēs'ga
gwālē'ga (*fig.*). Wā, hēm lēgades dēx' t!āk'emē. Wā, hēm 100
āxāla lāx ōgwiwa'yasa g'inānemē qa pāpagemālēs gōgūma'yas lō's qa
k'!ēsē xēnlela qōqūyā ōgwiwa'yas. Wā, hēmīs qa pēx'ēnēs ēk'le-
ba'yas x'indzasas qa k'!ēsēs wālwūnxstā. Wā, laem g'awatlālēda
dēxwē t!āk'emē lē'wa telte!gūnōlemē nā'naq'ēstaaxa gōgūma-
yasa g'inānemē lax gwe'yāsa bāklumē qa gwēx'sdems. 5

Wā, g'ilēmēsē gwālēda dēxwē t!āk'emēxs laē āx'ēdxa plalemē qa's
lāqilālēsēs ē'eyasowē lāq qa pēldzowēs. Wā, hēmīs qa q'lesmel-
kwēs. Wā, laem hēm men'yats!ē ōgwiwa'yasa g'inānemē g'āg'i-
lela lāx gēgēyagesas lāg'na lāx ōxlā'yas. Wā, hēm la telgwabe-
wēsē dēxwē t!āk'ina'yā. Wā, hēm lēgades plalem telqwiwē. 10

Wā, g'ilēmēsē gwālexs laē āx'ēdxa selemē qa's selx'sōdēxa ēnem-
p!enk'ē lāxens q!wāq!wax'tslāna'yēx g'āg'ilela lāx ōxtā'yasa
xaāp!ē. Wā, g'ilēmēsē lāx'sāwē selā'yas laē ēt!ēd selx'ídxā hē-
smaxat! walala g'āg'ilela lāxa āpsaxdza'yasa xaāp!ē. Wā, g'il-
ēmēsē lāx'sāxs laē āx'ēdxa x'ixsemāla g'ilt!a wīl lēx'en t!ōsem qa's 15
l!enx'sōdēs lāxēs selā'yē qa lalēx'ēdalēs. Wā, hēmīs qa qēstowēsēs
selā'yēxa g'a gwālē'ga (*fig.*). Wā, hēm lēgades nēx'sālat'sa se'yā-
k'!enē lamagenōlema'yē.

- After she has done so, she takes the long hair of a woman and ||
 20 makes it into a string. She stops when the string is five spans |
 long. Then she puts one end through the hole. | It serves to tie
 down the forehead-presser, | so that it fits closely to the forehead of
 the child on the upper part of the | nose. It is called "hair rope for
 head-presser." ||
- 25 After this has been done, she takes strips of dressed deer-skin, |
 and measures off a strip three finger-widths wide and cuts it off. |
 Now it is a long strip. Then she measures off three | spans, and she
 cuts off | four of these. These are called "deer-skin head-strips." ||
- 30 There are four of these three | finger-widths wide, and three | spans
 long. When this is done, she | takes cedar sticks and splits them
 into thin pieces one finger-width wide, | and half a finger-width ||
 35 thick, and a short span long. | After she has made | four of these, she
 takes two more cedar-sticks and measures | the width of the head-
 piece of the cradle near the bottom. | She breaks them off in this
 length. Then she takes another measure at the end of the back-rest ||
 40 and she breaks it off. She takes a strip of | narrow split cedar-bark,
 and with it she ties them together, making a grate of the | four pieces

- Wä, g'il'mēsē gwālexs laē āx'ēdxa g'ilsg'ilt!a se'yasa ts!edāqē qa's
 20 mēt!ēdēq. Wä, g'il'mēsē sek!ap!enk'ē 'wāsgemasas lāxens q!wā-
 q!wax'ts!āna'yē laē gwāla. Wä, lā nēxsōts lāxa nēx'salatsa se'ya-
 k!enē lamagenōlema'ya. Wä, hēem lek!ūdayōxa dēxwē t!ā-
 k'emē qa ālēs q!esāla lāx ōgwiwa'yasa g'inānemē lōē ēk!eba'yas
 x'indzasas. Wä, hēem lēgades mēdek^u se'yak!en lamagenōlemē.
- 25 Wä, g'il'mēsē gwāla laē āx'ēdxa ālāg'im t!emāk'imē. Wä, lā
 mens'idxa yūdux^udenē lāxēs q!wāq!wax'ts!āna'yē laē t!ōs'idēq.
 Wä, la'mē g'ilsg'ildedzōwa. Wä, la ēt!ēd mens'idxa yūdux^up!enk'ē
 lāxēs q!wāq!wax'ts!āna'yē lāxa ālāg'imē qa 'wāsgemats. Wä, la
 mōx^usē t!ōsa'yas hē gwēx'sē. Wä, hēem lēgades ālāg'imdzō t!ē-
- 30 māk'imē. Wä, la'mē mōxsa yūdux^uden lāxens q!wāq!wax'ts!ā-
 na'yēx yix āwādze'wasas. Wä, lā yūdux^up!enk' lāxens q!wā-
 q!wax'ts!āna'yēx yix āwāsgemasas. Wä, g'il'mēsē gwālexs laē
 āx'ēdxa k!wa'xlāwē qa's pāpex'sendēqxa 'nemdenas āwādze-
 'wasē lāxens q!wāq!wax'ts!āna'yēx; wä, lā k!ōden lāxens q!wā-
- 35 q!wax'ts!āna'yēx yix wāgwasas. Wä, lā ts!ex^uts!āna'yē āwāsgē-
 masas lāxens q!wāq!wax'ts!āna'yēx. Wä, g'il'mēsē gwāla mō-
 ts!aqē āxās laē āx'ēdxa mālts!aqē ōgū'la k!wa'xlāwa qa's mens'idēs
 lāx 'wādzege'wasas ōxtewilts!āwasa xaāp!ē lāxa mag'ixsē laē k'ō-
 xs'endēq. Wä, lā ēt!ēd mens'itsa 'nemts!aqē lāx ōba'yasa lā-
- 40 denēg'ē. Wä, laxaē k'ōxs'endēq. Wä, lā āx'ēdxa dzexekwē
 ts!ēq!adzō dēxwa. Wä, la'mē k!ēlg'emno'x^us yixs laē yibedzōdxēs

of cedar-wood that she split before. The four pieces of cedar-wood 42 are held by those | which she broke last. After they have been tied together, they are in this way. (They form the head-rest.) | This is put under what has already been put in at the || head end of the 45 cradle. Then she takes the four pieces of dressed deer-skin | (for pressing the forehead), three spans in length, and puts them under the middle | of the head-rest in this way,  and she straps them over the cedar-bark | forehead-presser; and after she has tightened them over the forehead, | she puts the head-string over it, and || puts the other end on the other 50 side of the cradle. She pulls it through backward and forward | many times on each side of the head of the cradle. This is really put on tightly by the midwife. |

When this has been done, she takes yellow cedar-bark, splits it into | narrow strips, and makes a mat one | span and four finger-widths || long and of the same width. | This is called "yellow cedar- 55 bark woven head-cover." | It is used to cover the head of the child when | he sleeps in the cradle with the forehead-presser on, and it covers the small part of the face that shows | and the cedar-bark forehead-presser. ||

When this has been done, she takes cedar-bark, and splits it into | 60 long, narrow strips, and she makes a thin | rope. When she thinks

g'ilē xāya mōts!aqē yīxs hē'maē yīpdemasa małts!aqē k!wa'xlō ālē 42 k'ōqwēs. Wā, g'ilēmēsē gwāl k'łlk'aqēxs laē g'a gwālō'g'a lādap!ē.¹ Wā, la'mē āxabōts lāxa la'ma'āl āxts!ā qa q!edzēxsēs lāxa ōxtē-wilts!āwasa xaāp!ē. Wā, lā āx'ēdxa mōxsā ēēlāg'im t!ēmāk'imē 45 xa yūdū'p!enk'as āwāsgemasē qa's āxabōdēs nēnegoyā'fyas lāxa lādap!ē lāxa g'a gwālēg'a (*fig.*). Wā, hēm qek'ē'yēxa dēxwē t!ēmāk'imē yīxa ālāg'imē t!ēmāk'imē. Wā, g'ilēmēsē gwāl lak!ūtī-ēlālasōxs laē qek'ē'yindayowēda mēdek'wē sē'yak!ēn lāq qa's lā nēx'-so'yō lāxa āpsōtāga'yasa xaāp!ē. Wā, lā q!ēp!ēnx'sō lāxa 'wāx'sa- 50 nōlēmā'yasa xaāp!ē, yīxs laē ālak!āla lek!ūlasō'sa māmayōłtsīla.

Wā, g'ilēmēsē gwālēxs laē āx'ēdxa dēxwē qa's dzēdzēxs'ēndēq qa ts!ēłts!ēq!astowēs. Wā, lā yībēdzōdeq. Wā, lā 'nēmp!enk' lāxēns q!wāq!wax'ts!āna'yēx, wā, hēmisa mōdenē laxēns q!wāq!wax'ts!ā-na'yēx yīx 'wāsgemasas. Wā, hēmxaāwisē 'wādzowēs 'wāsgemasē. 55 Wā, hēm lēgades dēx' yībēdzewak' 'nāxumē Wā, laēm 'nāxumēsa g'ināuēmaxs laē t!āk'imālxēs dēxwē t!āk'ima'yaxs laē mēxts!āxēs xaāp!ē. 'wēla 'nāxwāla lāxa xal!ala nēlālas gōgūma'fyas lē'wis dēxwē t!āk'ima'fya.

Wā, g'ilēmēsē gwālēxs laē āx'ēdxa denasē qa's dzēdzēxs'ēndēq 60 qa g'ilsgilts'owē ts!ēłts!ēq!astā. Wā, la mēlx'ēideq qa's wīl'ēnēs

¹ See fig. on p. 660.

- 63 she has twisted enough | she stops, and puts it on to the cedar-bark loops. She | pulls it backward and forward (lacing it on). Its name now is "string for lacing the child into the cradle." ||
- 65 When this has been done, she takes cedar-bark, splits it, and | twists a long rope. When she has enough for | hanging the cradle, she stops making the rope; and she takes the | cradle-rope and ties its end to the | end of the elastic branch, from which the cradle is
- 70 suspended. || Then she puts up the branch near to the place where the mother of the child is sitting; | and after it has been done she ties the end of the thin rope | to its end.¹ This is called the "pulling-rope," which is used when the child cries. | Now she has finished the work at the cradle. This is all about the ways of the | Nāk!wax'da^{exu} and Kwāg'ul, and the various things that belong to
- 75 the || cradle, and their names. |

1 **Treatment of the Infant.**—After four days | the kelp band around the head of the child is taken off. | The head of the child is well oiled with oil of the silver-perch. When | this has been done,

5 the kelp band around the head is also oiled, || and then it is put back around the head of the | child. It is put on tight; and when this has been done, | the child is put into the cradle, and | the skin strips and the head-string are put on tightly; and | after the woman

- 62 denema. Wā, g'il'mēsē k'ōtaq laem hēl'asgem lāxēs melāg'ilāqēxs laē gwāla. Wā, āx'ālelōts lāxa t!ex't!emag'exsē. Wā, la'mē nēx'sawi'lāla lāq. Wā, hēm lēgades denem t!emak'ēdemē.
- 65 Wā, g'il'mēsē gwālexs laē āx'ēdxa denasē qāfs dzedzexs^{endēq}. Wā, lā melx'ēdeq qa g'ilt'ēs denema. Wā, g'il'mēsē hē'lāla lāx tēgwēlelsa xaāp'lē laē gwāl mela. Wā, la āx'ēdxa tēgwildemasa xaāp'lē. Wā la āx'ālelōtsa tēgwēlelsa xaāp'la lāx ōba'yasa xūselaba'yasa tēgwēldemasa xaāp'lē. Wā, g'il'mēsē gwālexs laē
- 70 lāg'alilas lāxa nēxwāla lāx k!waēlasas ābēmpasa g'inānemē. Wā, g'il'mēsē gwālexs laē mōx'bentsa wīlē denem lāx ōba'yas.¹ Wā, hēm lēgades nēxayo denem, yīxs q!wāg'alaēda g'inānemē. Wā, laem gwāla ēaxelaxa xaāp'l. Wā, laem gwāla yīx gwēg'ilasasa Nāk!wax'da^{exwē} lē^{wa} Kwāg'ulaxa wāxax'idalaasasa gwēlgwālasa
- 75 xaāp'lē lō^ē lēlēgemas.

1 **Treatment of the Infant.**—Wā, g'il'mēsē mōp!enxwa'sē nālāsēxs laē qwēloyowēda wā'wadē qex'semēs x'ōmsasa g'inānemē. Wā, la aēk'la q!ēlsētse^{wē} x'ōmsasa g'inānemasa dzēk!wisē. Wā, g'il'mēsē gwālexs laē q!ēlēdzōtse^{wēda} wā'wadē qex'semēsa x'ōmsasa

5 g'inānemē. Wā, g'il'mēsē gwālexs laē qex'semdayō lāx x'ōmsasa g'inānemē. Wā, la'mē lēk'lūtela. Wā, g'il'mēsē gwālexs laē xaapts'lodayō lāxēs xaāp'lē. Wā, la'mē nāxwa la lak'lūtēlālasē^{wēda} ālāg'imē t!emāk'imē lē^{wa} se'yak'linē lamagenōlemē. Wā, g'il-

¹ See Vol. V, pl. 31, Publications of the Jesup North Pacific Expedition.

has cared for the child (the cradle) is hung up on the branch of the || cradle. | 10

If the child is a girl, the mother of twins, | a good-looking woman, is called to come to the house of the parents of the child | when they untie the head-band the second time. This is after eight | days, when the mother of twins is coming to put her tongue to the eyes and face of the child; || and then she presses her mouth on the child's face, 15 so that she may be good-looking when she grows up. When | the child has had the head-band of kelp around its head for eight days, | they call a woman, the mother of twins, to come in the | morning, and to take the child out of the cradle. As soon as | she comes, she sits down where they put down the cradle. She first || unties the head-line, and opens the | ends of the skin strips. Then 20 she turns back the forehead-presser, | takes the wool off the forehead, and she also takes off the cedar-bark | cushions on the sides of the face. | Then she unlaces the cedar-bark rope. And when | all this is off, she takes off the bedding of the child; and when all this is off, || she takes the child in her arms out of the cradle. (I forgot that 25 she | unties the kelp head-band of the child, before the woman | puts her feet into the water.) The father of the child brings her the | wash-basin, and puts it down where the mother of twins is sitting, | for she will wash the child. Then they pour || cold rain-water into 30

emēsē gwāla aaxsilāxa g'inānemē laē tēx^εwalēlem lāxa tēgwēlemasa xaāp'lē. 10

Wā, g'ilēmēsē ts'lāts'lādagemē laē lēlālase^εwēda yikwīlayag'ōlē ēx'sōk^u ts'edāqa qa g'āxēs lāx g'ōkwasa g'igaōlnokwasa g'inānemē qō ēt'lēdel qwēloyōlē qex'sema^εyas x'ōmsaxa małgū'nalplēn^xwa^εsla 'nālal qa ēl^εlxstowēsa yikwēlayag'ulē ts'edāqxa g'inānemē lō^ε qa plēp!eq!ūgemēsēq qa ēx'sokwēs qō q'lūlyax^εwīdlō. Wā, g'ilēmēsē 15 małgū'nalēxsē 'nālāsa g'inānemē qex'semālēs x'ōmsaxa 'wā^εwadē qex'semēsa x'ōmsa, laas lēlālase^εwēda yikwīlayag'ōlē ts'edāqaxa gaāla qa g'āxēs qwēltsemdxa g'inānemē lāxēs xaāp'lē. Wā, g'ilēmēsē g'āx k'wāgalila lāx ha'nēlasasa xaāp'lē. Wā, lā hēem g'il qwēl^εtsōsēxa sē^εyak'lenē lamagenōlemē. Wā, lā ēt'lēdxa 'wax's- 20 bax'idxa ālāgīmē t'lemāk'imē. Wā, la nēlōdxa dēxwē t'lak'imē. Wā, lā āxōdxa plalemē telqwiwē. Wā, lāxwē āxōdxa dēxwē teltełgūnōleme. Wā, lā qwēlālaxa t'lex'temag'exsē. Wā, g'ilēmēsē 'wīlāxs laē 'wīla āxālax ma^εmasa g'inānemē. Wā, g'ilēmēsē 'wīlāxs laē q'elwūlts'lōdxa g'inānemē lāxēs xaāp'lē. (l'elēwayenlaqēxs 25 qwēlōdaaxa 'wā^εwadē qex'semēs x'ōmsasa g'inānemax, k'lēs'maē dzēx^ustēda ts'edāqaxa 'wapē.) Wā, lā ōmpasa g'inānemē, āx'ēdxa kwādzats'lēlaq qa^εs g'āxē hāng'alilas lāx k'waēlasasa yikwīlayag'ōlē ts'edāq qaxs hē^εmaē kwāsālxa g'inānemē. Wā, la gūxtslōyowa 'wūda^εsta tsātsoxlē lāxa kwādzats'lēlaq. Wā, lā k'lipstānowēda 30

31 the wash-basin, and put | one red-hot stone into the water in the wash-basin | for the child. When the water is just getting warm, they take out | the stone. The mother of twins puts her | left foot
35 into the water in the wash-basin, || and puts the child on her instep. | Then she takes well softened yellow cedar-bark, and | she squirts water on it out of her mouth four times, and she says, | "Now, my darling, I give you my good health, for I never get sick, | and every-
thing comes to me without difficulty. You shall grow up well, ||
40 and you shall marry princes of the chiefs of the tribes." |—|

After she has prayed, she takes a | small chamber-vessel that she kept hidden, and which is almost full of | her urine. She holds it in
45 her right hand || and speaks again, and says: "Now, | my darling, I will put on your body this of which all kinds of sickness are afraid, | that it may protect you against danger, and that the spirits may be afraid of you." |

And when her prayer is at an end, she pours this water into the chamber-vessel | in which she is going to wash the child. She
50 takes yellow cedar-bark, and dips || it into the urine and water. Then she begins at the | right-hand side of the head of the child and washes it with the yellow cedar-bark, going along the right side of the body; | and after she finishes the right side, she | washes the left side

31 ^{enemsgemē x'ixsemāla t'lēsem lāxa la q'lōts!ā 'wāp lāxa kwādzats!ē-}
laxa g'inānemē. Wā, g'ilēmēsē k'ox"stax'idexs laē k'lipwūsta-
nowēda t'lēseme. Wā, lāda yīkwīlayag'ōle ts!edāq dzēx"stasēs
gemxōltsīdza'yē g'ōgū'yō lāxa 'wābets!āwasa kwādzats!ēlaxa g'inā-
35 nemē. Wā, la k'wāg'altsīdzetsa g'inānemē lāxēs āwīg'altsīdza'yē.
Wā, lā āx'ēdxā aēk'!aakwē tātēlq!waakwē q'lōyaak" dēx" qas mō-
p!enē selboqasēs 'wāpāēl!exawa'yē lāq. Wā, la 'nēka: "Wā, āda-
tsagā, la'men lāsasen hēlōts!ēna'yē lāl, yīxg'in k'!ēsēk' ts!ex'q!aē-
noḡwa lōxgūn ā'mēk' wālālatsa dādek'asē; wā, hēmīs qas hēlem-
40 g'ustāōs g'ig'ūgemdālax lōlāelgema'yasa g'ig'egūma'yasa lēlqwāla-
la'yē qas lā'wūnemx'idlōs."

Wā, g'ilēmēsē g'wāl ts!elwagaxs laē āx'ēdxēs q'lūlālekwxēs kwā-
kwādzemēxa hālselaem k'!ēs qōt!axa kwāts!ēxa hes'maxa yīkwīla-
yag'ōle ts!edāq āsmēsa. Wā, lā dālasēs hēlk'!ōlts!āna'yē lāxa
45 kwakwādzemē. Wā, la ēdzaqwa yāq!eg'a'la. Wā, la 'nēka: "Wā,
ādatsagā, laemk' lāl'gāda k'ilemg'asa 'nāḡwa ts!ēts!ex'q!ōlema
lāg'aalelal lāl qā dādamewēlōl qas k'ilemaōsasa haāyalilalagasē."

Wā, g'ilēmēsē q'lūlbē ts!elwaga'āyās laē gūxstentsa kwāts!ē
lāxēs kwādzas!axa g'inānemē. Wā, la āx'ēdxā dēxwē qas dzōp-
50 stendēs lāxa kūkwēqela 'wāpa. Wā, hēmīs g'āg'ilela hēlk'!ōte-
ma'yasa g'inānemaxs laē kwās'ideq hāxela lāx hēlk'!ōt!ēna'yas
gūsētasa dēxwē. Wā, g'ilēmēsē g'wālxa hēlk'!ōt!ēna'yaxs laē ēt!ēd

of the body. After this she wipes the body with | soft yellow cedar-bark, head and body. || After doing this, she lays the child face down 55 across her knees, | with the head towards the left (of the mother of twins); | and she puts the thumb of her right hand at the left of the | small of the back of the child, and she puts the middle finger | at the right hand of the small of the back, and pulls them together towards the middle; || and while she is doing so, she says: "Dear girl, you shall 60 have a slender waist | when you grow up; and you shall not eat so much, | so that you will be stout." |

She pulls together thumb and middle finger four times | over the back of the child, and she repeats four times || what she said before. 65 After doing so, she turns the | child on its back, so that it lies on the knees of the woman; and she puts two | fingers of her right hand into her mouth, the first | and second one, wets them, and | presses them on the face of the child. First the region under the || eyebrows on 70 each side of the nose is pressed into shape. Then she | presses the face of the child all over. This is called by the Indians | "putting the face of the child into shape;" and after this has been done, she | licks the child's eyes; and the mother of twins says before | licking the child: "O darling! now I give you my good looks, || and the power of 75 my eyes, that you may not have bad eyes hereafter when you grow

kwäs'idex gēmxōt!ēna'yas. Wä, g'ilēmēsē gwālexs laē dēg'itasa 53 tātēlq!waakwē q!ō'yaak^u dēx^u lāx x'ōmsas LE'wis ōk!wina'yē. Wä, g'ilēmēsē gwālexs laē hāx^uk'āx'intsā g'inānemē lāxēs ōkwāx'a'yē 55 gwēxtātaxa g'inānemē lāx gēmxōt!ēna'yasa yikwīlayag'ōlē ts!ēdāqa. Wä, la āx'āLElōts qōmāsēs hēlk'!ōlts!āna'yē lāx gēmxōdēg'a'yas qenāsasa g'inānemē. Wä, lā āx'āLElōtsēs 'nōlax'ts!āna'yē lāx hēlk'!ōdēg'a'yas qenatsa. Wä, la k'imgē'nākūlas lāx negēg'a'yas āwīg'a'yasa g'inānemē. Wä, la 'nēk'axs hāē gwēg'ilē: "Hēlōx^uLES 60 ādatsagā qasō q!ūlyax^uwidlō; k'!ēsLES q!ēq!ēk'!ESL lāx ha'mapē, ālas penl!ēslōl."

Wä, la mōp!ēna k'imgē'nākūlasēs qōma LE'wēs 'nōlax'ts!āna'yē lāx āwīg'a'yasa g'inānemē. Wä, la mōp!ēndzaqwa āem negēltōd-xēs g'ālē wāldema. Wä, g'ilēmēsē gwālexs laē nēltsē'stēndxa g'inā- 65 nemē qa nēlk'āx'ēlilēs lāx ōkwāx'a'yas. Wä, lā p!aq!esasa mālē lāx q!wāq!wax'ts!āna'yasēs hēlk'!ōlts!āna'yēs ts!ēmālx'ts!āna'yē LE'wē 'nōlax'ts!āna'yē. Wä, la klūnqē q!wāq!wax'ts!āna'yas laē plēp!ēq!ūgēmaxa g'inānemē hēem g'il p!ēq!wasōsē benk'!ōt!ēna'yas aenas Lō' ēwāx'sōt!ēna'yas x'indzasas. Wä, lā 'nāxwa p!ēq!wi- 70 ēlālax gōgūma'yasa g'inānemē. Hēem gwē'yōsa bāk'lumē naqē'stēndex gōgūma'yasa g'inānemē. Wä, g'ilēmēsē gwālexs laē el'elxstōd gīgē'yagesas. Wä, lā 'nēk'ēda yikwīlayag'ōlaxs k'!ēs'maē el'elxstōdēq: "Wä, ādatsagā, la'men lāsasg'in ēx'sōk!wēnōk^u lāl Lōgūn ēx'sēmstoēnēk' qasē k'!ēsēlōs 'yāg'ilxstōl qasō q!ūlyax^uwi- 75

76 up, | and that the princes of the chiefs of the tribes may fall in love with you, | and that your beauty may be praised by all the princes | of the chiefs of the tribes." |

80 When her speech is ended, she takes oil of the silver-perch and || oils the body of the child; and after oiling the body of the child, | she oils its head; and she does not stop until the head of the child | is soaked with oil. When | this has been done, she puts the kelp band around the head of the child; | and she puts on the bedding, and ||
85 everything else that belongs to the head of the child. After doing this she | gathers the cedar-bark with which the body has been wiped, and puts it into a | water-tight box,—the same one into which she put the cedar-bark on which the mother of the | child sat after giving birth to the child; and into which the first excrement of the child, |
90 and what was used for wiping its body, were put. This || box is called "cedar-bark box." |

When the mother of twins finishes taking care of the child, | she is paid four pairs of blankets. | The midwife who took care of the woman
95 receives the same pay. | They take off the kelp || head-band every eight days, and put it back around the head | after putting oil on the head of the child. | It is kept on for four moons. After four moons |

76 *delō qa's mānawidālagēlōs yīs lōlāelgēma'yas g'īgīgāma'yasa lēlqwālala'yē; hēmīs qa's x'āx'ēlsgēmēsewēlōsasa nāxwa lōlāelgāma'yas g'īgīgāma'yasa lēlqwālala'ya, ādatsaga."*

Wā, g'il'mēsē q'ūlbē wāldemas laē āx'ēdxa dzēk'wisē qa's q'el-
80 sīt'edēs lāx ōk'wina'yasa g'inānemē. Wā, g'il'mēsē wīla q'elēkwe ōk'wina'yasa laē q'eltsemDEX x'ōmsas. Wā, āl'mēsē gwālexs laē ālak'lāla la lēqsa dzēk'wisē x'ōmsasa g'inānemē; wā, g'il'mēsē gwālexs laē qex'semDEX x'ōmsasa g'inānemasa wā'wadē qex'semēs x'ōmsē. Wā, āl'mēsē wīla āx'ālelōdālas mēmamasa g'inānemē
85 lē'wa gwēlgwālas x'ōmsasa g'inānemē. Wā, g'il'mē ē gwālexs laē q'ap'ēx'ēdxa dēg'ēdayo dēx' lē'wa k'ādze kwē qa's āxts'ōdēs lāxa aemxaakwē g'ildasa yix la g'ēts'ewatsa k'wa'xlawēse'was ābempasa g'inānemāxs g'ālāē gwāl māyōla, lē'wa g'ālē āmāx'ēdayosa g'inānemē lē'wa dēg'īdanāq la wīla g'ēts'lā lāq. Hēm lēgādēda g'il-
90 dasas k'ādzegwats'lē.

Wā, g'il'mēsē gwāla yīkwīlayag'ōlē ēaxelaxa g'inānemāxs laē hālāqasō'sa mōxxa p'elxelasgema. Wā, hēmxaāwīsē wāxa hālāgemāxa māmayōltsila ts'edāqaxa aaxsilāxa ts'edāqaxs g'ālāē māyōlasa g'inānemē. Wā, la hēmēnālaēm qwēloyowēda wā'wadē
95 qex'semēsa x'ōmsēxa malgū'nālexsa nāla qa's xwēlaqē qex'emdayōxs laē gwāl q'eltsemtse'wē x'ōmsasa g'inānemē lālāa lāxa mōsgēmē mēkūla. Wā, g'il'mēsē mōsgēm'g'ilaxa mēkūlāxs laē

they stop putting on the kelp head-band around the head of the child. | And after this it is put into the cedar-bark || box; and nothing is 100 taken off from all the things belonging to the child, | for they will be taken off only when it is ten months old. |

As soon as the child is ten months old, the cedar-bark, | the yellow cedar-bark, and the wool bedding of the child are put | into the cedar-bark box; and after the hair of the child has been singed off, || and the anklets and arm-rings have been put on,—for the mother of 5 twins | also singes off the hair from the head of the child, and | puts on the anklets and arm-rings,—she goes and hides the cedar-bark box | under the rock under which the cedar-bark is hidden. |

This is the custom of the Kwāg'ul, Nāk!wax'da'x'u, Gwa'sela, || and Awik'!ēnox'u. | 10

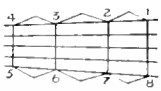
The reason why the long-heads of the Koskimo and | Gwats!ēnox'u, G'áp!ēnox'u, L!asq!ēnox'u, and | L!al!asiqwāla, and Nāqemg'ilisāla are different, is that | the kelp head-band is kept on for twelve days at a time, until the girl || is ten months old. It is a little different 15 when the child is a boy, | for then the kelp head-band is tied around for ten days, | and is taken off after eight months. | The head of the child is also rubbed with oil of the silver-perch in the same way | as the Kwāg'ul women do with their children. ||

gwāl qEX'semālē x'ōmsasa g'inānemaxa 'wā'wadē qEX'semēsa 98
x'ōmsē. Wā, g'il'mēsē gwālemx's laē lats!ōyo lāxa k'ādzegwats!ē
gildasa. Wā, lāla k'!ēās lawo'yo lāxa 'nāxwa gwēlgwālasa g'inā- 100
nemē, yixs āl'mēlē lawālexs lāl hēlogwilala g'inānemē.

Wā, g'il'mēsē hēlogwilaxs laē 'wīla lawōyewē k'ēk'adzek' LE'wa
dēxwē LE'wa plēpalemē gwēlgwālasa g'inānemē qa's lā lats!ōyo
lāxa k'ādzegwats!ē gildasa. Wā, g'il'mēsē gwāl ts!EX'iltsemtse'wē
x'ōmsasa g'inānemē LE'wa kūxwēdem yixs hē'maēxa yīkwilaya- 5
g'ōlē ts!edāq ts!EX'iltsemdEX x'ōmsasa g'inānemē. Wā, hēemxaā-
wis kūxwētaq. Wā, hēemxaāwis la q!lālāLaxa k'ādzegwats!ē
gildas lāxa k'ādzek!waasē.

Wā, hēem gwayi!lā!atsa Kwākwūkwakwē LE'wa Nāk!wax'da'xwē
LE'wa Gwa'sela LE'wa Awik'!ēnoxwē. 10

Wā, g'a'mēs lāg'ilas ōgūqāla g'ilsg'iltema Gōsg'imuxwē LE'wa
Gwats!ēnoxwē LE'wa G'áp!ēnoxwē LE'wa L!asq!ēnoxwē LE'wa
L!al!asiqwāla LE'wa Nāqemg'ilisāla yixs malēxsag'iyuwaē 'nālās
qEX'semālēs ts!āts!ādagēmē xunō'xa 'wā'wadē qEX'semēs x'ōmsa,
lālaa lāxēs hēlogwilaēna'yē. Wā, lā xāl!a ōgūqāla laqēxs bābagū- 15
maē, yixs neqap!ēnxwa'saē 'nālās qEX'semālēs x'ōmsaxa 'wā'wadē
qEX'semēs x'ōmsa. Wā, la malgūnāltsemg'ilaxs laē āxōyā. Wā, la
hēemxat! q!eltsemdayōsēx x'ōmsasa g'inānema dzēk!wisē lāx gwē-
g'ilasasa Kwākūg'ōlaxsemaxēs xūnōkwē.

- 20 Now you know why the women of the Koskimo have long heads. | All the bedding in the cradles of the Koskimo women | and Kwāg'uł women is the same. Therefore | the mountain-goat wool is prized highly when it is bought by the Koskimo women from the | Kwāg'uł. ||
- 25 The only difference is in the lacing of the child among the Koskimo women. | They use deer-skin, and they cut a narrow strip | half a finger-width wide and | very long. Two pieces are cut off. After they have been cut off, | the woman takes the back-rest and lays it
- 30 down flat || where she sits. Then she takes the long strips of thin dressed cedar-withes | and puts them on the edge of the back-rest, in this way:
- She takes the | narrow strip of deer-skin and uses  it to sew on at (1). | After that she measures off the cedar-withes and sews it on at
- 35 (2), | and then she also sews it on at (3), || and finally at (4). She does the same | at the other edge of the back-rest. After doing so, | she places the back-rest on the back-rest holder. Then it is finished. | It is called "deer-skin rope sewed on to back-rest." | This is the old style of the Koskimo women. ||
- 40 If a child dies, the cradle and | the clothing are taken to the cedar-bark cave; but when | the child grows up to be healthy, they

- 20 Wā, laems q!āl^əalelax lāg'ilas g'ilsg'iltema ts!ēdāqasa G'ōsg'imu-xwē. Wā, la ^ənāxwaem ^ənemāx'isē gwēlgwālasa xaāp'lāsa Gōgūts!axsemē ^əl^əwa Kwākūg'olaxsemē, yixs hē'maē lāg'ila q!eyōxwa p!alemasa ^əmelxlowaxs k'elxwase^əwaasa Gōgūts!axsemē lāxa Kwāg'ułē.
- 25 Wā, lēx'a^əmēs ōgūqālaxa t!ex't!emag'exsē lāxa Gōgūts!axsemē, yixs laē āx'ēdxa k'!elx'ēwakwasa gēwasē qa's t!ōsōdēxa ts!ēq!adzowē lāqxa k'!ōdenē lāxens q!wāq!wax'ts!āna'yēx yix ^əwādzewasas. Wā, la g'ilsg'ildzowa. Wā, la malēssa t!ōsa'yas. Wā, g'il'mēsē gwāla ts!ēdāqē t!ōsaqēxs laē āx'ēdxa lādenēg'a'yē qa's pax'alilēs lāxēs
- 30 k!waēlasē. Wā, lā āx'ēdxa g'ilsg'ilt!a wīswūltowē selbek^ə dewēxa qa's k'at!alelōdēs ōba'yas lāxag'a gwālēg'a (*fig.*). Wā, lā āx'ēdxa ts!ēq!adzowē k'!elx'iwakwē qa's t!emg'aalelōdēs lax (1). Wā, g'il'mēsē gwāla laē k'!eselaxa dewēxē laē ētlēd t!emg'aalelōdex (2). Wā, g'il'mēsē gwālexs laē ētlēd t!emg'aalelōdex (3). Wā,
- 35 g'il'mēsē gwālexs laē ētlēd t!emg'aalelōdex (4). Wā, lā hēemxaat! gwēx'ēdxa āpsenxa'yasa ladenēg'a'yē. Wā, g'il'mēsē gwālexs laē pāx'ēntsa lādenēg'a'yē lāxa lādenēg'ēx'dema. Wā, laem gwāla. Wā, hēem lēgades k'!elx'iwak^ə t!emāk'āgēsa t!ex't!emāg'exsē. Wā, hēem ālak'lāla g'ildzesē gwālaasas lāxa Gōgūts!axsemē.
- 40 Wā, g'il'mēsē lēlēda g'inānemē laē ^əwīlāem layowa xaāp'lē lāxa k'ādzek!waasē ^əl^əwēs gwēlgwāla lāxēs ^əwāxax'ēdālaasē. Wā, g'il-

keep the cradle and the | back-rest, and they hide the clothing and the | cedar bark forehead-presser in the cave. They keep || the cradle 45 in case the first-born child should have a younger sister. |

Twins.¹—They only change the cradle when a woman has twins: | for if she should have twin-children after having many other children, | the cradle is put away. |

Then a wood-worker is asked to make for the twins cradles || with 5 notched head-pieces. Then the wood-worker goes to work at once | trying to finish the cradles with the notched head-boards | before the twins are four days old; and when | the cradles with the notched head boards are finished, and the twins are three days old, | they put two feathers from the || tail of the eagle into two holes drilled in the notched headboard | of the 10 cradle, two at each side, in this way: |



Now the twins are wrapped up well in | soft yellow cedar-bark and in red cedar-bark. The faces of the | twins are painted red, and also those of the mother || and father. And the father of the twins must 15 sit still; | he is not allowed by his tribe to do anything; he is not even allowed to get fire-wood | and water. His relatives | always sit by his side in the house in order to get the fire-wood | and the

‘mēsē hēlemg’ustā q!wāxēda g’īnānemē lā axēlase’wēda xaāp!lē LE’wis 42
LADENēg’ayē. Wā, lāla ‘wēlaem la q!lūlāla gwēlgwālas LE’wēs
dēxwē tlakema’yē lāxa k’adzek!waasē, yixs hēmaē lāgilas āxēla-
se’wēda xaāp!lē qō ts!a’yanōx^ulēs gālē māyōlēma. 45

Twins.—Wā, lēx’aēmēs L!āyowatsa xaāp!āxs yikwīlāē yixa ts!ē 1
dāqē, yixs ālēmaē yikwīlēxs lāē q!ēyōkwēs sāsēmē. Wā, āmēsē
g’ēxase’wēda xaāp!lē.

Wā, lā g’ag’ōnase’wēda grīt!ēnoxwē qa’s xaāpēlēx yikwēlats!āma-
lēxla qēqEXEG’ēyō xēxaap!a. Wā, hēx’īdaēmēsē ēāx’īdēda grīt!ē 5
noxwē qaxs hāyalomālaē gwālamasxa mālēxla qēqEXEG’ēyō xēxa-
āp!āxs k’lēsmaē mōplēnēla yikwīlēme g’īng’īnānema. Wā, g’il-
mēsē gwāla mālēxla qēqEXEG’ēyō xēxaāp!āxs lāē yūdūxūxsēk’ēlēda
yikwīlēme g’īng’īnānema lāē lasēdayowēda maēmalt!aqē g’a’yōl lāx-
nāxsdey’asa kwēkwē lāxa la maēmaldzek^u selē lāxa qēqEXEG’iwa- 10
‘yasa xēxaāp!ēxa g’a gwālēg’a (*fig.*).

Wā, laēm āem q!ēq!ēnēpsēmīlēda yikwīlēmaxa aēk’laakwē tatēl-
q!waakwē dēxwa LE’wa k’ādzekwē. Wā, la gomēx^usa gūg’um-
yema yikwīlēme g’īng’īnānema. Wā, hēemxaāwisē gwālē ābēmpas
LE’wēs ōmpē, yixs āmaē la seldēla ōmpasa yikwīlēme g’īng’īnā- 15
nema yixs k’lēsāē hēlq!ōlem āxax’sālasēs g’ōkūlōtē, wāx’ma lēqwa
LE’wa ‘wāpē la k’lēs hēlq!ōlem la āx’ēdeq. Wā, laēmē hēda LēLE-
lālās la hēmenala k!wāmēlēq qa’s āxēxa ‘nāxwa āx’ēxstsō’sxa lēqwa
LE’wa ‘wāpē LE’wa hēmaōmasē qaxs k’lēsāē hēlq!ōlem aēmēlas-

¹ See also pp. 631-635.

20 water and food || for the couple, and the twins who belong to the Salmon, are not allowed to have misfortune | — |.

As soon as the twins that belong to the Salmon are four days old, | when the navel-string comes off, they take the cradles with the | notched head-boards, put them down on the floor one on the right-hand
25 side of || another woman who has been the mother of twins, and they put down | the other one on the left-hand side; and when everything is ready, | they put the bedding into the two cradles with notched head-boards. There is | no difference between the bedding of twins and that of single children. | The only difference is that a cradle with a
30 notched head-board is used, and that the four || feathers from the tail of an eagle stand on the | notched head-board of the cradle, and that the faces of the twins are | always painted red every fourth day, together with the faces of their parents, and that this continues | until the twins are ten months old. |

As soon as the woman who has had twins before, finishes arranging
35 the bedding || in the cradle that was put down at the right-hand side of the | woman who has had twins before, she takes on her arms | the first-born child belonging to the Salmon. She takes off the | wrappings of yellow cedar-bark and of red cedar-bark; and, after taking them all off, | she takes the split kelp and puts it around the head of
40 the child belonging to the Salmon. || And this is different in regard to

20 nōkwa hayasek'āla ʔeʔwis yikwīʔlemē l'ālʔeyadzaʔya g'ing'inā-nema.

Wā, g'il'mēsē mōxsēk'īlēda yikwīʔlemē l'ālʔeyadzaʔya g'ing'inā-nemē yixs laē lawāyē ts'eyōxʔaʔya. Wā, laʔmē āx'ētseʔwēda māʔexla qēqexeg'eyowē xēxaāp'la qas lā hānalʔilema ʔnemēxla lāx hēlk'lo-
25 tagawalilasa ōgūʔlaʔmaxat! yikwilayag'ōl ts'edāqa. Wā, hāng'alī-
lema ʔnemēxla lāx gēm̄xagawalilās lāx laēnaʔyas ʔwīʔla gwalalē āxts'lāwē gwēlgwālās māʔexla qēqexeg'eyowē xēxaāp'la, yixs k'leāsaē ōgūx'īts gwēlgwālās lāx gwēlgwālās ʔnemōk'wēdzaʔyē mayōlema lax ōgūʔlā lāxa qēqexeg'eyowē xēxaāp'la ʔeʔwa maēmō-
30 tsiaqē ts'elts'elk's nāxsdeʔyasa kwēkwaxs laē lāʔlāʔa lāx āg'iwaʔyasa qēqexeg'eyowē xēxaāp'la; Wā, hēʔmisa yikwēlemē g'ing'inānemxs laē hēmenalaem gūmsa ʔeʔwēs g'ig'aōlnokwaxa maēmoxsa ʔnāla lālaa lāx hēlōgwilax'demlāsa yikwīʔlemē g'ing'inānema.

Wā, g'il'mēsē gwāla yikwilayag'ōlē ts'edāq hēʔax gwēlgwālās
35 ōts'lāʔwasa ʔnemēxla qexeg'eyō xaāp'la haʔnīʔlē lāx hēlk'lotaga-
walilasa yikwilayag'ōlē ts'edāqa. Wā, g'il'mēsē gwāla laē q'lelelī-
laxa g'ālē mayolīdayō l'ālʔeyadzē g'inānema. Wā, lā āxōdex q'lenēp'lenāʔyas dēʔ ʔeʔwa k'ādzekwē. Wā, g'il'mēsē ʔwīʔlāxs laē āx'ēdxa ʔwāʔwadē ʔepsaakwa qas qex'semdēs lāx x'ōmsasa l'ālʔe-
10 yadzē g'inānema. Wā, hēem ōgūqālayōsa yikwīʔlemē g'inānema,

twins; | that they do not put on the head-band until the navel-string 41
comes off on the | fourth day; and after putting the head-band
around the head of the | child belonging to the Salmon, the woman
who has had twins (before) speaks | and says (Prayer for the twins):
"O friend! || that is the reason why you come. You come to benefit 45
those who have come to be your | parents, and you have come to
make them rich and to | defend them against sickness, O friend
Salmon! you, Supernatural-One!" |

As soon as the prayer has been ended, she puts the child belong-
ing to the Salmon | into the cradle with the notched head-board,
and she || follows the way that is done with those who are not twin- 50
children. |

When this has been done, she turns her face to the other | cradle
with the notched head-board, arranges everything in it; and after
that, | she takes in her arms the child belonging to the Salmon, takes
off the bedding | of yellow cedar-bark and red cedar-bark; and when
it is all off, she takes the || split kelp and puts it around the head of the 55
child | belonging to the Salmon; and after this she puts it into the |
cradle with the notched head-board; and the woman who had borne
twins before speaks, | pressing with her left hand on the chest of the
child belonging to the Salmon, | and says (a prayer for the second ||
twin-child in the cradle): "O friend! I beg you, Supernatural-One, 60
to | grow up well with your brother, Yāyaxweya, and that you do |

yixs āl'māē qex'semtsewē x'ōmsasēxs laē lawāyē ts!eyōxla'yasxa 41
la mōp!enxwēas 'nāla. Wā, g'il'mēsē gwāl qex'semdex x'ōmsasa
L'lāl!eyadza'yē g'inānema, wā, la yāq!eg'a'tēda yikwīlayag'ōlē ts!e-
dāqa. Wā, lā 'nēk'a (ts!elwaqaxa yikwī'lemē g'inānema): "YūL,
qastā, hēq!amaaqōs g'āxēlē qa's g'āxaōs ēk'anōmaxōs g'āxaqōs 45
g'ig'aōlnōkwa. Wā, hē'mēs g'āxēlōs qa's q!ēq!ōmg'ilaōsaq"; wā,
hē'mis qa's dadamāyaōsaq", qastā, meyōxwa'na, yūL, 'nawalak".

Wā, g'il'mēsē q'ūlbē ts!elwaqlēna'yas, laē q!elts!ōtsa L'lāl!eya-
dza'yē g'inānem lāxa qexeg'eyowē xaāp!a. Wā, la'mē āem negel-
te'wēx gwāyī'lālasē qaēda k'lēse yikwī'lema. 50

Wā, g'il'mēsē gwālexs laē gwēgemg'ilil lāxa 'nemēxla qexeg'e-
yowē xaāp!a qa's hēli'lālēx gwēlgwālas. Wā, g'il'mēsē gwālexs laē
q!elēlilaxa L'lāl!eyadza'yē g'inānema. Wā, lā āxālax q!enēpsema-
'yasxa dēx" lē'wa k'ādzekwē. Wā, g'il'mēsē 'wī'lāxs laē āx'ēdxa
lēpsaakwē 'wā'wadē qa's qex'semdēs lāx x'ōmsasa L'lāl!eyadza'yē 55
g'inānema. Wā, g'il'mēsē gwālexs laē q!elts!ōtsa g'inānemē lāxa
qexeg'eyowē xaāp!a. Wā, lā yāq!eg'a'tēda yikwīlayag'ōlē ts!e-
dāqa lāxēs LEXwālaēna'yasēs gemxōlts!āna'yē lāx ōbā'yasa L'lāl!e-
yadza'yē g'inānema. Wā, la 'nēk'a (ts!elwaqaxa ālē xaāpts'oyo
yikwī'lema): "YūL, qastā, la'men hāwāxelalōL 'nawalak" qa's 60
wāg'ilōs hēlmālag'ilislōL lē'wōx 'nemweyōtēx Yāyaxweya, yix qa's

63 not leave us! Make your parents happy! | for they will always give
away property, so that you may always obtain | new names, O
65 Ek! ēqelag'ila! friend Salmon! || you, Supernatural-One! Do not come
to bring us misfortune! Come to do good! You bring | wealth, you,
Abalone-Maker! You have come from the sea to us with your |
brother, Supernatural-Salmon, friend." |

As soon as the prayer is ended, she puts on the bedding | of yellow
70 cedar-bark and of red cedar bark and that of wool; and || after this
has been done, she puts on the cedar-bark forehead-presser, and the
pillow; | and when this has been done, she puts down the cradle with
notched head-board. She | puts the first one, with the child belonging
to the Salmon, on the | right-hand side of the bed of the mother (of
the new-born twins); and she puts the | other cradle with the
75 notched head-board, and the || child belonging to the Salmon in it,
on the left-hand side of the mother; | and after the mother of twins
has done this, she puts in order the sleeping-place | of the twin-
children and of their mother. |

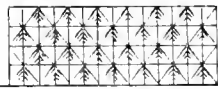
She takes cedar-poles, not thick, and | one fathom long, sharpens ||
80 the points, and drives them into the floor, one of them backwards |
from the place where the heads of the mother of twins | and of her
husband are; and the other one she drives into the floor at the |
place where their feet are; and she drives one into the floor | outward
from the place where their heads are, and the other one outward from

62 k'lesēlōs awēq!wālalōl; wā, hē^umis qa^s hēmenalamaōs ēk'lēqela-
masxōx g'īg'aōhōkwēx qa hēmenāla^umēsōx ēwā^uwalasdemx'sila qa
alēg'ēsēs lēlēgemōs yūlaxs ēk'lēqelag'ilaēx, qāst meyōxwa^una,
65 yūl ēnawalak^u ēyak'anōmasōs lāxēs g'āx'ēna^uyōs yīxs ēk'anōmaa^uqōs
yīxs q'lōmx'salisaaqōs yūl ēx^uts!emg'ila, yūlaxs g'āxsalisaēx lōgwa
ēnemweyōtek^u ēnawalak^u meyōxwa^una, qāst."

Wā, g'ilēmēsē q'lūlbē ts!elwaq!ēna^uyas laē mamēlalas ēwāxax'ēdāla-
asasa dēxwē lē^uwa k'ādzekwē lē^uwa p'lalemē. Wā, g'ilēmēsē gwā-
70 lēxs laē āx'ālelōtsa dēx^u t'lāk'emēs lē^uwis hēlewabā^uyē. Wā,
g'ilēmēsē gwāla laē k'ag'ililaxa qexeg'eyowē xaāp'la, yīxa g'ālē
q'el^uts!ōdaatsēsa L'lāl!eyadza^uyē g'inānema qa^s lā k'āg'alīlas lāx
hēlk'!ōdenōlema^ulīlas kūlē^ulasas ābempas. Wā, lā k'āg'ililaxa
ēnemēxla qexeg'eyowē xaāp'la, yīxa ālē q'el^uts!ōdaatsēsa L'lāl!eya-
75 dza^uyē g'inānema qa^s lā k'āg'alīlas lāx gemxanōlema^ulīlas ābempas.
Wā, g'ilēmēsē gwāla yikwīlayag'ōlē ts!edāqa laē ēax'ēdex kūlē^ula-
sasa L'lāl!el!eyadza^uyē g'ing'inānem lē^uwēs ābempē.

Wā, la^umēs āx'ēdxa mōts!aqē dze^useqwaxa k'lesē lēslekwa. Wā,
lā ēnāl'nemp!enk' lāxens bālāqē āwāsgemasas. Wā, lā dzōdzo^ux-
80 bendeq wīlētā^uyas. Wā, lā dēx'walīlasa ēnemts!aqē lāxa ālōdetā-
līlasa kūlē^ulasasa yīkwīlē ts!edāqa lē^uwis L'lāl!el!eyadza^uyē sā-
sema lē^uwis lā^uwūnemē. Wā, lā ēt!ēd dēx'wa^ulīlasa ēnemts!aqē lāx

where their feet are; || and after this has been done, she takes an 85
olachen-net and | hangs one corner to the top of the rear post at the
head, | and she hangs one corner to the rear post at the foot of the
bed; and | after this has been done, she takes red cedar-bark and
measures off two spans. | There she cuts it off. She || splits it into 90
narrow strips. After she has split them, she | folds them in the
middle, and hangs them to the net | which has been hung up. They
are placed two spans apart. | When she reaches the end of the bed of
the | mother of the twins, she puts them in, two spans || under the 95
first row. There are four rows of red cedar-bark. | Then she takes
the tail of a white-tailed eagle, pulls out the feathers, | and, when
she has them all off, she takes spun nettle-bark. | This is used
to tie on the feathers, which are hung between the | red cedar-
bark, in this way:



takes two thin
the two | posts
been hung, and
over the outside posts. Then she takes a new, | large mat and places
it across as a roof, and she also puts a new | mat at each end

Now it is done. || Then she 100
poles and puts them across
over which the net has
she places the | other pole

wālalaasas g'ōg'egūyās. Wā, lā ēt'ēd dēx'wa'līlasa 'nemts!aqē lāx 83
L'lāsōdetā'yas; wā, lā ēt'ēd dēx'wa'līlasa 'nemts!aqē lāx L'lās'alīlas
g'ōg'egūyās. Wā, g'il'mēsē gwālē āxa'yas laē āx'ēdxa p'legwayāxa 85
dzāxūm qa's gēxūtōdēs āpsenxa'yas lax ōxtā'yasa ālōdetālilē lāma.
Wā, lā gēx'wūtōts āpsenxa'yas lāxa lāmasa ōx'sīdzālilē. Wā,
g'il'mēsē gwāla laē āx'ēdxa L'lāgekwē qa's bāf'īdēsa ma'lp'enk'as
āwāsgemasē lāxens q'lwāq'wax'tslāna'yaxs laē t'lōs'īdeq. Wā, lā dze-
dzexs'ēndeq qa t'lēts!eq'astowēs. Wā, g'il'mēsē gwāl dzexaqēxs 90
laē bes'īdeq qa naengexlālēs. Wā, tētegūdzōdālas lāxa p'legwayo
la gē'wīla. Wā, la maēmalp'enk'ē āwālagālaasas lāxens q'lwā-
q'wax'tslāna'yēx. Wā, g'il'mēsē lābendex 'wāsgemasasa kū'lēlasasa
yīkwilē laē ēt'ēdxa ma'lp'enk'ē lāxens q'lwāq'wax'tslāna'yēx lāx
ba'nēlēlāsēs g'alē āxa'ya. Wā, lā mōts!agē'nakūlaxa L'lāgekwē. 95
Wā, lā āx'ēdxa naxsde'yasa 'mel'melba kwēkwa qa's nexālēxā ts!el-
ts!elk'as. Wā, g'il'mēsē 'wīlāmasqēxs laē āx'ēdxa medekwē gūm.
Wā, hē'mis la yīlemsēxs laē tētak'odalasa ts!elts!elk'ē lāx āwāgawa-
'yasa L'lāgekwē g'a gwālēg'a (*fig.*). Wā, la'mē gwāla. Wā, la
āx'ēdxa ma'ts!aqē wīswūl dzōxūma qa's k'ādetōdēs lāxa ma'ts!aqē 100
lēlāma yīx la gēxūtālaxa p'legwayowē. Wā, la k'adetōtsa 'nem-
ts!aqē dzōxūm lāxa L'lāsālilē lēlāma. Wā, la āx'ēdxa ts!ex'asē
'wālas lē'wa'ya qa's lepeyīndēs lāq qa sālas. Wā, ts!ēts!ex'as-
'emxaāwisē 'nāl'nem lēel'wa'yē sāsēba'yas 'wāx'sba'yasa kū'lē'lāsa-

brother, and will go home to the Salmon tribe from which he 27
came.) | That is what I mean, friends! that you may take good care
of those | whom you obtain by good luck." Thus says the woman
who has had twins before, || to the woman and her husband. | 30

As soon as her speech is ended, the young mother of twins | and
her husband arise, and both take up at the same time the cradles
with the notched head-boards. | Together they go,—the woman who
has had twins before and | husband and wife,—side by side, going 35
towards the bed in the room; || and when they reach it, they put
down the cradles on each side of the | place where the mother of the
(new-born) twins is going to lie down. Now she lies down between
the twins, | and her husband sits down near her bed. | After this
the woman who has had twins before takes a rest, for they | never
pass four days without changing the || kelp head-bands of twin- 40
children. |

When four days have passed, the woman who has had twins
before unties | the head-band of the twin-children. She takes |
perch-oil and oils their heads and | also their bodies. When the
heads of the twin-children are soaked with perch-oil, || she takes the 45
kelp head-bands and | puts them around their heads, with the
right tightness; | and after she has done so, she paints their faces.
She paints them both in the same way, | and she also puts the same |

ʼnemweyōtē qaʼs lä nāʼnakwa laxēs gʼaʼyaʼnakūlasē māesila.) Wä, 27
yūʼmēsēn ʼnēʼnakʼilō ʼnēʼnemōkʼ qaʼs āʼmēlōs yālʼlāl lāxēs aēkʼi-
laslaōs, qaōs waʼwaʼkʼinaʼyēx,ʼ ʼnēxʼlaēda yīkwīʼlayagʼōlē ts!edāqa
lāxa yīkwilē hayasekʼāla. 30

Wä, gʼilʼmēsē q!ūlbē wāldemas laē ʼnemāxʼid laxʼūlilēda yīkwilē
hayasekʼāla qaʼs ʼnemxʼidē dāgʼililāxa qēqexegʼeyō xēxaūp!a qaʼs
lä gʼālagi-wālēda yīkwīlayagʼōlē ts!edāqa. Wä, la ʼnemāgōlemālēda
yīkwilē hayasekʼālaxs laē gūyōlēla lāxēs kūʼlēʼlaslē. Wä, gʼil-
ʼmēsē lāgʼaa lāqēxs laē ʼnemxʼid hāngʼalilas lāx ʼwāxʼsanōdzaʼyas 35
kūʼlēʼlaslasa yīkwilē. Wä, laʼmē kūlkwagōdxēs yīkwīʼlemē. Wä,
āʼmēs la k!wāgʼalilē lāʼwūnemas lāxa ʼnēxwālalilē lāxa kūʼlēʼlasē.
Wä, laʼmē gwāl lāxēq yāwasʼidēda yīkwīʼlayagʼōlē ts!edāqa, qaxs
k!ēsaē hāyāqax mōp!enxwaʼsa L!āl!EL!eyadzaʼyē qexʼsemālēs xʼōm-
saxa ʼwāʼwadē. 40

Wä, gʼilʼmēsē mōp!enxwaʼsa gʼāxaasa yīkwīlayagʼōlē ts!edāq qwē-
lōdex qexʼsemaʼya xʼōmsasa L!āl!EL!eyadzaʼyē; wä, la āxʼēdxa
dzēk!wēsē qaʼs q!ēlsʼidēs lāx xʼōmsasa L!āl!EL!eyadzaʼyē. Wä,
lä ōgwaqax ōk!winaʼyas. Wä, gʼilʼmēsē leqasa dzēk!wēsē xʼōmsasa
L!āl!EL!eyadzaʼyaxs laē āxʼēdxa ʼwāʼwadē qexʼsemēs xʼōms qaʼs 45
qexʼsemdēs lāx xʼōmsas. Wä, la hēʼfālē lek!ūtālaēnaʼyas. Wä,
gʼilʼmēsē gwāʼlēxs laē gumsʼidex gʼōgūmaʼyas ʼnemāla lēʼwa ʼne-

painting on the faces of the mother and father; that is, two bands
 50 running across the eyes, || one beginning at the end of the eyebrows
 and passing the ends of the | eyes to the lower end of the cheeks, the
 other across the | middle of the eyes down to the lower end of the
 cheeks.¹ | After this has been done, she puts the children into the
 cradles; | and the woman who has had twins before comes back
 55 every four days to || untie the head-bands of the twin-children, and |
 to oil with perch-oil their heads and bodies. | This continues for four
 months. |

After four months she stops putting the head-bands around the |
 60 heads of the twin-children. All the time || the faces of the children
 and of their parents are painted with ochre, until the twin-children
 are ten months old. | Mostly the | children continue painting with
 ochre even when they are grown up. | That is all about this. |

I did not talk about this. When the woman who has had twins ||
 65 first puts the twin-children into the cradles with the notched | head-
 boards, when they are four days old, another person who has had
 twin-children, a man, | is called to come and sit down, and the |
 numaym of the father of the (new-born) twin children is called to |
 70 come into his house. When they are all inside, || the chief of the
 numaym of the father of the (new-born) twins speaks, | and says: |

48 mōk^u. Wā, la^{mē} 'nema^x'isē gūmsa^yas. Wā, hēemxaāwisē gwāla
 gūmsa^yasa ābempas lē^{wis} ōmpē, yixs lālexstālaaxa maēmalt^s!aqē
 50 gāgilelaxa 'nemts!aqē gūms lāx ōba^yas aenas la 'wābendāla^x
 gēyagesas lāgraa lāx benba^yas āwōdza^yas. Wā, lā nexsemāla^xa
 'nemts!aqē gūmsē lāx gēyagesas gāx^aalela lāx benba^yas āwō-
 dza^yasgrā gwālēgrā.¹ Wā, g'il^{mēsē} gwālexs laē xaāpts!ōts. Wā,
 hēmenala gāxēda yikwīlayag'ōlē ts!edāqxa mōp'enxwa^{sē} qa^s
 55 qwē^sōdēx qex^sema^yas x'ōmsasa l'lāl!EL!eyadza^{yē} g'ing'inānema
 qa^s q'els'idēsa dzek!wēsē lāx x'ix'ōmsas lē^{wis} ēōk!wina^{yē}. Wā,
 lā mōsgemgilaxa 'mekūla hē gwēgilē.

Wā, g'il^{mēsē} mōsgemgilaxa 'mekūlāxs laē gwāl qex^semāla
 x'ōmsasa l'lāl!EL!eyadza^{yē}. Wā, lāla hēmenālaem gūmsasō^sa
 60 gūgūm^yemē lē^{wis} g'ig'āōlnōkwē lāgraa laqēxs laē hēlogwīlaxa
 l'lāl!EL!eyadza^{yē} g'ing'inānema. Wā, 'nālⁿemplena hēmenā-
 la^ma g'ing'inānemē gūmsasa gūgūm^yemaxs wāx^amaē la q'ūlsq'ūl-
 yakwa. Wā, laem gwāl lāxēq.

Wā, len k'!ēs gwāgwēx^ssex^sid lāqēxs g'il^amaē gwāla yikwīlaya-
 65 g'ōlē ts!edāq xaāpts!ōtsa yikwīlemē g'ing'inānem lāxa qēqexegē-
 yowē xēxaāp!axs laē mōxsēk'ilaxs laē lē^slālase^weda ōgū^sla yikwī-
 layag'ōlē begwānema qa gāxēs k!waēla. Wā, la 'wī^sla lē^slālase-
 'wē 'ne^mmēmotasa ōmpasa yikwīlemē l'lāl!EL!eyadza^ya qa gāxēs
 'wī^slaēlela lāx g'ōkwās. Wā, g'il^{mēsē} 'wī^slaēlexs laē yāq!ēgrā^{lē}
 70 g'igāma^yasa 'ne^mmēmotasa yikwīlē begwānema. Wā, la^{mē} 'nēk'a:

¹ On each side of the face one vertical line running from the outer end of the eyebrows, and one from the middle of the eyebrows down to the level of the mouth.

"This is the reason why you were called to come into the house of 72 the twins, | that you may make a dance for these children belonging to the Salmon, for | we will let our world know about these who came from the sea, from the house of Swimmer (the Salmon). || We will 75 take these supernatural ones who belong to the Salmon out of this house. | Now he shall carry them in his arms." Thus he says, and calls the name of the | man who has had twins before, and he also calls a woman who has had twins, whom he calls | his wife, although the | man who has had twin-children may not be her husband. ||

As soon as his speech is ended, the man who has had twin-children | 80 goes to where the woman who has had twin-children is seated, | and for a short time they act as though they were husband and wife. He asks for ochre | and eight tail-feathers of an eagle. | Then the elder brother of the (new-born) twin-children || is called by the man who 85 has had twin-children before to come and sit down by his side | and by the side of the woman who for the time being acts as his wife. |

When Salmon-Head, the elder brother of the twins, comes, he sits | down with them, and they paint themselves with ochre,—the three (the man and the woman) | and Salmon-Head, for this is the name of the woman's child || born before she has given birth to twins. | 90 As soon as a woman gives birth to twins, | the name of her elder child is Salmon-Head; and if the child born before the twin children

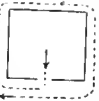
"Yixs hāē lēlālag'il qa g'āxēs 'wīlāēLEla lāxa yikwīlats!ē g'ōkwa 72 qa's wāg'i kwēxelaxa L!āl!EL!eyadza'yē g'ing'inānema qens wāg'i nēlaxens 'nālax yisa g'āxs'alīsēx g'āx'ēd la g'ōkwas mēmeyoxwa'na. Wā, la'mēsēns lāwīlsaltsōxwa L!āl!EL!eyadza'yēx 'nā'nāwalakwa. 75 Wā, la'mēsōx q!ēlēlālōx," 'nēx' lēx'ēdēx lēgemasa yikwīlayag'ōlē begwānema. "Wā, yu'mēsōx genemaxs" 'nēx' lēx'ēdēx lēgemasa genemasxa yikwīlayag'ōlē ts!ēdāqa, yixs wāx'ēmaē k'lēs lā'wadēsa yikwīlayag'ōlē begwānema, 'nēk'ē.

Wā, g'il'mēsē q!ūlbē wāldemas laē hēx'ēda'ema yikwīlayag'ōlē 80 begwānem q!ap!ēg'alil lē'wa yikwīlayag'ōlē ts!ēdāqa. Wā, la'mē yāwas'ēd hā'yasek'ōgwalila. Wā, la'mē dāk'lalax'da'xūq gūgūm'ēyema lō' mālgūnalts!aqa ts!ēlts!Elk'sa naxs!ē'yasa kwēkwē. Wā, hē'misē 'nōlāsa yikwīlēmē L!āl!EL!eyadzē g'ing'inānema. Wā, la'mē lēlālasō'sa yikwīlayag'ōlē begwānem qa g'āxēs k!wāg'ililaxa 85 yikwīlayag'ōlē begwānem lē'wis yāwas'ēdē genema.

Wā, g'il'mēsē g'āxē Hēxt!a'yē yix 'nōlāsa L!āl!EL!eyadza'yē k!wāg'ililaq. Wā, lāx'da'xwē gūms'itsa gūgūm'ēyemē lāxēs yūdukwaē la lō' Hēxt!a'yē, qaxs hē'maē lēgemasa g'ālagawa'yē māyōlēmisa ts!ēdāqaxs k'lēs'maē yikwila. Wā, la ēt!ēd bewēx'wida. Wā, 90 g'il'mēsē māyōl'itsa mālōkwēs yikwīlēmē, wā, la hēx'ēdaem la lēgadē 'nōlāsēs Hēxt!a'yē, wāx'ē ts!āts!adagemē 'nōlāsa yēkwī-

- 93 is a girl, her name is Salmon-Head-Woman. After | they have been painted, they put red cedar-bark around the heads of the three
 95 children; and || then the man who has had twin-children before takes eight | tail-feathers of the eagle, and puts one over the middle of the forehead in the | red cedar-bark head-ring of Salmon-Head, and he puts one in the head-band behind; | he puts one over the forehead of the woman who acts as his wife, | and one behind. There are two on her. Then he does the same on his own head-band
 200 as he did with the woman || who acts as his wife. Then he asks for eagle-down: | and when it has been given to him, he | takes it and scatters it so, that the down is fine; and | after doing so, he puts it on Salmon-Head; and after | putting it on, he puts it on the younger
 5 brothers of Salmon-Head, the || two twins. And after he has put down on them | he puts down on the woman acting as his wife, and finally on himself. | After he has done so, he and the woman who acts as his wife arise, | and he calls Salmon-Head to stand between them. Then | the man who has had twin-children speaks, and says: ||
 10 "Stand up, friends! and let us go out and | follow the rules of Salmon-Chief!" Thus he says. And all stand up. | They all have on the one side of the | cedar-bark head-rings a tail-feather of the
 15 eagle, | and four feathers are on the head-band of the || parents of

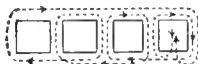
- 93 ʕemē gr̥ng̥r̥nānema la l̥g̥adexʕits H̥x̥t̥l̥ga. Wā, gr̥l̥mēsē g̥wāl
 g̥ūnsaxs laē ʕnāxwa qexʕimtsa l̥l̥āg̥ekwē l̥āxēs yūdūkwaē. Wā, lā
 95 āx̥ēdx̥a yikw̥ilayag̥ōlē begwānema malguʕnāłts!aqē ts!Elts!Elk̥sa
 naxsdeʕyasa kwēkwē. Wā, la l̥l̥āg̥eyōtsa ʕnemts!aqē lax neqēwa-
 ʕyas l̥l̥āg̥ekumaʕyas H̥x̥t̥l̥aʕyē. Wā, lā l̥l̥aāp̥!entsa ʕnemts!aqē
 laxaaq. Wā, lā l̥l̥āg̥eyōtsa ʕnemts!aqē l̥āxēs g̥enembōla. Wā, lā
 l̥l̥aāp̥!entsa malts!aqē lāq. Wā, h̥ēmxaāwisē g̥wālē h̥āsaqē la
 200 g̥wālaatsē g̥enembōla. Wā, lā dāk̥!l̥alax qemx̥wāsa kwēkwē, y̥ixa
 yikw̥ilayag̥ōlē begwānema. Wā, lā ts!āsōsā qemx̥wa. Gr̥l̥mēsē
 dāx̥ʕidq̥xs laē kl̥l̥k̥!l̥l̥psālaq qa ām̥āmayastowēsa qemx̥wa. Wā,
 gr̥l̥mēsē g̥wāla, laē qemx̥w̥idex H̥x̥t̥l̥aʕyē. Wā, gr̥l̥mēsē g̥wāl
 qemx̥waq̥xs laē qemx̥w̥idex ts!āts!aʕyās H̥x̥t̥l̥aʕyēsa maʕlōkwē
 5 yikw̥iʕem l̥l̥āl̥!el̥!eyadzaʕya. Wā, gr̥l̥mēsē g̥wāl qemx̥waq̥xs laē
 qemx̥w̥idx̥ēs g̥enembōla. Wā, gr̥l̥mēsē g̥wāla laē q!l̥l̥k̥s̥ʕem qem-
 x̥w̥ida. Wā, gr̥l̥mēsē g̥wāla laē l̥ax̥ʕl̥l̥ l̥ʕ̥wis g̥enembōla. Wā,
 la l̥ʕ̥l̥alax H̥x̥t̥l̥aʕyē qa l̥ās l̥l̥lexwawēq. Wā, lā yāq̥!eg̥aʕl̥ēda
 yikw̥ilayag̥ōlē begwānema. Wā, la ʕnēk̥'a:
 10 "Wāgr̥l̥ la q!wāgr̥l̥il̥lex, ʕnēʕnemōk̥", qens l̥alagr̥l̥ h̥ōq̥w̥l̥sl̥ qens
 nāʕnaxbaamēx wāldemas māesilā," ʕnex̥!aēxs laē ʕnemāx̥ʕid q!wā-
 gr̥l̥il̥ēda ʕnāxwa bēbegwānem la ʕnāxwa l̥ālanālis qēqex̥emaʕyē
 l̥l̥āg̥ex̥ʕxa ʕnalʕnemts!aqē ts!Elts!Elk̥sa naxsdeʕyasa kwēkwē.
 Wā, la maēmots!aq ts!Elts!Elk̥ē q!waq!wanāʕyax qex̥emaʕyē l̥l̥ā-

the (new-born) twins. Then the parents who had twin-children 15
 before | take up the cradles with notched head-boards. And their
 leader is | Salmon-Head, who is followed by his father; and last by
 his mother. | Then follows the man who has had twin-children before;
 and | next to him, the woman who acts as his wife; and behind 20
 follow || all the men. They go out of the house of the twin-children. |
 Salmon-Head and those next to him— | that is, the father of the
 (new-born) twins, and behind him the mother of the (new-born)
 twins,—that is, | the parents of Salmon-Head. Next to them is the
 man who had twin-children, | who is carrying one of the twin-children 25
 in its cradle with the notched head-board; || and next to him follows his
 wife with the | other cradle with the notched head-board and the
 other twin-child in it; | and behind them goes the nunaym of the
 father of the young twins. | Now, Salmon-Head turns to the | right
 when he comes out of the door of the house, || and the whole number 30
 follow him; and when they come to the space between | the house in
 which the twins were born and the next one, they walk through the
 passage, | come out behind the house, and they walk behind the house
 in which the twins were born. | They come out at the right-hand side
 of the house | in this way:  Then they walk along the front
 of the house from which they started, || and walk (past) | 35
 the house in which the twin-children were born and the
 next house, and) through the passage between (that

gex^usa yikwilē hā'yasek'āla. Wā, la'mē q'elēlilēda yēyikwilaya 15
 g'ōlxa 'nāl'nemēxla qēqexeg'eyowē xēxaap'la. Wā, la g'ālagiwa'ayē
 Hēx'tla'ayē. Wā, lā māk'ilē ōmpasēq; wā, lā elxla'ayē ābempa-
 sēq; wā, hē'mis la māk'elēda yikwilayag'ōlē begwānemq. Wā,
 la'mēs māk'ilē genembolāsēq. Wā, la'mēsē 'wī'la la elxla'aya
 'nāxwa bēbegwānemqēxs laē hōqūwels lāxa yikwī'latslē g'ōkwa. 20
 Wā, lā hē'nakūlē g'ālabā'yasē Hēx'tla'ayē lē'wa māk'ilāq yīxa
 yikwilē begwānemq. Wā, la elxla'aya yikwilē ts'edāqa, yīx g'ig'a-
 ōlnōkwas Hēx'tla'ayē; wā, hē'nis māk'ilaqēxa yikwilayag'ōlē be-
 gwānema lāxēs k'alaēna'yaxa xaāpts'lālasasa l'lāl'eyadza'ya qexe-
 g'eyowē xaāp'la. Wā, la māk'ilaqēs genemē ōgwaqa k'ālaxa 25
 'nemēxla qexeg'eyowē xaāp'la xaāpts'lālatsa 'nemōkwē l'lāl'eya-
 dza'ya. Wā, hē'mis la elxla'aya 'ne'mēmotasa yikwilē begwāne-
 ma. Wā, la'mē hēgem'nakūlē Hēx'tla'ayē lāx g'wāgawa'yaasasēs
 hēlk'ōlts'lāna'yaxs g'ālaē lāwels lāx t'ex'ilāsa yikwī'latslē g'ōkwa.
 Wā, lā qās'id 'wī'la lāxēs 'wāxaasē. Wā, g'il'mēsē lāg'aa lāx āwāga- 30
 wa'yasa yikwī'latslē g'ōkwa lē'wis āpsālasē laē qāqesōlsaq qa's lā
 nēla lāx ālanā'yasa g'ōkūla. Wā, g'āxē ālak'axa yikwī'latslē
 g'ōkwa. Wā, g'āxē nē'id lāx hēl'k'lōdenwa'yasa yikwī'latslē g'ōkwa;
 g'a g'wāleg'a (*fig.*). Wā, g'āxē l'lāsanōdālaxēs g'āg'ililāsē g'ōkwa
 qa's lēxat! qāqesēla āwāgawa'ya gemxagawalasē g'ōkwa. Wā, la 35

36 and the next) house to the left, and | do the same as they did with the first one. In this way they go around four houses | to the left in this way:

four houses
they come



When they have | gone around the proceeding toward the left, until to the last | house they go along

40 the rear of the four houses and || come out of the right-hand side of the house in which the children were born and they all go in. |

When they are inside, the father of the young twins, | and his wife, and Salmon-Head, and also the man who had twin-children, | and (the woman acting as) his wife, who are carrying the cradles with the notched head-boards | in which the twin-children

45 are, stand up, and || stand in a row. Then the father-in-law of the | father of the young twin-children stands up and gives a copper plate as a marriage gift to his | son-in-law to give away to his tribe. He gives him no names | for the twin-children, for the right to give
50 names | to twins belongs to a grown up male twin; || often a grown up twin-woman names them. |

Now, the tribe invited by the father of the young twins come | and see the two twin-children, and they just | mention the name of the copper until the property of the father-in-law of the | father of the young twins is ready for the potlatch. This is called "buying the
55 copper" when || it is done in this way. |

36 hēemxat! gwēxʰidēs grilxʰdē gwēxʰidaasa, yixs mōsgemaē grigʰōkwē
gemxsēstālasewē lāstālasewaxagʰa gwālēgʰa (*fig.*). Wā, grilʰmēsē
wīla lāstēlaxa mōsgemē grigʰōkwalaē gemxagēlaxa ālēlxsa-
yē gʰōkwa qas lā hēyēkʰa ālanodālaxa mōsgemē gʰōkwa. Wā, la lā-
40 sēxʰsā lāx hēlkʰlōdenwaʰyasa yikwīlatsʰē gʰōkwa. Wā, lā hōgwīla
wīla lāq. Wā, grilʰmēsē wīlaēlēxs lāē āem qʰwagʰēlīlēda yikwīlē
begwānem lēwis genemē lōē Hēxtʰlāyē lēwa yikwīlayagʰōlē be-
gwānem lēwis genemē lāxēs qʰwālxeʰwnekūlaēnaʰyē kʰālaxa qēqē-
xegʰeyowē xēxaāpʰlaxa xēxaapsʰālasasa yikwēlemē lālēlēyadza-
45 ya lāxēs yipemlīlēnaʰyē. Wā, hēmis la lāxʰūlīlats begwānemē ne-
gūmpsa yikwīlē begwānema. Wā, laʰmē wāwalqālasa lāqwa lāxēs
negūmpē qa pʰesʰēdayosēxēs gʰōkūlōtē. Wā, lakʰlēas lēgem layōs qa
lēgemsa yikwīlemē gringʰinānema qaxs hētslemasaa lēxʰēd qa
lēlēgemsa yikwīlemē gringʰinānema la qʰūlyakʰ begwānem yikwī-
50 lem. Wā, la hē qʰūnāla lēxʰēd qa lēlēgemsa yikwīlemē tsʰlēdāqa.

Wā, laʰmē lēlēlasewē gʰōkūlōtasa yikwīlē begwānem qas gʰāxē
xʰitsʰlaxilaxa maʰlōkwē yikwīlem lālēlēyadzaʰya qaxs āmaē
wūʰem lēxʰēdxa lāqwa, qaxs gʰwalīmaē dādekʰasas negūmpasa
yikwīlē begwānema. Wā, hēem lēgades kʰilxʰsemdāxa lāqwaxa
55 hē gwēxʰidē.

When the tribe have all come in, | the father-in-law (of the father) 56
of the young twins buys his own copper. He does this, | that the
twin children may have a name on account of the | copper sold at
the time when they were born. Now, || the father of the young twins, 60
and his wife, are dressed up. They wear blankets set with | abalone
shells, for they wish the twins to be loved. | They are the ones who
do no work for four years, and | they carry each a copper when they
are going around the four | houses. The reason why they each carry
a copper is that || they wish to be able to obtain them easily: for they 65
often carry valuables when they do so, | going around the four
houses. They do it, because they have to work | for their beloved
one (that is, the chief's daughter), who must not do any work. |
Those who have many relatives do this, for it is said by the Indians
that | all the relatives will die if they do not follow our customs: ||
that, although the father of twins | and his wife may not want to fol- 70
low the rules, all the relatives beg them to do so, | and to purify them-
selves every fourth day in water after the twins are | four days old,
and that they do not | forget to paint themselves with ochre after
purifying themselves in water, || the twins as well as the married 75
couple. They continue to do this until the twins are | ten months
old. When the minds | of the married couple who are the parents
of twins are really strong, they do not do any work for four years; |

Wä, g'il'mēsē g'āx 'wī'laēla yix g'ōkūlōtas. Wä, lä k'ilxwa yix 56
negūmpasa yikwilē begwānemxēs hesmaq L!āqwa. Hēt! hēg'ilts
gwēx'īdē qa lās lēgadaxa yikwī'lemē g'ing'inānemē lāxōtgrilaxa
L!āqwāxs g'ālaē mayofīdayā. Wä, la'mē 'nemāla q!wālenkwa
yikwilē begwānem lēwis genemē yixs 'nēx'ūnālaaxa ēēx'ts!ems- 60
gemē 'naenx'ūna'ya, yixs 'nēk'aē qa's laxūlanōkwēsēs yikwī'lemē
g'ing'inānema. Wä, hēem mōx'ūnxēla k'leās ēa'xēna'ya. Hēem
dālaaxa 'nā'nemsgemē L!āl!eqwaxs laē lā'stelselaxa mōsgemē
g'ig'ōkwa, yixs hāē lāg'ilas dālaaxa 'nā'nemsgemē L!āl!eqwa qa's
hō'emalēq, yixs q!ūnālaē dālaaxa nāxwa lēlxūlaēmāxs hāē gwēx'īdē 65
yixs lā'stelselaaxa mōsgemē g'ig'ōkwa. Wä, hēem gwēg'ilas
qaēda laē'winā'yēxa k'leāsē ēa'xēna'ya. Wä, hēem hē gwēx'īdēda
q!ēnemas lēlēlāla qaxs 'nēk'aēda 'nāxwa bāk!umqēxs 'wī'wūl-
g'ililēlaēxa lēlēlālāxs k'lēsaē 'wī'la nā'naxts!ē'waxens la gwā-
gwēx'sāla, yixs wāx'maē q!emsa aēk'ilaxa yikwilē begwānem 70
lē'wis genemē; lä 'nāxwa'mē lēlēlālās hāwāxelaq qa hēmenala-
'mēsē la'sta lāxa 'wāpaxa maēmop!enxwa'sē 'nāla g'āg'ilela laqēxs
laē mōxsēk'ilēs yikwī'lemē L!āl!el!eyadza'ya; wä, hē'mis qa k'lē'sēs
L!ēlēwē gūms'īdxēs gōgūma'yaxs laē gwāl la'sta lāxa 'wāpē lē'wis
yikwī'lemē L!āl!el!eyadza'yaxa hāyasek'āla, lālaa lāxa hēlogwī- 75
lax'demlasēs yikwī'lemē. Wä, g'il'mēsē āla lōk!wēmasē nēnāqa-
'yasa yikwilē hāyasek'ālaxs laē mōx'ūnxēlaxa ts!āwūnxē k'leās

- 78 that is, when there are many to look after them to get fire-wood
and | food for them. ||
- 80 This is the way of those who have twin-children and who have no
relatives,— | those who do work before they have twin-children.
When (a wo nan) gives birth to two | children, what she often does is
to ask | the midwife to choke the twin- | children, that they may go
85 back home to where they came from; and || the midwife is not
allowed to disobey the wishes of the one | of whom she is taking care.
Then she at once strangles the twins | that belong to the Salmon.
She tries to do this | before anyone else sees the woman who has
given birth; and when | the twins are dead, they ask the father of
90 the twins || to go and tell his relatives that his wife has given birth to
two dead twins. | Then the midwife takes the afterbirth and washes
it well; | after washing it, she hangs it up to dry. | Then the two men
who climb the burial-tree are asked | to come and bury the twins. |
95 When || they come, they quickly make two boxes for the | twin-
children. They are of exactly the same size. | When they have been
finished, they take a board out of the right-hand side of the | wall of
the house in which the twins were born to take out the twins; | for
300 they make the box outside of the || house, because the Indians say

- 78 ēa^xēna^ya yīxs q!ōnemaēs hēleg^{imē} qa ānēqaxa lēqwa lō^s qa hā-
mēk^{eyāla} qaē.
- 80 Wā, g^amēs gwāyīlālatsa k^{leāsē} lēlēlāla yīkwīlē hāyasek^{āla}, yīxa
ēēaxelaēnoxwaxs k^{lēs}maē yīkwīlēda. Wā, g^{il}mēsē māyōl^{itsa}
ma^{lōkwē} gīng^{inānema}. Wā, hēt^{la} q!ūnāla gwēx^{idaatsēxs} āxk^{lā}-
lāda yīkwīlē ts!ēdāqxa māmayōltsilāq qa q!wēts!ēxōdēsēxa yīkwīlē-
mē g^{ing}inānem qa lās aēdaaqa nā^{nak} lāxēs gā^xidaasa. Wā, la
85 k^{leās} gwēx^{idaatsa} māmayōltsila ts!ēdāq lālēgweg^{ēx} wāldemasēs
māmayōltsilase^{wē}. Wā, lā hēx^{idaem} q!wēts!ēxōdālaxa yīkwīlē^{mē}
l!āl!EL!E^{yadza}yā. Wā, la^{mē} hayālomālaa hē gwēx^{idqēxs} k^{leās}-
maē gā^xōgū^{la} dōqwaxa māyōla ts!ēdāqa. Wā, g^{il}mēsē lēlēlēda
yīkwīlē^{mē} g^{ing}inānema, laē hēx^{ida}mēs ōmp lāxs^{dās} āxk^{lāla} qa
90 lās nēlase^{wē} lēlēlālāsēxs lēlālaē yīkwīlēmasēs genemē. Wā, la^{mē}
āxēdēda mamayoltsila ts!ēdāqxa maēnē qa^s aēk^{lē} tsōxwaq. Wā,
g^{il}mēsē gwāl ts!ōxwaqēxs laē gēx^{walilaq} qa lem^xwīdēs. Wā,
la^{mē} lēlālase^{wēda} ma^{lōkwē} hēhewēnox^{lāxa} dex^plēqē lāsa
qa gā^{xēs} wūnemtaxa yīkwīlē^{mē} l!āl!EL!E^{yadza}yā. Wā, g^{il}mēsē
95 gā^{xēs} laē hālabāla wūlx^{idxa} ma^{ltseme} qa g^{its}!ewatsa ma^{lō}-
x^udē l!āl!EL!E^{yadzē} g^{ing}inānema, yīxs ālaē nēmālasa g^{ilg}ildasē.
Wā, g^{il}mēsē gwālēxs laē k^{lēs}ōtse^{wē} hēlk^{lōdenwālasasa} yīkwī-
lēts!ē gōkwa qa q!ēltsōdaasxa la lēlēl yīkwīlē^m l!āl!EL!E^{yadzē}
g^{ing}inānema qaxs hāē wūlase^{wēda} g^{its}!ewasē l!āsānā^{yasa} yīkwī-

that it brings short life to those who make the | box if the bodies are 1
 put into it inside the house of the parents, even | in the case of
 those who are not born as twins. After the twins | have been put
 into the box, they paint their faces with ochre. Now, | the faces of
 the two dead children have been painted with ochre. || When this has 5
 been done, they put wrappings around them, | and put them into the
 box. Then | they take a long cedar-bark rope and put it around the
 burial-box | to hold down the cover, and also for the four men to
 carry them, | when they bury them. Then it is in this way:
 After || the ropes have been put around, eight Salmon people

 10
 come| and stand by the sides of the burial-boxes, two| on each
 side; so that there are four people carrying | each burial-box of
 those who are dead. Then they go to bury them. | The two men
 who climb the || burial-tree go a long distance ahead, each carrying 15
 one short board, and they | look for a good tree with good branches on
 which to place the boards, on which the| burial boxes of the twins are
 placed. As soon as they find what they are looking for, | they climb
 up, and put down the boards where | they are to be. After they have
 done this, those who are going to bury them arrive, and || place the 20
 burial-boxes at the foot of the twin burial-tree. Then | the eight
 Salmon people sit on the ground. Now one of the tree-climbers
 comes down, takes the | rope, and puts it around the middle

ʕats!ē g'ōkwa, yixs ʕnēk'aēda bāk'lumaqēxs wīwūl'g'ilililaēxa wūlaxa 300
 g'its!Eʕwaslasa lē!ē lax āwīlēlās g'ōkwasa g'ig'aōlnōkwasa wāxʕem
 k'lēs yikwēlema. Wā, g'il'mēsē lats!oyowēda yikwī!ēmē lāxa
 g'its!Eʕwasas laē gūmsʕitsō'sa gūgūmʕyemē. Wā, laʕmē hamelqem-
 deyowa gūgūmʕyemē lāx gōgūgēmaʕyasa ma!ōkwē lē!ē! g'ing'ināne-
 ma. Wā, g'il'mēsē gwālexs laē q'lenēpsentsōsēs q'lenēbemē. Wā, 5
 lawīlē lats!oyo lāxēs g'ig'its!Eʕwasē. Wā, g'il'mēsē gwālexs laē
 āxʕtsʕwēda g'ilt!a densen denema qaʕs qex'semdayāxa g'its!E-
 ʕwasē qa elālayāsa yikūyaʕyē; wā, hēʕmis qa dālaatsa mōkwē bēbe-
 gwānem qō lāl wūnemtaleqxa g'a gwālēg'a (*fig.*). Wā, g'il'mēsē
 gwāla wūlxsemaʕyē g'āxaasa ma!gūnā!ōkwē L!āl!EL!Eyaadzaʕya 10
 qaʕs lā la!onelsaxa g'its!Eʕwasasa L!āl!EL!Eyaadzaʕyēxa maēma!o-
 kwē lāx ēpsānāʕyas lāx maēmōk!winaʕyasa L!āl!EL!Eyaadzaʕyē dālaxa
 ʕnemsgēmē g'its!Eʕwatsa la lē!ē!a. Wā, lā qās'idēda wūnemta yixs
 geyōha!al qās'idēda ma!ōkwē bēbegwānemxa hēheʕwēnoxwaxa
 dex'p!ēqē lāsa dālaxa ʕnāʕnemxs ts!āts!ets!āxʕsema. Wā, laʕmē 15
 ālāx ēk'a lās lāx hēlalās L!enāk'ē qa paqalaatsa hānx'dematasa
 degrats!āsa L!āl!EL!Eyaadzaʕyē. Wā, g'il'mēsē q'lāxēs ālāseʕwē laē
 gwālelaem la hāxʕwida qaʕs lā pax'ālelōtsa ts!āts!axʕsemē lāx
 āxāslas. Wā, g'il'mēsē gwālē āxaʕyas g'āxaasa wūnemta qaʕs hān-
 gaelsēxa dēdegrats!ē lāx ōxlāʕyasa L!āl!EL!Eyaadzēp!ēqē lāsa. Wā, 20
 la k'lūseisēda ma!gūnā!ōkwē L!āl!EL!Eyaadzaʕya. Wā, g'āxē g'āxa-

of one of the burial-boxes. | He throws up the other end,
 25 which is used as a hoisting-rope. Then it is caught || by the other
 climber, who hoists up the burial-box. | The other climber goes up
 at the same time, holding the box, | so that it does not knock against
 the burial-tree while it is being | hoisted up. When it reaches the
 board on which the burial-box | of the twins is to be placed, the one
 30 climber || who has remained in the tree takes it and puts it on the | board
 where it is to stay. After this has been done, he | lets go of the rope;
 the other | climber goes down, and puts the end of the rope | around the
 35 middle of the other burial-box. Then it is hauled up by the || climber
 who stays behind, and the other | climber holds the box as it is being
 hoisted up. When it reaches the place, | it is put on top of the first
 one that they have put up. Then | the end of the rope of the burial-
 box is untied and is thrown down. | The one climber goes down with
 40 it; || and when he reaches the ground, he ties another board to the | end
 of the rope. This is hauled up by the climber who stays in the tree; |
 and when it reaches the board where | the two burial-boxes have been
 placed, it is taken by the climber who remains | in the tree. He puts

- 22 xēda ʿnemōkwē lāxa hēhēʿwēnoxwē bēbegwānem qaʿs āxʿēdēxa de-
 nemē qaʿs qexʿsemdēs lāx negoyāʿyasa nʿemsgēmē degʿats!ā. Wā,
 lā ts!eqōstōts āpsbaʿyasa dengʿostālaʿyō denema. Wā, la dādala-
 25 sōʿsa ʿnemōkwē hāʿwēnoxwa. Wā, lā dengʿustōdxa degʿats!ē. Wā,
 lēda ʿnemōkwē hāʿwēnoxʷ la ʿnemaʿnākūla ēkʿ!ōlela dālaxa degʿats!ē
 qa kʿ!ēsēs xemsa!ēla lāxa L!āl!EL!eyadzōp!ēqē lāsexs laē dengʿo-
 stālayā. Wā, gʿilʿmēsē lāgʿaa lāxa ts!āts!aʷsemē hāndzosa degʿa-
 ts!āsa L!āl!EL!eyadzaxʿdē. Wā, lā dādanodēda hāʿwēnoxwē begwā-
 30 nemxa hēxʿsā lēda ēkʿ!ē. Wā, lā dāxʿīdeq qaʿs hāndzōdēs lāxa
 ts!āts!aʷsemē hāndzōsa degʿats!ē. Wā, gʿilʿmēsē gwālaalelaxs laē
 et!ēd ts!enkwxōtsa denemē. Wā, laʿmēsē lāsgemaʿya ʿnemōkwē
 hāʿwēnoxʷ qaʿs lā lāxa. Wā, lā qexʿsemts ōbaʿyasa denemē lāxaax
 ʿnegoyāʿyasa degʿats!ē. Wā, gʿilʿmēsē gwālexs laē dengʿustōyosa
 35 hāʿwēnoxwē begwānem lāxa ēkʿ!ē. Wā, laʿemxaāwisa ʿnemōkwē
 hāʿwēnoxʷ dālaqēxs laē ēkʿ!ōlela. Wā, gʿilʿmēsē lāgʿaaxs laē
 hānkʿāyendayo lāxa gʿālē la hānālalela. Wā, gʿilʿmēsē gwāla laē
 qwēloyowē ōbaʿyasa denemē lāxa degʿats!ē qaʿs ts!eqaxōdēs
 ōbaʿyasa denemē. Wā, la lāsgemaʿya ʿnemōkwē hāʿwēnoxūq.
 40 Wā, gʿilʿmēsē lāgʿilsexs laē āxʿēdxa ts!āts!aʷsemē qaʿs yīlōyodēs
 ōbaʿyasa denemē lāq. Wā, laʿmē dengʿustōyosa hēxʿsā lēda ēkʿ!ē
 hāʿwēnoxwa. Wā, gʿilʿmēsē lāgʿustāwēda ts!āts!aʷsemē lāxa la
 mexelalelatsa maʿltsemē dēdegʿats!ā laē dāxʿītsōsa hēmenalalela
 lāxa ēkʿ!ē hāʿwēnoxʷ begwānema qaʿs pāqeyindēs lāx ōkūyaʿyasa

it on top of the || upper burial-box; and then the other climber goes 45 up, | and helps his friend tie the | burial-box to the twin burial-tree with the rope which they have used for hoisting the burial-boxes. | When this has been done, both come down; | and as soon as they reach the ground, the eight || Salmon people rise and they go home together with 50 the two | climbers, for the parents of the dead twins do not go along. |

Three days after the children of the parents of the twins were born, | in the evening, all the men || of the tribe of the parents of the 55 twins sit down outside of their houses; | and when they are all there, a man who is | told by the tribe to speak, addresses them, for this man is not | one of the chiefs; but the chiefs have asked him | to speak, for the chiefs are afraid of the parents of twins, || because 60 nobody ever succeeds in anything if the parents of twins wish ill to him. | Therefore the chiefs do not show that what is said is | the speech which they wish to be made. The man says, | "O tribe! I invited you to come here and be seated, that I may ask the parents of twins | whether they intend to keep the taboos. Now I will go and 65 ask them." || Thus he says, and walks into the house in which the twins were born; | and when he goes in, the woman, the mother of the twins, says at once | that she has heard what was said by the people

ēk'!ēlela deg'atslā. Wā, g'il'mēsē gwāla laē ēk'!ēstēda 'nemōkwē 45 hā'wēnoxwa qa's lā g'ōx'wīdxēs 'nemōkwaxs laē yil'alelōtsa dēdeg'atslē lāxa L!āl!EL!eyadzēp!ēqē lāsa, yīsēs deng'ustālayōx'dē denema. Wā, g'il'mēsē gwāla g'āxaē 'wīla hōqwaxs ma'lōkwaē. Wā, g'il'mēsē g'āxelsa laē 'wīla q!wāg'īlsēda ma'gūma'lōkwē L!āl!E- 50 L!eyadza'ya qa's lax'da'x' 'nemāx'īd nā'nak' lē'wa ma'lōkwē hēhē'wēnox' bēbegwānema qaxs k'lēsaē las g'īga'olūōkwasa la lēle! L!āl!EL!eyadza'ya.

Wā, g'il'mēsē yūdux'p!enxwa's gwasēs māyoldemasa yikwīlē hāyasek'āla; wā, g'il'mēsē dzāqwaxs laē k'lūs'ēlsēda 'nāxwa bēbegwānem's g'ōkūlōtasa yikwīlē hāyasek'āla lāx L!āsanā'yas g'ōkwas. 55 Wā, g'il'mēsē 'wīl'g'aelsexs laē yāq!eg'ā'lēda begwānemē yīxa āxk'!ālase'wasēs g'ōkūlōtē qa yāq!ent'lāla, yīxs k'lēsaē g'ayōl begwānemē lāxa g'īg'egāma'yē. Wā, lāla hē'ma g'īg'egāma'yē āxk'!āla qa yāq!ent'lālēs qaxs k'īlemaēda yikwīlasa g'īg'egāma'yē qa's k'lēsaē weyōl'ēnoxwa yikwīlaxs hānkwaaxēs gwe'yā qa lē'lēs. 60 Wā, hē'mis lāg'īlas k'lē's nēltsemāla hē yāq!eg'ā'lēda g'īg'egāma-yasēs wāldemēxsde. Wā, lā 'nēk'ōda begwānemē: "Hēden lāg'īla 'nēx' qens g'āxē k'lūs'elsa, g'ōkūlōt, qen wūlēxwa yikwīlax hāyasek'āla aēk'īlaemlilaō lō' k'lē's. Wā, lā'mēsen lāl wūlālqō," 'nēk'exs laē qā'sīda qa's lē laēl lāxa yikwīlatslē g'ōkwa. Wā, 65 g'il'mēsē laēlexs laē hēx'īda'mēda yikwīlē ts!edāq hē g'il yāq!eg'ā'la qaxs wūlela'muax wāldemasa begwānemē lāx L!āsanā'yasēs

68 outside of the | house. And the woman, the mother of the twins, says,
 "We shall not | observe the taboos. We are going to dress in our
 70 work-clothes in || the morning, and you shall come and beat rapid
 time when we go out of this | house in which the twins were born."
 As soon as she ends her speech, | the man goes out, and repeats to his
 tribe what the | mother of the twins has said; and the man tells his |
 75 tribe to rise early, when daylight comes, and beat rapid time || for the
 parents of the twins, in front of the house in which the twins were
 born. Thus he says. | And when he ends his speech, the men all go
 home | to their houses. In the morning, when it gets day, | the men
 arise from their sleep, and | sit down outside of the house in which the
 80 twins were born; and when || they arrive, they take their batons
 and distribute them | one to each man; and when | each man has
 one, the one who spoke before, | when the tribe first sat down, goes
 into the house. He does not stay there a long time, before | he
 comes out of the door of the house in which the twins were born, and
 85 says, || "Now, beat time rapidly!" And when he says so, all | the
 men beat time rapidly on boards. First the | father of the twins
 comes out, and he has hanging on his back the wedge-bag in which are
 his wedges | and his stone hammer. In his right hand he carries |

68 grōkwē. Wä, lä 'nēk'ēda yīkwilē ts!ēdāqa: "K'!ēsēlgranu^u
 'nemālāl aēk'ilal. Ēs'maēlanu^u q'!walen^u!tsenu^u ēeaxelayāx
 70 gaālala qa's g'axlag'ilōs lēx'ūts!ōdel g'āxenu^u lāxwa
 yīkwīlats!ēx grōkwa," 'nēk'eq. Wä, g'il'mēsē q'!ūlbē wāldemas
 laē lāwelsēda begwānemē qa's lē ts!ēk'!alelas wāldemasa yīkwilē
 ts!ēdāq lāxēs grōkūlōtē. Wä, hē'mis wāldemsa begwānemaxēs
 grōkūlōtē qa 'wīles gag'ostā qō 'nāx'īdlō, qa's g'āxlag'il lēxewel-
 75 saxa yīkwilē hāyasek'āla lāxēs yīkwīlats!ē grōkwa, 'nēk'ē. Wä,
 laem q'!ūlbē wāldemas lāxēq. Wä, hēx'ida'mēsē la nā'nakwēda
 'nāxwa bēbegwānem lāxēs g'ig'ōkwē. Wä, g'il'mēsē 'nā'nakūlaxa
 gaālāxs laē 'wīla lāx'widēda mexāx'dē bēbegwānema qa's lā
 k'lūsēls lāx l'lāsanā'yasa yīkwīlats!ē grōkwa. Wä, g'il'mēsē 'wil-
 80 graelsa laē āx'ētsewēda t!ēt!emyayowē qa's ts!ewanagemaēxa
 'nāl'nemts!aqē lāxa 'nāl'nemōkwē begwānema. Wä, g'il'mēsē
 q'!wālxoxtāwēda bēbegwānemxs laē laēlēda yāq!ent!ālax'dē begwā-
 nemxs g'ālaē k'lūsēlsē grōkūlōtas. Wä, k'!est!ē gālaxs g'āxāē
 g'āxāwels lāx t!ex'ilāsa yīkwīlats!ē grōkwa. Wä, la 'nēk'a:
 85 "Wēga lēxedzōdex," 'nēk'exs laē 'nemāx'īd lēxedzōdēda 'nāxwā
 bēbegwānemxa paq!ēsē lēxedzowē saōkwa. Wä, hē'mē g'āla-
 ba'ya yīkwilē begwānema tēgwēk'elaxēs q'!waats!āsēs lemlēmgrayo
 lōxs 'mex'utslāēs pelpelqē lāq. Wä, lāxāē dāk'!ōts!ānasēs hēlk'!ōl-
 ts!āna'yē lāxēs sēwayowē. Wä, lä dālasēs gemxōts!āna'yaxēs

his paddle, in his left hand his || mat, as he comes walking along. 90
 Next to him comes | his wife, who carries on her back her clam-
 digging | basket, and in it is her berrying basket. | In her right hand
 she carries her paddle and her digging-stick; | in her left hand, her
 mat and her bailer made of || a large horse-clam shell, which she uses 95
 when digging clams; | and an old mat is spread over her back. Both
 of them, | she and her husband, wear belts. The | three go out, fol-
 lowing one another,—first the man who spoke, | next, the father of
 the twins, and last the mother of the twins. || Then they come walk- 400
 ing along, and stand | outside the door of the house, and when they
 stop walking, | all the men stop beating time; and that | man, the
 only one who speaks, addresses them, and tells all | the people that
 the parents of the twins will not obey the taboos, || and that they will 5
 continue to work as they used to do before, and that for this reason |
 they have come in their working-dresses. Then he | promises a pot-
 latch to his tribe. |

Immediately he gives away blankets to his tribe; | and after this
 has been done, || the man and his wife, the parents of the twins, are 10
 at once allowed to work, when she gets strong enough to work. |
 Now this is ended. |

lē^{wa}yaxs gāxaē ēx^{em} qā^{na}kūla. Wā, hē^{mēs} mā^kilaqēs ge- 90
 nemē. Wā, la^{em}xaē tlē^gwik^{el}axēs dzē^grats!āxa gā^{wē}q!anēmē
 lex^aya. Wā, la hā^{nts}!āsō^{sa} hā^{my}ats!ē lex^aya. Wā, lā^{xa}ē
 dāk^lōlts!ānasēs hē^klōlts!āna^{yē} lā^{xēs} sē^{wa}yowō lē^{wis} k^lilākwē.
 Wā, la dā^{lasēs} gē^mxōlts!āna^{yē} lā^{xēs} lē^{wa}yē lē^{wis} xelōlts!ālayo
 ē^{wā}las xalaētsōx met!āna^{yax} dzē^kaaxa gā^{wē}q!anēmē lā^{xēs} 95
 lē^{bē}k!ācēna^{yaxa} k^llā^klobana. Wā, lā ē^{nem}ālaem wi^{wūsē}goyāla
 lē^{wē} lā^{wū}nēmē. Wā, la^{mē} denō^xlā^{laxs} yū^{duk}waē yixs hē^{maē}
 gā^{labē}sa hā^{yase}k!ā^{laxa} yā^q!ent!ā^{lax}dē beg^{wā}nema. Wā, lā
 mā^kilaqē^{xa} yik^{wilē} beg^{wā}nema. Wā, la el^xlā^{ya} yik^{wilē} ts!edā^{qa}.
 Wā, gā^{xē} ēx^{em} qā^{na}kūla qā^s gā^{xē} q!wā^gra^{els} lā^{xa} l!ā^{sa}- 400
 lel^kasē lā^x tlex^lilāsēs gō^kwē. Wā, gī^lmēsē g^{wāl} qā^{saxs} lāē g^{wāl}
 lē^xedzā^{yēda} ē^{nā}xwa bē^{beg}wā^{nema}. Wā, la yā^q!eg^a!ēda beg^{wā}-
 nemē, yixa ē^{nem}ō^xsāmē yā^q!ent!ā^{la}. Wā, la^{mē} nē^{lā}xa ē^{nā}xwa
 bē^{beg}wā^{nemxs} k^l!ē^{saē} aē^kilē^{da} yik^{wilē} hā^{yase}k!ā^{la} yixs ā^{mē}lē
 hā^{yō}lislā^{xāx}salal lā^{xēs} ē^{nā}xwa ē^axēna^{ya}. “Wā, hē^{mis} lag^{ilase}k 5
 hē g^{wā}la gā^x q!wa^q!ū^{lax}lē^{nu}x^{sgas} ē^axelā^{yuk}.” Wā, la^{mē}
 dzō^xwa qā^s gō^klōtē lā^{xē}q.

Wā, hē^xida^{mēsē} yax^{wid}xēs gō^klōtasa p!el^xelasgemē. Wā,
 gī^lmēsē g^{wā}lexs lāē hē^xida^{em} hē^qlō^{lemsēs} gō^klōtē ā^{xax}sa-
 laxa yik^{wilē} beg^{wā}nema lē^{wis} gē^{nem}axs lāē hē^{lats}!ā^{la} ā^{xax}sāla. 10
 Wā, la^{mē} g^{wāl} lā^{xē}q.

- 12 Now I shall talk about the mother of twins, | who, together with
her husband, obeys the taboos. | When she is pregnant again, the
15 woman || and her husband, paint their faces with ochre, when
daylight comes in the | morning, and they wear around their heads
rings of red cedar-bark, with | one white tail-feather of the eagle
standing in the back. They wear these during the whole time of her
pregnancy; | and when the child is born, is at once given the name
20 Salmon-Tail if it is a boy; || and if it is a girl, it is called Salmon-Tail-
Woman. | Then they take one of the cradles with notched head-
board | of the twin brothers for the cradle of Salmon-Tail, and they |
do everything to him as they did to his elder brothers, the | twins.
25 And when Salmon-Tail is ten months old, || he is taken out of the
cradle. They take the cradles with notched head-boards | to the
cedar-bark cave. |

I have forgotten this. When the twins are ten months old,— |
that is, if they are recognized as olachens by an old man, one of
twins— | generally this is a pair of twins, consisting of a boy and a
30 girl,— || and leg-rings and arm-rings are put on them, | an old man,
one of twins, is called to give them a name obtained from the olachen.
Then he looks at their hands; and when he sees that the twins have |
small hands, the old man, one of a pair of twins, says to the | boy,

- 12 Wa, la^mēsēn gwāgwēx^salal laxa yikwīlē ts!edāqa, yīxa aēk'i-
lāxs yikwilaēda ts!edāqē ^{en}māla lē^{wis} lā^{wūnemē}. Wā, g'il-
^{maē} ētlēd bewēx^swida laē lōma la aēk'ilēda ts!edāqē ^{en}māla
15 lē^{wis} lā^{wūnemē} la^{mē} q'walxōem gūmsasa gūgūmyemaxa g'ālaē
^{na}x^sīdxā gēgaāla. Wā, lāxaē hēmenalaem qēqex^semalaxa
lāgēkwē lēlaap!āla^s ^{na}l^snemts!aqē ^{me}la ts!elts!Elk^sa nāxsde-
^{yasa} kwēkwē; lālaa lāx hēlosgemg'ilax^sdemlasa bewēkwa. Wā,
g'il^{mēsē} mayōlīda laē hēx^sīdaem lēgades Ts!āsna^{yē}, yīxs bāba-
20 gūmaē. Wā, g'il^{mēsē} ts!āts!adagem^s laē lēgades Ts!āsnēga. Wā,
la^{mē} āx^sētse^{wēda} ^{en}mēxla lāxa qēqexeg^seyowē xaāp!as ^{en}ōlāsxa
yikwī^{lema}s ābempas qa xaāp!as Ts!āsna^{yē}. Wā, la^{mē} āem
la ^{wil}a negeltewēse^{wē} gwayi^slālasē qāē lāx gwayi^slālasax ^{en}ō^{ne}-
lāsxa yikwī^{lema}sēs ābempē. Wā, g'il^{mēsē} hēlōgwila Ts!āsna^{yaxs}
25 laē gwāl xaapase^{wa}. Wā, la^{mē} layowa mālexla qēqexeg^seyowē
xēxaāp!a lāxa k'ādzek!waasē.

Wā, hēxōlēn l!elēwēse^{wa}, yīxs g'il^{maē} hēlogwīlēda yikwī^{lema}
l!āl!el!eyadza^{yā} yīxa maltlēlē dzāxūna, yīsa la q'ūlyak^u yikwī-
^{lema}, yīxs q'lūnālaē bēx^uk'!ōdeqela, wā, lā ts!edāqa ^{en}mōk^u.
30 Wā, g'il^{mēsē} ^{wil}a qex^salelē kwēkūnxwēdemas laē lē^slālasē^{wēda}
la q'ūlyak^u yikwī^{lema} qas lēx^sēdēs lēgemas lāxēs grayōlasa
dzāxūnē, yīxs hāē dōqwasōsē ēēyasās. Wā, g'il^{mēsē} dōqūlaqēxs
ān^sūmēx^sts!āna^{yēxa} yikwī^{lema} l!āl!eyadza^{yā}, wā, la ^{en}ēk'ēda

"O friend Making-Satiated! you are an olachen," || for that is a name 35 coming from the home | of the olachen; and he looks at the other one of the twins, | and he names her Making-Satiated-Woman. When the twins come from | the Silver-Salmon, then the girl twin is called Abalone-Woman, | and the boy is called Only-One; || and when the 40 twin-children come from | the Sockeye-Salmon, the girl is called Head-Dancer and | the boy is called Head-Worker. |


Now I shall talk again about the woman, the mother of | Salmon-Tail, the younger brother of the twins. You already || know that 45 the cradles with notched head-board of the | twins, after they have been used for their younger brother Salmon-Tail, | are taken to the cedar-bark cave. The mother of twins does not keep their cradles. | If the woman expects another child, | the Indians are careful not to make the cradle before || the child is born, for often the child will be 50 dead when it is born; | therefore the cradle is made after the child is born. | When the child is born, | they make the cradle at once. Then | the child and his parents go straight back to the old ways. There are none of the customs that are being observed with twins, || and with their parents, and the | child of the mother who had given 55

yikwīlemē begwānema: "Dzāxūns, qāst, mēmēnlētela," lāxa beḡ^uk!ōdeqela, qaxs hē^umaē lēgēms lāxēs g'āx^uidaasē āwina- 35 gwisasa dzāxūnē. Wā, lā dōx^uwidxa ^unemōkwē yikwīlemē L!āl!e-yadza^uya wā, la lēx^uēdes Māmenleyēga lāq. Wā, g'il^umēsē g'āyōla yikwīlemē lāxa dzā^uwūnē laē lēx^uēdayuwē Ex^uts!emg'iyēga lāxa ts!āts!adagemē yikwīlema. Wā, lā lēx^uēdayuwē ^unemg'eyē lāxa bābagumē. Wā, hē^umis lēgēmsa g'ayōlē yikwīlemē g'ing'inānem 40 laxa melek'ē Yāyaxūyiga yixs ts!āts!adagemāē. Wā, hē^umis lēx^uēdayowē Hayaleyē lāxa bābagumē.

Wā, la^umēsen ētlēdel gwagwēx^usālal lāxa ts!edāqē, yix ābempas Ts!āsna^uyē, yixs ts!ā^uyāsa yikwīlemē L!āl!e!eyadza^uya, yixs hē^umaa- 45 qōs q!ālaqēxs hē^umaē lāyowēda mālexla qēqexeg'eyowē xēxaāp!asa yikwīlemē L!āl!e!eyadzēxs laē gwāl xaāpase^uwē ts!ā^uyāsē Ts!āsna^uyē lāxa k'ādzek!waasē. Wā, laem k'leās la āxēlasō xaāp!āsa yekwīlayag'ōlē ts!edāqa. Wā, g'il^umēsē bewēx^uwid ētlēda, wā, hē^umenala^uma bāk!umē aēk'ila geyōl xaāpēlaxa xaāp!āxs k'lē^us^umaē māyōl'īdēda ts!edāqē, qaxs q!ūnālaē hē!ālēda g'inānemaxs māyōlē- 50 māē. Wā, hē^umis lāg'ilas ālēm xaāpēlase^uwēda xaāp!āxs laē māyōl'īdēda ts!edāqē. Wā, g'il^umēsē māyōl'īdēda ts!edāqasa g'inānemaxs laē hēx^uidaem xaāpēlase^uwēda xaāp!ē. Wā, laem naqēstēda g'inānemē lē^uwis g'ig'āolnōkwē. La^umē k'leās la āxālas yikwīlēmē-x'dās lāxa hāyasek'āla. Wā, laemxaāwisē k'lē^us la L!āl!e-yadza^uyē 55

56 birth to twins does not belong to the Salmon. It is an ordinary child, | like other children that were born single. |

The only thing that is different in the case of a mother of twins | is that the name of the preceding child is Salmon-Head; and when ||
60 the mother gives birth to twins, then, when Salmon-Head is ten months old, | his cradle is put away; and they make the two cradles | with notched | head-boards for cradles for the twin-children | belonging to the Salmon. | They do the same as they | did before to
65 the twins when they were born; and when || the twins have a younger brother, his name is | Salmon-Tail. Now I have finished | talking about twin-children. |

1 **Cauterizing.**—The afterbirth is well washed, | and hung up until it is quite dry. When it is dry, | it is folded up and put into the work-box | of the mother of the twins. It is kept in the box as a medi-
5 cine. || The mother of the twins takes well rubbed and scraped nettle-bark, and | puts it into the same box. The whole tribe | know that the mother of twins keeps the afterbirth. She also | keeps in the same box a piece of cedar-wood with a hole burnt through it. | It is in
10 this way:  And if a man or a woman is sick, || they go to the mother of twins to be | cauterized by her.

56 māyōlēmas grīnānema, yīsa yikwilayag'ōlē. Wā, la'mē grīnānem-q'lālama yu gwēx'sa 'nemōk!wēdza'yēx grīng'īnānema.

Wā, lēx'a'mēs ōgūx'īdaatsa grīnānemaxs laē ēt'lēd yikwilēs ābēmpē. Wā, la'mē lēgades Hēx't!a'yē lāxēq. Wā, grīl'ēm ēt'lēd yikwilē
60 ābēmpasēxs laē gwāl hēlōgrīlaxa lāxat! ēt'lēd Hēx't!a'ya laas āem grēxasēwē xaāp'lās. Wā, la ēt'lēd xēxaapilase'wēda ma'ēxla qēqexegreyowē xēxaāp!a qa xēxaāp'lāsa lā ēt'lēd yikwī'lem l!āl!EL!E-yadza'yē grīng'īnānema. Wā, la'mē āem naqemg'iltewēx gālē gwēg'ilas qaēs gālē yikwī'lema l!āl!EL!E-yadza'ya. Wā, grīl'mēsē
65 ēt'lēd māyōl'ēdes ts!ā'yāsa yikwī'lemē, wā, laemxaāwisē lēgades Ts!āsna'yē. Wā, lawīslā gwāla gwāgwēx's'āla lāxen 'nāxwa wāldemīslāla lāx māyōl'ēna'yasa ts!ēdāqē.

1 **Cauterizing.**—Wā, hē'misa maēnas, yīxs laē aēk!a ts!ōxwasōē qa's lā gēx'walī'lema qa ālak!alēs lemχ'wida. Wā, grīl'mēsē lemχ'widexs laē aēk!a k!ōx'semtse'wa qa's lē grīts!ōyo lāx grīldasasa yikwilē ts!ēdāqa. Wā, la'mē pēspats!ānoχ's. Wā, grīl'mēsē gwāla
5 laē āx'ēdēda yikwilē ts!ēdāqxa gūnē aēk!aakwē xūnkwa qa's lēxat! grīts!ōts lāxa maēnats!ē grīldasa. Wā, la'mē 'nāxwa q'lālē g'ōkūlōtasa yikwilē ts!ēdāqexs axēlaaxa maēnē. Wā, hē'misa x'ōbēdzowē pēgedzowē kwaχ'ba k!wa'xlāwa. Hēem la grīts!āxa maēnats!ē ē grīldasaxa gra gwālēgra (*fig.*). Wā, grīl'mēsē ts!ēx'ilē
10 ōk!wina'yasa begwānēmē lō'ema ts!ēdāqē, laē lāxa yikwilē ts!ēdāq

Then the mother of twins opens her | box and pinches off some 12
of the dry afterbirth, | and she takes some of the soft nettle-bark,
and also her stick for cauterizing. | She takes these to the
house of the one whom she is going to cauterize. Generally they
cauterize || the knees or the chest, or both sides of the head, | 15
if a person has headache; or, if a | man or woman has backache, they
cauterize on each side | of the small of the back; or if they have
pains in the chest, they | cauterize on each side of the collar-bone,
or sometimes above the nipples; || or when there is pain on each 20
side of the head, they cauterize both temples | or often on the back
of the neck and of the head, | but most frequently they cauterize the
knees. |

When the mother of twins arrives, she sits down. She takes the |
afterbirth and breaks it up into small pieces. She takes the || rubbed 25
nettle-bark and loosens it. She mixes it with a piece of the after-
birth, | and takes the cauterizing-stick. She puts the afterbirth
and | nettle-bark which are mixed into the hole at the end; and when
the hole of the | cauterizing stick is full, she lays it on the place where
she is going to cauterize. She takes | cedar-wood, puts one end into
the fire, and, when it burns, she || sets fire to the material in the cauter- 30
izing-stick. And when it burns evenly, | she presses it down with

qa's lä x'ôpasôs. Wä, hëx'ida'mësēda yikwilē ts!edāq x'āx'wīdxēs 11
maēnats!ē g'ildasa qa's ēpōdēxa grayolē lāxa lē'mōkwē maēna. Wä,
hē'misa q!ōyaakwē gūna. Wä, hē'misēs x'ōbedzowē. Wä, la'mē
dālaqēxs laē lāx g'ōkwasēs x'ôpasōlē. Wä, hēm q!ūnāla x'ôpasō-
wa āwago!a'yaqēns lē'wūns hāq!ūbāyēx lē'wūns ēwānōlema- 15
'yēx, yīxs ts!ex'ts!ālaēda begwānemē. Wāx'i āwagoxlēqenōwēda
begwānemē lō'ma ts!edāqē lē x'ōx'apoxlentsōsa 'wax'sōt!ēna'ya-
sens xēmōmowēg'a'yēx. Wāx'ē ts!ēnpela la maēmaltsema x'ôpa'yē
lāxēns hānasxawa'yēx lōxs yāē lōx ēk!anā'yaxsens dzāmēx,
wāx'i ts!ex'ts!āla lā 'wāx'sanōlema'ya 'nāl'ēnēmsgemē x'ôpa'ya 20
lōxs q!ūnālaē 'nēmsgema x'ôpa'yē lāxēns ōxlāyēx lē'wūns āwāp!a-
'yēx. Wä, yūemxat! q!ūnāla x'ôpase'wēda ōkwāx'a'yē.

Wä, g'il'mēsē g'āx k!wāg'alilēda yikwilē ts!edāqa laē āx'ēdxa
maēnē qa's tsōtsets!endēq qa ālēs ām'āmāyastā. Wä, āx'ēdxa
q!ōyaakwē gūna qa's bēl'ēdēq. Wä, lā gwēgūlqasa q!wēlkwē maēn 25
lāq. Wä, la āx'ēdxa x'ōbedzowē. Wä, lā dzōpstōtsa maēnqela
gūn lax kwa'ba'ya. Wä, g'il'mēsē qōt!astowa kwāx'ba'ya
x'ōbayowaxs laē pax'alelōts lāxēs x'ôpasōlē. Wä, lā āx'ēdxa
k!wa'xlāwē qa's mēx'lēndēs ōba'ya. Wä, g'il'mēsē x'ix'ēdēxs laē
tsēx'tōts lāxēs x'ōbayowē. Wä, g'il'mēsē 'nēmāla x'ix'ēdē 'wādze- 30
gasasa x'ōbayo laē lāqwalaxa yikwilē ts!edāqsēs gēmxōlts!āna'yē

32 her left hand | into the hole, so that it may not move; for generally
the | person moves about when he feels the burning on his skin.
This is the thickness | of the cauterizing-stick, and this the size of the
35 hole at the end.¹ When || it is all burnt up, she lifts the cauterizing-
stick, and only | the ashes of the afterbirth and of the nettle remain
sticking to the skin. The mother of twins presses on it | with her
first-finger, so that the ashes go in; and | after she has finished
cauterizing, she is paid one pair of | blankets for every place she has
40 cauterized. Sometimes she will cauterize in four places, || and she is
paid four pairs of blankets. |

Cripples.—Now I shall talk about children that belong to the
Salmon, but who are not twins. | When a woman gives birth to a
one-eyed child, then | all the men say that it belongs to the Salmon. |
45 When a woman gave birth to a girl with a red spot like a || strawberry
on the forehead, here at Fort Rupert, | it was said that (the girl)
belonged to the Salmon; and a Koskimo woman gave birth | to a boy
whose right leg was bent, who belonged to the Salmon; | and Kūnxū-
layugwa, a | L!āL!āsiqwāla woman, gave birth to a child | who was
white on one side of the face, and he also belonged to the Salmon;
50 and || Ayaga, a Koskimo woman, gave birth to | a boy who had a
scar on the face; | and also those who have scars on the body or
who | lack a finger,—all these about whom I am talking are said to

32 lāxa x'ōbayowē qa k'lēsēs lēgūlēla qaxs q'lūnālaē yawix'elilēda
begwānemaxs laē leq'lūt!ēdēs l'ēsē. Wā, graem wāgwatsa x'ōba-
yowēg'a.¹ Wā, graēmēs 'wādzegats kwax'ba'fayasēg'a. Wā, g'il'mēsē
35 q'lūlx'ēidexs laē wēx'ēidxa x'ōbedzowē. Wā, ā'mēsē la k'lūtālē
gūna'faya maēnqela gūn. Wā, ā'mēsa yikwilē ts!edāq ts!emsgem-
tsēs ts!emālx'ats!āna'fē lāq qa lābetēsa gūna'fē. Wā, g'il'mēsē
gwāla yikwilē ts!edāq x'ōpaxs laē hālaqasōsa 'nāl'nemxxa p!elxe-
lasgem qaēda 'nāl'nemsgemē x'ōpēs, yixs 'nāl'nemp!enaē mōsgemē
40 x'ōpa'fayas. Wā, la hālaqasō'sa mōxxa p!elxelasgema.

Cripples.—Wā, la'mēsen gwagwēx's'alal lāxa k'lēse yikwi'lem
L!āl!eyadza'faya, yixs q'lūnālaē mayōlēda ts!edāqasa k'lūxstō; wā,
laem hēx'ēidaem 'nēk'ēda 'nāxwa begwānemqēxs L!āl!ayadza'fayē.
Wāx'a 'nemōkwē ts!edāq mayōl'idaa āxālaēda L!axsemē hē gwēx's
45 legō lāx ōgwiwa'faya ts!āts!adagemē lāxg'a Tsāxisek; wā, laemxaē
'nēx'sōxs L!āl!ayadza'fayē. Wāx'ēda māyōlemasa Gōts!axsemē
wāk'adē hēlk'!ōts!idza'faya bābagumē. Wā, laemxaē L!āl!aya-
dza'faya. Wāx'ē mayōlemas Kūnxūlayugwa L!āl!āsiq!waxsemēxa
'mek!lōtema bābaguma. Wā, laemxaē L!āl!eyadza'faya. Wāx'ē
50 māyōlemas Ayagaxa Gōts!axsemēxa q'lūt!ōsaēs māyōlemē bāba-
guma. Wā, hē'mēsa q'lūtās ōk!wina'fē lōxs q!ex'!ts!āna'fēxa
g'āyolē lāx q!wāq!wax'!ts!āna'fayas hēstaem g'wē'yō L!āl!el!eyadza-

¹ 3 mm. thickness of gauge-stick; 8 mm. diameter of hole.

belong to the Salmon. | I have seen all this, when the people | of all
the tribes follow the rules that they have || for twin-children, and 55
their parents also | observe the taboos that belong to twin-children. |

Navel-string.—The parents keep the navel-string, | and if one of 1
the twins is a boy, | (the mother) wraps it in cedar-bark and gives
it to her | near relative who is a seal-hunter, that the boy, one of the
twins, may become a seal-hunter. || Then the seal-hunter puts the 5
navel-string between | the prongs of his harpoon-shaft. It is tucked
in where the cross is shown.¹ | Sometimes they put the navel-string
at the end | of the seal-hunter's paddle. They | wrap kelpine over
it at the narrow part of the || hunter's paddle.² The navel-string of 10
the | boy is put under a wrapping of dried kelpine. | This is done
with the navel-string of twins and of those who are not twins. |

If they wish the boy to be a canoe-maker, they put | the navel-string under the deer-skin lashing of the || adz of a canoe-builder. 15 This is the navel-string right | where the cross is.³ Often they put the navel-string into the neck-ring | of a canoe-maker or of a seal-hunter. When they wish | the boy to be a song-leader when he

ɛyɛn la ɡwāɡwēxʰsʰālasa. Wā, len ʰnāxwæm dōqūlaqēxs laē 53
nɛɡɛltɛwēwɛm ɡɾayemōlasas lɛlɛkwālalɛxēs ɡwēɡɾilasē qaē lāxēs
ɡwēɡɾilasē qaēda yikwɪlɛmɛ Lʰāl!Lɛlɛyadzaɕya. Wā, lāxaē ɡɾɾaōl- 55
nōkwē ʰwɪlɛm nɛɡɛltɛwēx ačkɪlasasa yikwɪlɛ Lʰāl!Lɛlɛyadzaɕya.

Navel-string.—Wä, hēsmisē gr̥gaohnōkwās axēlaxa ts!ētseyōx^ula- 1
yas lōxs gr̥lmaē begwānema ɛnemōkwē lāx yikwīlemas laē
q!enēpsēm̄tsa k'ādze kwē lāxa ts!eyōx^ula'yē qa's ts!ewēs lāxēs
māgr̥ilē lēlēlālaxa ālēwinoxwē qa ālēwinoxwēłtsēs yikwīlemē.
Wä, hēx'ida'mēsēda ālēwinoxwē la g'apōtsa ts!eyōx^ula'yē lāx āwā- 5
gawa'yas ōxlā'yas dzēgumasēs mastowēxa gayoyāla grebē!exa-
wa'yaatsa ts!eyōx^ula'yē.¹ Wä, lä nāl'nem̄lema la pāq!exawa'ya
ts!eyōx^ula'yax ōxawa'yasa ālēx^usaya sēwayāsa ālēwinoxwē yix
lāgr̥ilas qenx^usa sanap!alē lāx ōxawa'yasa² ālēx^usaya sēwayāsa ālēwī-
noxwasa gr̥ālē begwānema. Wä, la'mē qāqak'ina ts!eyōx^ula'yasa 10
bābagumē lāx āwābā'yasa lemōkwē sānap!āla, yixs nāxwa'maē hē
gwēgr̥ilase wē ts!eyōx^ula'yasa yikwīlemē lē'ewa k'lēsē yikwīlema.

Wäx'e n'ëx'sō' q'a's Lëq'lënoxwëla bābagumë q'a's lë g'ip'lälëlo-
dayowë's ts'eyōx"La'yë lāx āwābā'yas yīLēmë k'īlx'ëwax"sa k'īm-
layāsa Lëq'lënoxwaxa xwāk'lūma. Hëem ts'eyōx"La'yë neqōstā- 15
wasa gayoyāla. Wā, la q'lūnāla tēx'wūna'ya ts'eyō"La'yaxa qenxa-
wa'yasa Lëq'lënoxwë Lō'ma āl'ëwinoxwë. Wā, g'il'mēsë wālagela qa

¹ In the angle between the two prongs. The figure showing the cross has been omitted.

²Just above the blade. The kelp is wrapped about it several times, so as to cover about four or five inches of the paddle just above the blade.

³ Between the blade of the adz and the wrapping holding it. The figure showing the cross has been omitted.

grows up, the baton | of a song-leader is taken, and a hole is made in
 20 the end with a thick drill. || The hole goes in deeply, sometimes three
 finger-widths | deep. When this has been done, they | fold up the
 navel-string lengthwise, and push it into the drill-hole | at the heavy
 end of the song-leader's baton. They cut | a round plug of cedar-
 25 wood and drive it over the navel-string; and || it goes in tightly,
 for they wish it to be held very firmly. | And after they have driven
 it in, they cut off the cedar-stick | so that it is even with the end of
 the baton. |

There is another way of doing this. They let the boy sit | in the
 30 drum; and they ask the song-leader to beat the || drum, not too loud,
 while he is singing. He does not beat hard | on the drum when he is
 beating it. They do this four times to the | boy. |

If it is desired to make him a salmon-fisherman or halibut-fisher-
 man, | they put the navel-string into the neck ring of a fisherman ||
 35 who catches all kinds of fish; and the same is done with the halibut-
 fisherman; | he also puts the navel-string into his neck ring. | All
 the expert workmen wear the navel-strings of boys, | and wear them
 around their necks. |

40 And they do the same with the navel-strings of girls. || There are
 two ways. They are worn around the wrist | by a mat-maker or

18 bābagumē qa's nāgadēs qō q'ūlyax'wīdlō laē āx'ētse'wē t'emya-
 yāsa nāgadē qa's selbentse'wēsa lēkwē selema. Wā, k'wābeta-
 20 mēsē sela'ya, yīxs 'nal'nem'plēnaē yūdux'den lāxens q'wāq'wax-
 ts'lāna'yēx yīx 'wālabedasasa sela'yē. Wā, g'il'mēsē gwālexs laē
 k'lōx'ūntse'wēda ts'leyōx'la'yē qa's wīg'wīlemē lāxa sela'yē lāx
 lēx'ba'yasa nāxsa'yasē t'emyayā. Wā, lā k'la'x'wītse'wēda k'wa'x-
 lāwē qa lēx'ēnēs. Wā, la dēgwēg'ints lāxa ts'leyōx'la'ye lāx
 25 tek'elaēna'yasa lēx'ēna k'wa'xlāwa qaxs 'nēk'āē qa ālēs elāla.
 Wā, g'il'mēsē gwāl dēqwaqōxs laē k'līmtōdex ōxtā'yasa k'wa'xlāwē
 qa ālēs 'nemabāla lō' ōba'yasa t'emyayowē.

Wā, g'a'mēs 'nemx'idāla gwēg'ilasgrada yīxs k'wats'ōyācxa bāba-
 gumē lāxa me'nats'lē. Wā, lā āxk'lālasēwēda nāgadē qa mex'elēxa
 30 me'nats'lāxs denxelaē k'lēs hāsela. Wā, lāxaē k'lēs ēāltsilāxs
 mex'elaaxa me'nats'lē. Wā, la mōplēna hē gwēx'ētse'wēda bāba-
 gumē.

Wāx'ē 'nēx'sō' qa's yālnek'wēnoxwēxa k'lōtela lē'wa plā'yē,
 wā, la qenxōdayowēda ts'leyōx'la'yē lāxa yālnek'wēnox' begwā-
 35 nemxa 'nāxwa k'lōklūtela. Wā, hēemxaāwisē gwālaxa lōq'wē-
 noxwaxa plā'yē, laemxaē qenxālaxa ts'leyōx'la'yē. Wā, lā 'nā-
 xwa'fm lāyowa ts'leyōx'la'yasa bābagumē lāxa 'nāxwa cēaxelaē-
 nox' bēbegwānem qa lās qēqenxā lāq.

Wā, lāxaē hēem gwēg'ilase'wē ts'leyōx'la'yasa ts'lāts'adagemē,
 40 yīxs mālāē lālālasas gwēg'ilasaxa ts'leyōx'la'yas, yīxs qexts'lāna-

basket-maker, | or around the neck by a woman who knows how to | 42
dry halibut or who knows how to cut salmon, or by those who know
how to dig | all kinds of clams; that the girl, when she grows up, may
get these without difficulty. || And also, when they wish | a girl or a 45
boy to be a good dancer when he or she grows up, they put | the
navel-string of the girl around the legs of a woman who is a good
dancer; | and when she knows well how to tremble with her hands, |
they put it around the wrist of her right hand. They do this, || that 50
the girl may know well how to tremble with her hands when she
dances. | And they do the same with the navel-string of the boy; it
is | put around the wrist of an expert cannibal-dancer, that he may
become a good dancer | when he grows up. That is all. |

MATURITY

This is the princess of the real chief of the numaym | Maämtag'ila. 1
He is the head chief of all the numayms of all | the tribes of the
whole people. They are the ones about whom I talked, | who have
for their chief 'māxūyālidzē. The chief has for his princess ||
K'!ēdēlēlak^u. The name K'!ēdēlēlak^u of the princess comes | 5
from her father, when she becomes mature, and is sitting in
the house for the maturing girl; | therefore she is called princess
(K'!ēdēl, "sitting still in the house"). The word k'!ēdēl has two
meanings. | She does not move while she is sitting there, her knees

ʔyaasa k'!et!ēnoxwaxa lēʔwaʔyē ʔēʔwa l!ābatilaēnoxwē ts!edāqa. 41
Wā, lā qenxāla ts!eyōx^uʔaʔyasa ts!āts!adagemēxa t!ēts!ēno-
xwaxa k'!āwasē ʔēʔwa xwāl!ēnoxwaxa k'!ōtēla ʔēʔwa lāwēnoxwaxa
ʔnāxwa ts!ēts!ek!wēmasa qa hōlēmaliṭsa ts!āts!adagemāq qō q!ūl-
yaxʔwidlō. Wā, hēʔmīsēxs wālagēlaē qaʔs yēʔwinoxwēs qō q!ūlya- 45
xʔwidlō, yīxa ts!āts!adagemē lōʔma bābagumē. Wā, laēmxaē lā
qexʔs!ānaʔyax ts!eyōx^uʔaʔyasa ts!āts!adagemasa yēʔwinoxwē ts!e-
dāqa. Wā, g'ilēmēsē xūlēq!wēnoxwa yēʔwinoxwē ts!edāqa laē
qexʔts!ānaʔyax ts!eyōx^uʔaʔyē lāx hēlk'!ōts!ānaʔya. Wā, hēem
lāgrilas hē gwālē qa xūlēq!lēsas ts!āts!adagemāxs laē yēʔwinoxwa. 50
Wā, lāxaa hēem gwēgrilaseʔwē ts!eyōx^uʔaʔyasa bābagumē, yīxs
laaxat! qexʔts!ānēsa yēʔwinoxwē hāmats!a qa yēʔwinoxwēles qō
q!ūlyaxʔwidlō yīxa bābagumē. Wā, laēm gwāla.

MATURITY

Hēʔmaē k'!ēdēlasa ālak'!āla g'igāmēsa ʔnēʔmēmotasa Maämta- 1
g'ila, wā, hēem xāmagemālatasa ʔnāxwa ʔnāl!nēʔmēmasa ʔnāxwa
lēlqwālalaʔyasa loxāla, laxen wāldemxg'in lāx'dēk' gwāgwēxs'āl-
lāqēxs g'igadaas ʔmāxūyālidzē. Wā, lēda g'igāmaʔyē k'!ēdades
K'!ēdēlēlak^u. Wā, hēem g'āg'ilelats K'!ēdēlēlak^u la k'!ēdēltsēs 5
ōmpāxs g'ālaē ēxen!lēda, yīxs g'ālaē lāts!āgrālil lāxēs k'!ēdeʔlats!ē
ēxendats!ā. Wā, laʔmē k'!ēdēl lāq. Maʔlē gwēbalaasasa
k'!ēdēlē. Wā, laʔmē āem seldēlēxs k'!waēlaē tesalēs ōkwāx'aʔyē

- pressed | against her breasts; she is sitting still on the floor. And
 10 when she eats, || she eats four pieces of broken dried salmon, which
 are put into the dish of the | princess; and there is a little oil into
 which the four | small pieces of broken dried salmon are dipped.
 And when this has been put into the dish, her | attendant, who is
 always a shaman, takes up the dish and | puts it before the princess,
 15 and the princess only looks at the || dish which is placed in front of her.
 Then the attendant goes to draw | water, and gives it to the princess.
 Then the attendant | shaman-woman of the princess takes her
 drinking-tube of bone | taken from the wing of an eagle, and she puts
 one end of the | drinking-tube into the water. The attendant
 20 shaman-woman || holds the bucket with water, and the attendant
 woman speaks, | and says, "Now, take a drink. Don't overdo it. |
 Put the end of the drinking-tube into your mouth that you may have
 a small mouth, princess, | and do not take a large mouthful when you
 drink. You may swallow four times | that you may not be stout,
 25 princess." Thus she says. || Then the princess puts her mouth to the
 end of the bone drinking-tube, | and she just opens her mouth and
 pushes the end of the | bone drinking-tube into it, and she just sucks
 at it and | swallows water four times. Then she stops, for the
 attendant shaman-woman watches | that she does not drink too

- lāxēs dzēdzamē. Wā, laēmē k'lēdēlē. Wā, hēmēsēxs laē hām^xēīda,
 10 wā, lā mōxwēdalēda k'lōbekwē xaēmāsa āxts'lāx hā^ēmaats'lāsa k'lē-
 dēlē. Wā, hēmēsa hōlatē l'lēna qa ts!ēbatsēsa mōx^ēwidāla ām-
 ēmāyastōs k'lōpē xaēmāsē. Wā, gril^ēmēsē gwā^ēalts'lāxs laēda aē-
 xentsēla ts!edāq, yīxs q'lūnālāē pāxāla dag'ililaxa hā^ēmaats'lē qa^ēs
 lā k'āgemlilas lāxa k'lēdēlē. Wā, ā^ēmēsē dōqwalēda k'lēdēlaxa hā-
 15 ēmaats'lāxs laē k'āgemahleq. Wā, lā tsēx^ēīdēda aēxentsēla ts!e-
 dāqxa ēwāpē qa^ēs lās lāxa ēxenta k'lēdēla. Wā, lā āxk'^ēlālēda aēxen-
 tsēla pāxāla ts!edāqxa k'lēdēlē qa āx^ēēdēsēxēs nāgayowē xāx^ēēn
 grāyōl lāx p!ēlēmāsa kwēkwē. Wā, lā l'ēnxstents āpsba^ēyasēs
 nāgayowē lāxa ēwāpē lāx hēēnēmāsa aēxentsēla pāxāla ts!edāq
 20 dālaxa ēwābets'lāla. Wā, lā yāq!ēgrā^ēlēda aēxentsēla ts!edāqax.
 Wā, lā ēnēka: "Wāgrillag'a nax^ēēdlex. Gwala hāyāxsēq!axs laaqōs
 mētq!edzentsōx ōba^ēyaxsōs nāgayowaqōs qa^ēs t'lōgūxstēlōs k'lēdēl.
 Wā, hēmīs qa^ēs k'lēsāōs āwāwaēmuk'a nekwaaqōsaxa mōsgemstowē
 ēwāpaxēs nex^ēwētsē^ēwōs qa^ēs k'lēsēlōs penl'lēs'lōl, k'lēdēl," ēnēx-
 25 ēlāē. Wā, laēm hāmēndēda ēxenta k'lēdēlxēs xāx^ēēnē nāgayowa.
 Wā, laēmē hālsēlaēm āx^ēēdē seimsas laē hāmēndēx ōba^ēyasēs
 xāx^ēēnē nāgayowa. Wā, lā hālsēlaēm k'lūmtaq. Wā, laēmē mōp!ē-
 naēm nex^ēwēdxa ēwāpaxs laē gwāla qaxs dōqwala^ēmaēda aēxen-
 tsēla pāxāla ts!edāqa, qa k'lēsēs nānagōlost!eqaxa ēwāpē. Wā,

much water. || After she has finished drinking water, she takes the 30 broken pieces of dried salmon, | dips them into the oil which is in the small oil-dish, and puts them | into her mouth. She chews very slowly, and she continues | doing this while she is eating the broken dried salmon. As soon as she has swallowed her food four times, | she stops eating, and immediately || the attendant takes her dish and 35 oil-dish and | puts them away. She draws water for the princess to drink after eating; for | the various kinds of straps are put around the body of the princess, | who wears a hat with a tassel, and abalone shells tied to the | outside of the hat and abalone shells are sewed to her blanket. || This is called "the abalone-blanket of the maturing 40 princess," | and her hat is called "the abalone-hat of the maturing princess." | If her father owns a copper, the expensive copper stands | at the right side of the maturing princess. The copper is placed there | that the princess may easily get coppers to carry on her back to her || future husband. She continues sitting in the house for | a 45 month. This is called *haqâdzâ'ilil* ("flat things meeting inside of the house"). | She washes four times every fourth day. | Then the straps are taken off her body, and it is called "taking the straps off the body of | the maturing girl." Then the eyebrows are pulled out by the || attendant shaman-woman, and she cuts off | her hair. Then 50

gril'mēsē gwāl nāqaxa 'wāpē, laē dāx'īdxa k'lobekwē xa'māsa qa's 30 tslep'lēdēs lāxa l'lē'na q'lōts'lāxa āma'yē ts!ebats!ā qa's ts!eq!ēsēs lāxēs semsē. Wā, lā āwāk'alaxs laē malēkwaq. Wā, lā hēx'sāem gwēgilaxs hā'mapaaxa k'lobek^u xa'māsa. Wā, gril'mēsē mōp!ena nex'wēd lāxēs hā'ma'yaxs laē gwāl hā'māpa. Wā, hēx'ida'mēsa aēxentsēla ts!edāq āx'ēdex hā'maats!ās lē'wa ts!ebats!ē qa's lā 35 g'ēxaq. Wā, lā tsēx'īdxa 'wāpē qa nāgēg'ēsā ēxenta k'lēdēla lāxēs laēna'yē 'wī'laem qēqex'ālalelē qex'ēdemasa ēxenta k'lēdēla lē'wis qwālexlāla lētemlā. Wā, la'mē q!enq!enālēda ēx'ts!emē lāx ōsgema'yas lētemlās. Wā, laxaē q!enq!enālēda ēx'ts!emē lāx nex'ūna'yas. Wā, hēem lēgades ēxendēm k'len ēx'ts!emāla nex'ū- 40 na'yē. Wā, hēmisē lētemlās yīxs lēgadaas ēxenteml ēx'ts!emāla lēteml. Wā, gril'mēsē ōmpas āxdōgwatsa l!āqwa, laē laēla q!eyō-xwē l!āqwa lāx hēlk'lōdenōlēmālilasa ēxenta k'lēdēla, yīx lāgilas hē gwaēla l!āqwa qa hōlēmālēsa k'lēdēlaxēs l!āqwēg'ila lāxēs lā'wūnemla. Wā, la'mē lālaa hē gwaēl lāxēs ēxendats!ē g'ōkwa, 45 lāxēs ēt!ēdex'demla ēxental. Hēem lēgades haqâdzâ'ililxa ēxentāxs laē mōp!ena kwāsa lāxa maēmop!ēuxwa'sē. Wā, laem 'wī'la lawōyowē qēqex'ēdemas laxēq. Wā, hēem lēgades qwēlēt!ēdex qēqex'elāsa ēxenta. Wā, la'mē k'lūlx'ītse'wē aenasa ēxenta k'lē-dēl yīsa aēxentsēla ts!edāq pāxāla. Wā, hēemxaāwis k'!ebeltsem- 50

52 the attendant woman takes | the straps and her seat made of soft cedar-bark | and goes into the woods, where she looks for a good yew-tree; and when | she finds it, she puts the straps of the princess
55 on to the tree. When || this has been done, she takes the cedar-bark and places it in the | cave in which the cedar-bark is hidden. It is finished after this. |

THE SWEAT-BATH

1 Now I shall talk about the ways of the Kwakiutl when | a man or woman is sick. They make a steaming-box; | that is, a long box of the same length as the | sick person, for the height of the steaming-box
5 is two spans. || When it is finished, | not many stones are taken, for when there are many | there are twelve, and these are put on the fire of the house. As | soon as they are all on the fire, a large basket is taken and | a man goes down to the beach to low water mark carrying a
10 large basket; || and when he reaches the seaweed, he plucks it off and puts it | into the basket. When the basket is full of seaweed, he | carries the seaweed-basket on his back up the beach and puts it down by the side of the | steaming-box. Then he takes many yellow cedar-tips and | places them down alongside of the steaming-box. Then he
15 takes the seaweed || and puts some of it into the bottom of the steaming-

51 dex se^εyās x'ōmsas. Wā, la^εmē gwāl lāxēq. Wā, la^εmē āx^εēdēda aēxentsēla ts!edāqxa qex'idemas lē^εwa k'!waxlāwēsō^ε k'ādze^εx^εsa ēxentax'dē k'!ēdēla qa^εs lā lāxa āl'ē qa^εs ālāx ēk'ētelā l'emq!a. Wā, g'il'mēsē q'lāqēxs laē qex'it!ēdes qex'idemx'dāsa ēxenta lāq.
55 Wā, g'il'mēsē gwāla laē āx^εēdxa k'!waxlāwēsēwē k'ādzekwa qa^εs lās laxa k'ādzek!waasē. Wā, lawēs!ē gwāl lāxēq.

K'!ĀLASA

1 La^εmen gwāgwēx'sālal lāx gwēg'ilasasa Kwāg'ułaxa ts!āts!ex'itē begwānem lo^εmēda ts!edāqē. Wā, hēm āx^εētsowēda k'!ālasaats!ē, yixa g'ildeg'a g'ildasaxa ēnemasgemg'ig'a lē^εwa ēwāsgemxsdaasasa begwānemē ts!āts!ex'ita, yixs ma!p!enk'ustāē lāxens q'!wāq!wax'-
5 ts!āna^εyēx yix ēwālasgemasasa k'!ālasaats!ē. Wā, g'il'mēsē gwāla laē āx^εētsēwēda k'!ēsē q'lēnem t!ēsēma, yixs le^εmaē q'lēnemxs ma!tsemāg'iyowaē qa^εs nexlanowē lāxa legwīlasa g'ōkwē. Wā, g'il-mēsē ēwīx'lālaxs laē āx^εētsēwēda ēwālasē lexa^εya qa^εs lā lents!ēsa begwānemē lāxa l!ēma^εisaxa x'āts!aēsē dāłaxa ēwālasē lexa^εya.
10 Wā, g'il'mēsē lāgraa lāxa l!ēs!ēk^u laē k'lūk'ideq qa^εs lexts!ālēs lāxa lexa^εyē. Wā, g'il'mēsē qōt!a lexa^εyasēxa l!ēs!ēk^u laē ōxlelaxa l!ēgwats!ē lexa^εya qa^εs lā ōxlōsdēsēlaq qa^εs lā hānōlilas lāxa k'!ālasaats!ē. Wā, lā āx^εēdxa dēdexūtāyēxa q'lēnemē qa^εs g'āxē āx^εālilas lax māg'inwalilasa k'!ālasaats!ē. Wā, lā āx^εēdxa l!ēs!ē-
15 kwē qa^εs lex^εāts!ōdēsa waōkwē lāxa ōxlēts!āwasa k'!ālasaats!ē qa

box, so | that it is covered with seaweed. The thickness of the seaweed 16
 is four fingers | in the bottom of the steaming-box. | Then he takes
 tongs and takes up the red-hot stones and | puts them on the seaweed.
 He does the same with the other || red-hot stones, but the stones are 20
 not placed close together. | When all the red-hot stones are in, he
 throws more | seaweed on, four fingers thick. | Then he takes yellow
 cedar-tips and lays them over the seaweed; | and when there are many
 yellow cedar-tips on it, he takes an old blanket and || water and pours 25
 water into the steaming-box; | and after he has poured water over it,
 he spreads the old blanket over it. Now the | man lies down on his
 back naked in the steaming-box, and the | old blanket is taken and he
 is covered with it, so that only his head shows. | Then he lies for some
 time in the steaming-box until || the stones begin to get cold. Some- 30
 times | a sick person lies until noon in the steaming-box, if the | heat
 of the steam bath is right. If the heat of the body is so great that he
 can not endure it, | then the sick man is taken out again | and some of
 the hot stones are taken out, || that the heat may be right. When this is 35
 done, he lies down on it again; | and the sick person does not come out
 of the steaming-box | until the perspiration of his body begins to get
 cold. Then his body is shaking | because his body is cold. Then they

ha^melx^ts!āwēsa L!ESL!ekwē lāqxa mōdenē lāxens q!wāq!wax^ts!ā- 16
 na^yēx, yix wāgwasasa L!ESL!ekwē lāx ōxlēlts!āwasa k!lālasaats!ē.
 Wā, lā āxēdxa k!līplālaa qa^s k!līplēdēs lāxa x!xsemāla t!ēsem
 qa^s k!līplēqēs lāxa L!ESL!ekwē. Wā, lā haⁿāltsa waōkwē x!x^{ex}-
 semāla t!ēsema laqēxs k!lēsaē memk!ālaxa t!ēsemē. Wā, g-il- 20
 ēmēsē w!laxa x!x^{ex}semāla t!ēsemxs laē lexayentsa waōkwē
 L!ESL!ek^u lāqxa mōdenē lāxens q!wāq!wax^ts!āna^yēx yix wāgwasas.
 Wā, lā āxēdxa dēdēxwatā^yē qa^s LEXwayendālēs lāxa L!ESL!ekwē.
 Wā, g-il^mēsē q!lēnema dēdēxūtā^yaxs laē āxēdxa p!ēlxa^ama lē^{wa}
 ēwāpē. Wā, lā tsādZELEYīntsa ēwāpē lāxa k!lālasela. Wā, g-il- 25
 ēmēsē gwal tsāsaxs laē LEPEyīntsa p!ēlxa^ama lāq. Wā, lā xānalēda
 begwānemaxs laē NEPEyīndxa la k!lāhela. Wā, lā āxētse^wēda
 p!ēlxe^{las}gemē qa^s nāseyīndayowē lāq. Wā, la^mē lēx^{aem} la nēlālē
 xōmsas. Wā, hēx^{sā}mēs gwēts!ā lāxa k!lālasaats!ē lālaa laqēxs
 k!lē^smaē wūdex^ēdēda t!ēsem, yixs ēnāl^{nem}plēnaē lāg^{aa} lāxa 30
 neqālēda ts!ālt^s!ex^{itē} begwānem kūlgēxa k!lālaselāq, yixs hēl^ālāē
 ts!ēlqwa^{lēna}yasa k!lālaselāq wāx^ē ts!ets!ēl^xkūna lā k!lē bēba-
 k!wēma. Wā, hē^mis āem la xwēlax^ēūlts!ēwatsa ts!ālt^s!ex^{itē} be-
 gwānem. Wā, āxwūqālase^wēda waōkwē ts!ēlqwa t!ēsema, qa hēl^ā-
 ēlēs ts!ēlqwa^{lēna}yas. Wā, g-il^mēsē gwal laē xwēlaqa kūlqāq. 35
 Wā, laem ā^{em} lālt^s!āwēda ts!ālt^s!ex^{itē} begwānem lāxa k!lālaselāq
 yixs laē wūdex^ēdē gōsās ōk!wīna^yas. Wā, la^mē xwanālē ōk!wi-
 na^yas qaēxs laē k!lēnaēsa. Wā, la^mē kwās^ēida qa lāwūyēsa dēx^u-

wash him to remove the | cedar-smell from his body; and when his
 40 body has been wiped off, || oil of the silver-perch is rubbed on his body.
 After | this has been done, they take soft shredded cedar-bark and
 wipe off his | body to remove the silver-perch oil. The reason why
 they quickly rub the body with | silver-perch oil before it gets dry and
 while the body is still in perspiration, | is because they do not want
 45 the skin to get hard; for || they say that the skin of a sick person who
 has been steamed will be | very painful the day after, if the silver-
 perch oil is not rubbed on the body, | because the skin gets hard, and
 he feels very sick; | but the skin of a person gets never hard if his
 body is rubbed right away with | silver-perch oil before it gets dry. ||
 50 This is all about one way of the sweat bath. |

There is another method of sweat bathing. As soon as the person
 comes out of | the steaming-box, he washes his body with cold water;
 and after | this is done, he wipes it with soft shredded cedar-bark.
 Then another person | takes rough sandstone and puts it into water
 55 which is in a || dish. Then he takes the root of blue hellebore and rubs
 the root of the | blue hellebore on the rough sandstone which is in the
 water in the dish. | As soon as the water in the dish becomes roily, the
 sick | person sprinkles his body with the blue hellebore mixed with the
 water, | after he finishes steaming; and when his body is all wet with
 60 the || blue hellebore mixed with water, the sick person remains sitting

p'lāla lāx ōk!wina'yas. Wā, g'il'mēsē gwāl dēg'itaxēs ōk!wina'yē
 40 laē āx'ēdxa dzek!wisē qa's q!elsēt!lēdēs lāxēs ōk!wina'yē. Wā, g'il-
 mēsē gwāla laē āx'ēdxa q!ōyaakwē k'ādzek" qa's dēg'itēs lāxēs
 ōk!wina'yē qa lāwāyēsa dzēk!wisē, yix lāg'ilas hāyalomāla q!elsētasa
 dzēk!wisē lāxēs ōk!wina'yaxs k'lē'smaē lem'x'ūnx'ida yixs hē'smaē
 ālēs pōsē ōk!wina'yas qaxs gwaq!elaa L'emx'ēdēs L'ēsē qa'fāxs
 45 Lōmaē ts!ex'ila'laē L'lē'sasa ts!ālt's!ex'itē begwānemxa lēnsasēs
 k'lālasax'dem yixs k'lē'saē q!elsēt!lētsa dzēk!wisē lāxēs ōk!wina'yē
 qaxs āla'smaē la L'emx'widē L'lē'sas. Wā, lā'laē ālak'lāla ts!ex'ila.
 Wā, lā'laē hēwāxa L'emx'idē L'lē'sasa begwānemaxs hēx'idaē q!elsē-
 t!lētsa dzēk!wisē lāxēs ōk!wina'yaxs k'lē'smaē lem'x'ūnx'ida. Wā,
 50 laem gwāl lāxa 'nemx'idāla gwēg'ilasxa k'lālasa.

Wā, g'ra'mēs 'nemx'idāla gwēg'ilatsa k'lālasa yixs g'il'maē lālt's!ā
 lāxēs k'lālasaasē, laē ts!ōx'wit!lētsa wūda'sta 'wāpa. Wā, g'il'mēsē
 gwāla laē dēg'itasa q!ōyaakwē k'ādzekwa. Wā, lēda ōg'ū'la begwā-
 nem āx'ēdxa k'lōl'la dē'na qa's āxstendēs lāxa 'wāpē q!ōts'lāxa
 55 lōq!wē. Wā, lā āx'ēdxa L'ōp!Ek'asa āxsolē qa's g'ēxēsā L'ōp!Ek'asa
 āxsolē lāxa k'lōl'la dē'naxa āxstalīlē lāx 'wābets!āwē lāxa lōq!wa.
 Wā, g'il'mēsē nēx'widēda 'wāpē 'wābets!āsa lōq!wē laēda ts!ālt's!E-
 x'itē begwānem xōsīt!lētsa āxsolē'stāla 'wāpa lāxēs ōk!wina'yē, yixs
 laē gwāl k'lālasa. Wā, g'il'mēsē 'nāxwa la k'lūnqē ōk!wina'yas yisa
 60 āxsolē'stala 'wāpa laē ā'ma ts!ālt's!ex'itē begwānem seltāla k'lwaēla

still | to let it dry on his body; and when his body is dry, | another 61
 person takes oil of the silver-perch and rubs it on the | body of the
 sick person; and when his body is covered with | silver-perch oil, soft
 shredded cedar-bark is taken and it is wiped || off from the body, so 65
 that the silver-perch oil comes off. After this it is finished. | All the
 Kwakiutl tribes use the steam bath for medicine, the whole number
 of tribes. | And generally the sick person gets well. | There are only a
 few sick | men or women who do not get well. That is all. ||

DEATH

When a beloved child is dying, | the parents keep on praying to 1
 the spirit not | to try to take away their child. "I will | pay you
 with these clothes of this my child, Sitting-on-Fire." || Thus they say, 5
 while they put on the fire the clothes of the one who is lying there
 sick. |

Then the parents of the one who is lying there sick pay Sitting-on-
 Fire, | that he may pray to the souls of the grandparents of the one
 who lies sick, that they may not | wish to call their grandson. And
 the parents of the | one who lies there sick take four kinds of food,
 dry salmon first. || They break it into four pieces. When it is ready, 10
 they | take cinquefoil-roots and fold them up in four pieces. | And

qa lem^xwidēsēs ōk!wina^{yē}. Wä, gril^{mēsē} lem^xwidē ōk!wina^{yas} 61
 laasa ōgū^{laēmē} begwānem āx^{ēdxa} dzēk!wisē qa^s q!elsēt!lēdēs lāx
 ōk!wina^{yas} ts!āts!EX!tē begwānema. Wä, gril^{mēsē} hamel^xenxa
 dzēk!wēsaxs laē āx^{ētsewēda} q!ōyaakwē k'ādze^u qa^s dēg'it!ēda-
 yowē lāx ōk!wina^{yas} qa lawāyēsa dzēk!wisē. Wä, laem gwāl lāxēq, 65
 ēnāxwa^{maēda} Kwākwak'EWakwē petasa k'lālasa lāx ēwāxasgema-
 gwasasa ēnāxwa lēlqwālala^{ya}. Wä, lā q!ūnāla hēx'ida^{em} ēx'idēda
 ts!āts!EX!tē begwānema. Wä, hēt!a hōlala k'lēsē ēx'idēda ts!ā-
 ts!EX!tē begwānem lē^{wa} ts!ēdaqē. Wä, laem lāba.

DEATH

Wä, hē^{maaxs} la'ē wā'wik!egēda lā^{wina^{yē}} xūnō'kwa; wä, la 1
 gr'g'aōlnōkwas hē'menalaem ha'wāx^{elaxa} ha'yalilagasē qa k'lē'sēs
 a^{wā'hila} lā'xēs lā'lōl!aēna^{yasēx} xūnō'kwas. "Wä, la^{mē'sen}
 ā'yaltsgada gwēlgwā'lag'asg'en xūnō'kwik' lōl k!wā'x'lālā'," ēnē'-
 k'ixs la'ē axle'ntsa gwēlgwā'lasa qe'lgwilē lā'xa legwī'lē. 5

Lae'm^{laē} halā'qē gr'g'aōlnōkwas qe'lgwilaxa k!wā'x'lāla qa
 hawā'x^{elāsēxa} bex^{umā'yasa} gā'gempasa qe'lgwilē qa k'lēs^{ma-}
 wī'slēs lā'lēlaqelaxēs ts!ō'x^{lema}. Wä, la ē't!lēdē gr'g'aōlnōkwas
 qe'lgwilē ax^{ē'dxa} mō'x^{widāla} hē^{ma'ya},—yī'xa xa^{mā'sē} g'ā'la.
 Wä, la k'lō'p!ēdeq qa^s mō'x^{s'endēq}. Wä, la^{mē's} gwā'hila, wä, 10
 la ē't!lēd āx^{ē'dxa} t!EX^{sō'sē} qa^s k'lō'x^{semdālēxa} mō'sgemē

13 when that is ready, they take dried berry-cakes and | break them
 into four pieces. And when that is ready, they | take viburnum-
 15 berries, four spoonfuls. When all this || is ready, the father of the
 one who is lying sick in bed takes the dry salmon and | throws the
 pieces into the fire, one by one. And the | mother of the one who
 lies sick in bed says, "O Sitting-on-Fire! now eat, and protect | my
 child, Sitting-on-Fire!" |

Then the father of the one who lies sick in bed takes also cinque-
 20 foil roots; he || takes one (root) and dips it into the oil. And |
 the mother of the one who lies sick in bed says again, "O Sitting-
 on-Fire! go on, and pray to the | spirits, that they may have mercy
 on my child!" Thus she says. |

Then the father takes also one of the dried berry-cakes, dips it |
 25 into oil, and throws it into the fire. Then he himself says, || "O
 Sitting-on-Fire! now do have mercy on me, and | keep alive my child
 here, Sitting-on-Fire! Have mercy | and press back my child here,
 spirit, and I will take care of this, | supernatural one, that I may still
 have for a while my son here! Long-Life- | Maker!" ||

30 And when he has put all the berry-cakes on the fire of the house,
 then | he takes one of the spoonfuls of viburnum-berries, and three
 times he aims at | the fire of the house. The fourth time he pours
 them on the fire; and he | says, "Take this, Sitting-on-Fire! and

12 lāq. Wā, lae'm gwā'lila. Wā, la ē'tlēd āx'ē'dxa t!eqa' qa's
 k'ō'p'lēdēq qa's mō'x'ū's'ēndēq. Wā, lae'm gwā'lila. Wā, la ē'tlēd
 āx'ē'dxa t!ē'sē mowē'xla k'ā'ts!ēnaqa. Wā, lae'm ē'nā'xwa
 15 gwā'lila. Wā, la āx'ē'dē ō'mpasa qe'lgwīlaxa xa'mā'sē qa's
 ē'nā'tnem'ē'mk'ē ts!exlā'laq lā'xa legwī'lē. Wā, la ē'nē'k'ē
 ābe'mpasa qe'lgwīlē: "Wā, k!wāx'lālā', wē'k'asqō lae'ms dā'da-
 ē'mewilxēn xūnō'kwaqen, k!wāx'lalāi'!"

Wā, la ē'tlēdē ō'mpasa qe'lgwīlē āx'ē'dxa t!ex'ū's'ē, qa's dā'x'ē-
 20 dēxa ē'ne'mē qas ts!ep'lē'dēs lā'xa l!ē'ēna. Wā, la ē'tlēd ē'nē'k'ē
 ābe'mpasa qe'lgwīlē: "Wā, k!wāx'lalāi', wē'g'il la hawā'x'ēlaLEXa
 ha'āyā'ilagasa qa wax'ē'dēs wā'sēn qag'in xūnō'kwik'," ē'nē'k'ē.

Wā, la ē'tlēdē ō'mpas āx'ē'dxa ē'ne'mē lā'xa t!eqa' qa's ts!ep'lē'dēs
 lā'xa l!ē'ēna. Wā, la ts!exlē'nts. Wā, la q!ulē'x's'ēm ē'nē'ka:
 25 "Wē'kasla k!wāx'lalāi', lae'ms wē'g'il g'ā'xēn qa's wā'x'ēdaōs qa
 q!ūlā'lagiltsg'in xūnō'kwik', k!wāx'lalāi'! Lae'ms wāxl lā'la-
 gwalāqāltsg'in xūnō'kwik', hayā'lilagasai' qa nōgwa'mē aā'xsilaqek',
 ē'na'walakwai', qa nō'gwa'mē wīslē's xwā'yenx'silaqek', g'ī'lg'ildō-
 kwilāi'."

30 Wā, la ē'wī'lēda t!eqa' lā'x'lāla lā'xa legwī'lē. Wā, la ē'tlēd
 āx'ē'dxa ē'nemē'xla k'ā'ts!ēnaq t!ē'lsa qas yō'dux'p!ēnē nōx'nō-
 kwas lā'xa legwī'lē. Wā, la mō'p!ēnaxs lā'ē gūxlē'nts. Wā, la
 ē'nē'ka: "Wē'kas, k!wāx'lalāi', lae'ms hawā'x'ēlalaxa hy'yalilaga-

pray to the spirits | of those behind us that they have mercy on me and my || wife here! Pray to the Long-Life-Maker that he may | 35 come and take away the sickness of my child here! Take pity on me, and | ask the supernatural one to come! Wa!" Thus says the father to Sitting-on-Fire. | Then that is finished. |

Then the shaman is asked to think of this while he is asleep, when || the parents finish putting into the fire the clothes of the one 40 who is lying sick abed and the four different kinds | of food. And immediately the shaman goes into the woods, | trying to meet what made him supernatural. | Then the one who is sick abed is asked also to bear in mind, while he is asleep | at night, what the spirits of those behind us and || Sitting-on-Fire would say. Then the parents 45 also bear it in mind | while they sleep during the night; for they all, the parents | and the one sick abed, are just the same as the great shaman, because | the clothes and the food were put into the fire. |

Then they go to sleep. Then something is taken that belongs to the || one sick abed, and it is kept. And as soon as he goes to his 50 bed, | he hangs it up over the head of his bed. And as soon as the shaman | comes back, he lies down in his bed. | The owner of what is hanging up over the bed thinks of it continually. | And as soon as the one lying sick abed dreams, laughing while he is asleep, || then he 55 knows that he is not going to die. And when he dreams that | his

sasens ā'lagawa^éya qa wā'g'iltse wāxl wā's'idlenū^éx^u lōgūn ge-
ne'mk'. Wā, lae'ms hawā'x^éelalex q!wē'q!lāg'ilā qa g'āx- 35
lā'g'iltse wāxl hē'lek'alexg'in xūnō'kwik'. Wāgil la wa'x lāl
ha'yalek'lāleq ēna'walakwa. Wa," ēnē'k'ēda ō'mpē lā'xa k!wāx-
lā'la. Wā, la gwā'la.

Wā, la āxk'lā'lasēwēda pā'xala qa's q!ā'p!altōlilexs la'ē gwā'lē
g'ī'gaōlnukwē lax'lā'lasa gwēlgwā'lāsa qe'lgwilē lē'wa mō'xwī- 40
dāla hē'ēma'ya. Wā, hē'x'idaēmēsa pā'xala la qā's'ida lā'xa ā'lē.
Wā, lae'm'laē lāl bā'bak'ēwal lē'wa ēna'walakwāmasaq. Wā, la
āxsewē'da qe'lgwilē qa ō'gwaqēs q!ā'p!altōlilexs la'ē mē'x'ēdxa
gā'nulē qa wā'ldemlasa ha'yalilagasasens ā'lagawa^éya lō'ēma
k!wā'x'lāla. Wā, la ō'gwaqaēmē g'ī'gaōlnukwas q!ā'p!altōlilexs 45
la'ē mē'x'ēdxa la gā'nulēida qaxs lē'ma'ē ēnā'xwaēma g'ī'gaōlnu-
kwa lē'wa qe'lgwilē ēnemā'x'isēm lē'wa ēwā'lasē pā'xala, qaxs
hē'ēmaē lā'x'lālasa gwēlgwā'la lē'wa hē'ēma'yē lā'xa legwī'lē.

Wā, laēmē mē'x'ēda. Wā, lae'mx'dē āx'ē'tsewēda g'ā'yolē lā'xa
qe'lgwilē qa lās ā'xē'lax's. Wā, g'ī'lēmēsē lā lā'xēs kū'lē'lasē la'ē 50
tē'x'walilaq lā'xēs ōxtā'ililāsēs kū'lē'lasē. Wā, g'ī'lēmēsē g'āx nā'-
ēnakwēda pā'xala, wā, lē kū'lx'ēid lā'xēs kū'lē'lasē. Wā, hē'mē-
nalaēmēsē g'ī'gaēqalaxa āxnō'gwadāsa la gē'wil lāx kū'lē'lasas.
Wā, g'ī'lēmēsē mē'xelaxa qe'lgwilē da'le'la, yixs mē'xaē; wā, lae'm
q!ā'LElaqēxs k'lē'sēlē wā'laL. Wā, g'ī'lēmēsē mē'xelax lā'lix'ē- 55

56 hair is hanging over his face, then the shaman knows that the sick one will die. | When he dreams that he is laughing, then the shaman | sings his sacred song and goes into the woods. He goes to search for the soul of the one who | lies sick abed, to bring it back to him. At once the parents of the one who lies sick abed
60 feel good || at heart when they hear the shaman | singing his sacred song. And when they do not hear him singing his sacred song, | then they know that the shaman dreamed that hair was hanging over his face. | Then he never sings his sacred song. |

65 In the morning, when day comes, the hearts || of the parents of the one who lies sick abed feel bad, for they know that | their child will die. Then the one who is lying sick abed is growing weak very fast. | His parents now take all the best kinds of | food and the best clothing for the one who is sick abed, who is dying. |

As soon as (the breath) of the one lying sick abed breaks, the ||
70 parents take the best clothing and put it on the one who had been sick abed. | After the parents have done so, the mother kicks her dead child four times. | And when she first kicks him, she says, | "Don't turn your head back to me." Then she turns around, and again | she kicks him. And as she kicks him, she says, "Don't come
75 back again." || Then she turns around again. She kicks him; and she | says as she kicks him, "Just go straight ahead." And then

56 mā⁵axēs se⁵ya', la q⁵lā'LEla⁵ma pāxa'lāqēxs le⁵lē'la qe'lgwilē. Wā, hē'x⁵maaxs mē'xela⁵aq da⁵le'laa; wā, hē'x⁵ida⁵mēsēda pāxa'la yā'laqwa qā⁵s lā lā'xa ā'lē. Wā, lae'm lāl ā'lālxa be⁵x⁵ūnā'ēyasa qe'lgwilē qā⁵s gā'xē āxā'LElōts lāq. Wā, hē'x⁵ida⁵mēs ē'x⁵idē
60 nā'qa⁵yas gī'gaōlnōkwasa qe'lgwilē qaxs la'ē wulā'x⁵alelaqēxs yā'laqūlaēda pā'xala. Wā, gī'l⁵mēsē k'lē⁵s wule'lāq yā'laq'wāla; wā, lae'm q⁵lā'LElaqēxs le⁵ma'ē mē'xelēda pā'xalāqēxs lā'lēx'imālaaxēs se⁵ya'. Wā, lae'm hēwā'xa yā'laqwa lā'xēq.

Wā, la⁵mē nā'x⁵idxa gaā'la. Wā, la⁵mē yā'x⁵se⁵mē nā'qa⁵yas
65 gī'gaōlnōkwasa qe'lgwilē qaxs le⁵ma'ē q⁵lā'LElaqēxs le⁵ma'ē le⁵lēs xūnō'x⁵dē. Wā, la⁵mē hā'ēlabala la wāl⁵lē'masēidēda qe'lgwilē. Wā, lae'm⁵laē gī'gaōlnōkwās āx⁵ē'dxa nā'xwa ēk⁵ hē'x⁵maōmas le⁵wa ē'k⁵ē gwē'lgwāla qā⁵s qe'lgwilē wā'wane⁵ma.

Wā, gī'l⁵mēsē el⁵ē'lsēda qe'lgwildē; wā, la hē'x⁵ida⁵mē gī'ga-
70 ōlno⁵x⁵dās āx⁵ē'dxa ē'k⁵ē gwē'lgwāla qā⁵s q⁵lō'xts'lōdēs lā'xa qe'lgwildē. Wā, gī'l⁵mēsē gwā'lēda gī'gaōlnōx⁵dē, la'ē mō'p!ēna kwā'sēdēda ābe'mpaxēs xūnō'x⁵dē. Wā, la nē'k⁵exs gā'laē kwā'sēda: "K'lē'sLES melē'x⁵lāl gā'xēn." Wā, la xī'lp⁵lēda qā⁵s ē'tlēdē kwā'sēdeq. Wā, la nē'k⁵exs la'ē kwā'sēdeq: "K'lē'sLES ē'dgem-
75 gīlīs⁵lōl." Wā, la ē'tlēd xī'lp⁵lēda qā⁵s ē'tlēdē kwā'sēdeq. Wā, la nē'k⁵exs la'ē kwā'sēdeq; "Ā'ēmlts hē'gēmlēs⁵lōl." Wā, la ē'tlēd

she | kicks him again; and says, "Only protect me and your | 77
father from sickness." Thus she says, and she leaves him. |

The (body) is taken by other people after this, and is taken
through || (a hole), planks being pulled out at the side of the house. 80
There | the dead one is put into his coffin. Then he is | buried.
And as soon as all those who have buried him have gone, | then the
mother of the dead one gives all the best food and | the best clothes
to other women, to go and burn them || behind the village. As soon 85
as they have done so, they come back. | For four days the mother of
the dead one does so, | throwing food in the morning into the fire of
her house. |

That is what the ancestors of the Kwakiutl do when | a child
belonging to the nobility dies; and the || roof-boards of his father's 90
house are at once pulled down. And all | the men only stop when
all the roof-boards have been pulled down; and that is | called "crazi-
ness strikes[on the end] on account of the beloved one who died." |

Four days after the child has died, | those who are not related to
him are called to cut the hair of the mother || and of the father, and of 95
his brothers, for it is bad if | relatives cut the hair. When they cut the
hair, it is | just as though they were cutting the throats of the rela-
tives. Therefore | the Indians do this way. They will not let | the

kwā'sēideq. Wä, la 'nē'ka: "Ā'emlts dā'da'mowil g'ā'xen lō'gwa 77
ā'sek'," 'nē'x'laēxs la'ē bās.

Wä, lae'm āx'ē'tsōsa ā'l'ōgū'la begwā'nem lā'xēq qa's lä lā'x'-
sō'yō lā'xa k'!EX'sa'wā'kwē lāx āpsā'nā'yasa g'ō'kwē. Wä, hē'- 80
'mēs la lā'ts'lōdaasxa wā'nemx'dē lā'xēs deg'aa'ts'lē. Wä, la'mē
wūne'mt'lētse'wa. Wä, g'ī'l'mēsē la 'wī'la qā's'idēda wūne'mta
la'ē ts'lā'wē ābe'mpdāsa wā'nemāsa 'nā'xwa ēk' hē'maōmas lē'wa
ē'k'ē gwē'lgwāla lā'xa ō'gū'la'mē ts'edā'q qa lās leqwē'laq lāx
ā'lanā'yasa g'ō'kūla. Wä, g'ī'l'mēsē gwā'lexs g'ā'xāē nā'nakwa, 85
wä, lā'la mō'p!enxwa'sē 'nā'lās hē gwē'gilē ābe'mpdāsa wā'ne-
ma, ts!EXLE'ntsa ha'mā'yaxa gaā'la lāx legwī'lasēs g'ō'kwē.

Wä, yī'lax gwē'gī'lasdāsa g'ī'l'x'dā Kwā'gūla, g'ī'l'māē nā'x-
sāla g'īnā'nemēda wā'nemāxs la'ē hē'x'idaem lekwā'xelase'wē
lā'dekwas g'ō'kwas ō'mpdās. Wä, ā'l'mēs gwā' ā'xsō'sa 'nā'xwa 90
bē'begwānemxs lē'ma'ē 'wī'laxē sā'lās g'ō'x'dās; wä, hē'em lē'-
gades "nō'lēmsila lē'mkwa qaē'da le'lgwāla'yē wā'nema."

Wä, la mō'p!enxwa'sē 'nā'lās wā'nemāx'demas xūnō'x'dās; wä, la
āxse'wa' k'lē'sē lē'lēlā'la qa's g'ā'xē t'lō'sax se'yā'sa ābe'mpdē
lē'wa' ō'mpdē, lē'wis 'nā'l'emwōt'dē qaxs 'yā'x'se'māēda lē'lēlā'- 95
lāxs hē'ē t'lō'saxa se'yā'. G'ī'l'em'laē hē t'lō'saxa se'yā'xs la'ē
'nemā'x'is lō' t'lō'tlets!EXōdā'lāxs lē'lēlā'la. Wä, hē'mis lā'gilas
hē gwē'gilēda bā'k'lumē k'lēs hē'lq'lālaq hē t'lō'saxa se'yē'da

relatives cut the hair; that is what the Indians call bad luck, when
 100 the hair is cut || by relatives. Now it is finished in this manner.
 This is just to recognize | that a relative of those whose hair has been
 cut has died, and because they feel sick | at heart for the one who
 died. |¹

THE GHOST COUNTRY

1 A man was about to die. A woman was his sweetheart. | She
 loved him. Then the woman saw her lover. | "You only have pity
 for me, for I am anxious about your state in the house. | I can not
 stop crying all these nights. There is always crying on account of ||
 5 the state in which you are. I long to know where you are going,
 that I | may go to the place to which you will go, for I shall probably
 not live when you get weak (die)." — | "Really, take care!" said on
 his part the man to the | woman, "and I will come and take you if
 the place to which I go should be good. | I shall come to take you
 that we may go to my future place. If (the place) should be bad," ||
 10 said the man to his sweetheart, "I shall not come and take you. | I
 have beads for my necklace, that you may recognize me | if I come to
 take you. Don't consent to be taken off (by anyone else)." |

Then the man became weak (died). He was buried. Then | the
 15 woman did not sleep, expecting her lover. Her lover came. || "Oh!"
 said the woman. "Oh!" said the man on his part. | "I come

l̥l̥l̥l̥l̥l̥'la. Wā, hē'em gwe'ya'sa bā'k'lumē aā'msēxa t'lō'sāx se-
 100 'yā'sēs l̥l̥l̥l̥l̥l̥'la. Wā, lae'm gwāl lā'xēq. Lā'la ā'em mā'mal-
 t'lek'lēxs le'lnō'kwaē l̥l̥l̥l̥l̥l̥'läsa t'lewē'kwas se'ya', yixs ts'lex'í'laē
 nā'qa'yas qaēs wā'nema.¹

THE GHOST COUNTRY

1 Wā'wik'!eq!a'laēda begwā'nem. Lā'laē lā'lanux'sa 'nemō'ku
 ts'edā'q. Lā'xulanux'laēs. Lā'laēda ts'edā'q dō'qwaxēs lā'la.
 "Ā'em'la'x's aē'sayō'malaxg'in gwā'yōse'lasik' qaō's gwaē'lasaqōs,
 k'lē'sēk' l'lex'ē'nōx'xōx gā'ganulēx. Ilē'menālaem q'lwā'sa qaēs
 5 gwē'x'idaaslaōs. Ā'mēg'in wā'laqēlōl q'lā'lelaxēs laā'slaōs qen
 la'mā'lax lāxs laā'slaōsg'in k'lēst'laakwēlg'in q'lūlā'l, qasō wā'l'lēma-
 s'ēlō." — "Ā'lag'aemlax's yā'l'lōx," 'nē'x'lat'lēda begwā'nemaxa
 ts'edā'q, qen g'ā'xēlen dā'lōl qō ē'x'ēmlaxen laā'slaen, la'mē'-
 sen g'āxl axlō'l qens lā'ens lā'xen laā'slaen. Qō 'yā'x'semlō,"
 10 'nē'x'lat'lēda begwā'nemaxēs lā'la, "k'lēst'laen g'ā'xl āxlō'l.
 K'lē'oses l'ā'yala qan qenxā'wa'ya qa's mā'malt'lek'lēlōs g'ā'xen,
 qenlō g'āxl dā'lōl. Gwā'la hē'lq'lālx axō'ēyō."

Lā'laē wē'k'lex'ēdēda begwā'nem. Wūne'mtase'wa. Lā'laē
 k'lē's mē'x'ēnoxwēda ts'edā'q nā'k'la'axēs lā'la. G'ā'x'laē lā'lēs.
 15 "yā," 'nē'x'laēda ts'edā'q. "yā," 'nē'x'lat'lēda begwā'nem.

¹ See also Addenda, p. 1329.

to take you, that we may go to the place where I have gone. 16 Behold! it is good." | Then the woman felt of the necklace of the man. | "Let us go!" said the woman. Then she gathered her | belongings and they started. They arrived at a river. "Go on, shout! || that we may be taken (across)," said on his part 20 the man to the woman. | "Come, fetch us!" said on her part the woman. | The children did not pay any attention; they were playing on the ground, poling in the river. "You | yourself shout, that we may be taken (across)." Then the man | just yawned. The children came and took them across, and || they went to the 25 house. Then they went up and entered the house. |

The sisters of the husband of the woman recognized them. Then | they sat down in the house. Her sisters-in-law turned around in the house. The woman opened her little bag | and distributed spoons among her sisters-in-law. | They did not take them. Then the husband of the woman said: || "Put those spoons on the 30 fire. Indeed, they only know | what is given to them when this is done to them."—"That is very strange: | you only turn your faces in the house when I try to give you something," said the woman. | Then she threw them on the fire of the house, and all the spoons burned. | The women took from one another the spoons || when they 35 burned inside. The women took care | of the spoons. |

"G'ā'x^εmen axō' L qans lā'lag'aens lā'xen laū's, ē'x^εmaā'xōles." 16 Lā'laē p'lē'x^εwidēda ts'edā'qasa qenxā'wa'yasa begwā'nem. "Ē's^εmaēlens lāl," ēnē'x^εlat'ēda ts'edā'q. Lā'laē q!ap'lē'x^εidxs lē'lā'xula qā's qā'sidē. Lā'laē lā'g'aa lā'xa wā. "Wē'g'a lā'qola-lag'a qans g'ā'xē dā'sē'wa," ēnē'x^εlat'ēda begwā'nem, lā'xa ts'ē- 20 dā'q. "Gē'la dā'nu'xwē'," ēnē'x^εlat'ēda ts'edā'q. K'lē'tsaemlā-wis q!ā'dzēsa g'ing'inānem ā'mlelēis tā'tēnōma lā'xa wa. "Sō'-lag'adzā'ma lā'qula qens g'ā'xaens dā'sē'wa. Lā'laēda begwā'nem ā'em^εlāwis hā'x'ila. Gā'x'laēda g'ing'inānem dā'wilaq qā's lē lā'xēs g'ōk". 25 Lā'laē hō'x^εusdēs qā's lē hō'gwil lā'xēs g'ōk".

G'ā'x'laē wī'wāqlwās la'wūnemasa ts'edā'q āwū'lpāla. Lā'laē k!ūdzi'l. Lewi'tsēs p'lē'wūmp. Lā'laē x'ō'x^εwidxēs lā'laxa-mēda ts'edā'q. Lā'laē yā'x^εwitsa k'ā'ts'enā'q lā'xēs p!elp!el-^εwūmp. K'lē'slat'la āx^ε'deq. Lā'laē ēnē'k'ē lā'wūnemasa ts'ē-dā'q: "Lā'xlendā'xwa k'ā'ts'enaqēx. Hē'g'aem q!ā'leladzōxs 30 ts'lā'sē'waēx, yīxs hē'ēx gwē'x'idayu ā'ēma."—"Ō'ēmiswist'la axa', ā'eml la's līx'lawilxsen wa'x'ēx ts'lā'yōl." ēnē'x'laēda ts'edā'q. Lā'laē ts'exla'la'x'ides lā'xa hēgwī'l. Lā'laē x'ī'x'ēd ēnā'xwēda k'ā'ts'enāq. Lā'laēda ts'ē'daq lē'nemap'lix'idxa k'ā'ts'enaxs lā'ē k!ūmk'lūmē'lg'ig'ax'ēdēda k'ā'ts'enaxdē. Lā'ēm yā'l'lowēda ts'ē'- 35 daqxa k'ā'ts'enaq.

37 Then the woman was pregnant, and gave birth to a child. | The child she had borne was a boy. For a long time the woman staid in the house; | then she longed for her father and her mother. "Let
40 us || see the grandparents of your master!" said the woman. "Let | us go!" said the man. Then they went out to go to their | house. They entered the house. The mother of the woman saw her | child. "Oh, oh, oh!" said the mother of the woman. "Welcome, | my
45 treasure! Now take pity on your slaves, for what || can surpass our need of sympathy? Welcome! | Bring your child, that I may carry it in my arms." | Then the woman put her child in her arms, and | the mother of the woman carried it. She looked the child in the face. "What | should there be? Its eyes were holes, its face was a
50 little green, and moss was on the side of its face. || Then the woman said, "Ah!" and threw away the child. | "What is the matter with this child? Confound it [indeed, you begin to be dead in the house!]" | said on her part the mother of the (woman). "Don't speak about me in vain anxiously, | that I should come again (and that you should) see me. I just had pity on you; | therefore I came and tried
55 to get to you." Thus she said to her mother and her || father. Then the mother of the woman followed her. "Come, | take pity on me! Give me your child, that I may carry it."—"O my dear! I am | going back. I do not return to you at all. You have pushed aside | my child," the woman just said to her mother. | The mother of the

37 Lā'ēlaē bowē'x'wīdēda ts!ēdā'q. Lā'ēlaē mā'yul'ida. Begwā' nem'lat!a mā'yōlēmāsa ts!ēdā'q. Lā'ēlaē gā'lēda ts!ēdā'q. Lā'ēlaē ts!ix'ī'lē nā'qā'yas qāēs ōmp lē'wis ābē'mp. "Ladzā'x'ins
40 dō'x'wīdēq gā'gēmpasōx g'ī'yaqōs," ēnē'x'ēlaēda ts!ēdā'q. "Wē'dzā'x'ins," ēnē'x'ēlat!ēda begwā'nem. Lā'ēlaē Lā'sta qāēs lē lā'xēs g'ōk". Lā'ēlaē laē'l. Lā'ēlaē dō'x'wālelē ābē'mpasa ts!ēdā'qaxēs xūnō'k". "Ō, ō, ō, ō," ēnē'x'ēlat!ēda ābē'mpasa ts!ēdā'q, "gē'la-k'asēla lō'gwaēē. Laē'mk' wī'wōsilagagras q!ā'q!Ek'ūgōs qā ēmā'-
45 sēsenu'x'ū lā ē'taga'wā'yasg'anu'x'ū wī'wōsila qag'anu'x'ū. Gē'la-k'asēla xūnō'k", gē'latsōs xūnō'kwaqōs qen q!al'ē'daenlaq."

Lā'ēlaē q!alā'masēda ts!ēdā'qasēs xūnō'k". Laēm'la'wis q!al'ē'dēda ābē'mpasa ts!ēdā'q. Lā'ēlaē dō'qūmdxa g'īnā'nem. ēmā'slēlawīs? Kwā'lkūx'stōbidaēwa, lē'nxembidaēwa, p!ē'lp!eltsenule-
50 māla. Lā'ēlaē "hā," ēnē'x'ēlaēda ts!ēdā'q, ts!ēx'ē'dxa g'īnā'nem. "ēmā'dzōx gwā'laāsaxsa g'īnā'nemx. Ladzā'ēmas lē'lēlā'g'ilīla," ēnē'x'ēlat!a ābē'mpasa g'īnā'nem. "Gwā'las wūl'ē'm lē'lwīq!ālalen ēs wāl qen g'ā'xē ē't!ēd dō'x'wālela g'ā'xēn. Ā'ēmēx'deg'īn wāx' wā'sōs g'ā'xēlden wāx' lā'x'da'xōl," ēnē'x'ēlāxēs ābē'mp lē'wis
55 ōmp. Lā'ēlaē qā'tsēmaēda ābē'mpasa ts!ēdā'q: "Gē'lag'a wā'-x'ēx, gē'tsōs xūnō'kwaqōs qen q!al'ē'daenlaq."—"Aadā', la'men lāl aē'daaqal, ēs wāl qan la'en aē'daaq lōl, ē't!ēdadzā xē't!ēdexg'īn xūnō'gūn," ēnē'x'ēlat!a ā'ēmēxēs ābē'mpēda ts!ēdā'q.

woman cried in vain. The woman just started to go || to her hus- 60
band, to the ghosts. There | she staid. She did not come back.
That is the house of the ghosts. That is | the end. |

The Soul of Man.—Now I shall talk | about what the shamans and 1
twins, those who are born two | of one mother, say. This is what is
referred to as Salmon twin. | I shall talk about this first, because she
talked frankly || about the soul of twin male and | female, for a 5
woman who was called Yāyaxūyēga talked very openly about it. |
She had a large scar high up between her | breasts. I asked her how
she was hurt, and she just laughed. | She said to me, "Don't you
know? I am a Salmon child, || and my sweetheart is the man who 10
was born with me as twin | from the same mother. What you ask
about is a spear-mark on me, | made when we were going up the river
when I was a sockeye-salmon. | The spear of the one who speared me
broke off. And then I went home to our house (where I lived) with |
Māēsila (guardian of salmon). Our souls always walk about among
you || in your villages, but you don't see | us, for we are only souls. 15
Then I | asked my sweetheart Māmenlayē^ε, who was an olachen,
to | leave (with me) our tribe, because they were talking about my
having | Māmenlayē^ε for my lover; therefore we entered || our pre- 20

Q!wā'sael wā'x'ē abe'mpasa ts!edā'q. Â'EM^εlawis qā's^εīdēda
ts!edā'q qa^εs lā lā'xēs lā'wūnem, lae'm lā'xa lā'ēlēnōx^u. Lae'm 60
xek!a', k'!ēs aē'daaq. Hē'EM la g'ō'kūlōtsēda lā'ēlēnōx^u. Lae'm
q!lūba'.

The Soul of Man (BEX^εūnēsa begwānemē).—La^εmen gwāgwēx's- 1
ēālāl lāx wāldemasa pāxala ʔE^εwa yikwī'lemēxa ma^εlōkwas māyōʔE-
masēs ābemp. Wā, hēem gwe^εyō l!āl!ayadza^εya yikwī'lemē. Hē-
den lāg'ila hē g'il gwāgwēx's^εalasē, yixs xENLElaē q!wēq!lūlk'!ālaxs
gwāgwēx's^εalaē lāxa bEX^εūna^εyasa yikwī'lemē begwānemā ʔō^εma 5
ts!edāqē, yixs hāē xENLEla q!wēq!lūlk'!alēda ts!edāqēxa ʔēgadās
Yāyaxūyēga, yixs lēxaēda q!ēta lāx āwāgawa^εyas ēk!anā^εyas
dzēdzāmās. La^εmēsen wūlāq lāx yilgwasasēs; ā^εmēsē dāl'ida. Wā,
lā 'nēk'a g'āXEN: "K'oslas k'!ēs q!āLElaxg'in l!āl!ayadza'yēk'
ʔE^εWEN wāLElaxEN bEX^εuk'!ōtagawa^εyēx lāXENU^εx^u yikwī'lemēg'ase- 10
nu^εx^u lāx ābempa. Wā, yū^εmaōs wūlāSE^εwaqōs sek'ayōx g'āXEN-
laxg'anū^εx^u lāq ts!elx'a lāxa ēwā lāXEN melēk'ik'. Wā, lā āl'ēdē
māsasa SEX^εīdē g'āXEN. Â^εmēSEN la nā^εnak^u lāXENU^εx^u g'ōkwē ʔō^ε
Māēsila. Wā, hēmenala^εmēsenu^εx^u g'āx g'īg'ēlgēxg'anū^εx^u bē-
bEX^εūnē lax'da^εxōL lāxōs g'īg'ōx^udemsēx. Wā, las k'!ēs dōqūla 15
g'āXENU^εx^u qaxg'anū^εx^u 'nāxwa^εmēk' bEX^εūna^εya. Wā, hē^εmēSEN
la āxk'!ālasXEN wāLElax lāxōx Māmenlaya^εyē, yix dzāxūnaē qenu^εx^u
g'āxē bāSENU^εx^u g'ōkwūlotaxs xENLElaē dentelasenu^εx^u wāLālaē-
na^εyē ʔE^εwōx Māmenlaya^εē. Wā, hē^εmēsenu^εx^u g'āxēla lak'!aē-

21 tended mother, Laēlas, and therefore | we just call her by that name." Thus said Yāyaxūyēga. |

Then I questioned her, because she said that all the souls of | twins went back to the village of Māēsila at the outer edge of our world, | and therefore I asked her, "Is that the only place where the souls of ||
25 men go, to Māēsila?" Thus I said to her. Then she said, "The | village of Ēalex^usiwalis, who is referred to by us as killer-whale, is not far away. The | sea-hunters go there; for the souls of the sea-hunters come from | Ēalex^usiwalis, whom we call killer-whale. |
30 When the souls get tired, they go home || to the village of Ēalex^usiwalis. Then | the man, the owner of the hunter's soul, does not live long when he goes home, and he dies, | for he is not strong when his soul does not hold together | his body. Now watch my lover Māmenlayē^ε, | who came with me when we escaped from our ||
35 parents, when they talked too much about our | being lovers, for he says that he is going home, and that his | soul has already gone to the souls of the Salmon, when they die in the rivers after | spawning. And when they die, their souls go home | to the outside of our world.
40 Now Māmenlayē^ε || has never any strength, for he is sleeping all the time. | He has no happiness." Then I asked Yāyaxūyēga | why the

20 dzendxōx lāqenu^εx^u ābembōlaxōx Laēlasēx. Hē^εmenu^εx^u lāgrila āem lēqelas lēgemasōx." ēnēk^εē Yāyaxūyēga.

Wā, len wūlāq qaxs ēnēk^εaaqēxs ēwīlā^εmaē aēdaaqē bex^εūna^εyasa l^εlālayadza^εyē lāx g^εōkūlasasa Māēsila lāx l^εāsōdēsasens ēnālax. Wā, hē^εmēsen lāgrila wūlāq: "Lēx^εa^εmaē lāatsa bex^εūna^εyasa be-
25 gwānemē Māēsila?" ēnēk^εenlaq. Wā, lā ēnēk^εa yīxs k^εlēsaē qwē-sale g^εōkūlasasa Ēalex^usiwalisxens gwe^εyowē māx^εēnox^u. Wā, hēem lā^εnākū^εlatsa bex^εūna^εyasa ēs^εālēwinoxwē, qaxs hē^εmaē g^εāya^εnā-kūlē bex^εūna^εyasa ēs^εālēwinoxwa Ēalex^usiwalisēxens gwe^εyowē māx^εēnoxwa. Wā, grīl^εmēsē wīsq^εlēx^εīdēxs yāē lōx lāē nā^εnakwē bex-
30 ūna^εyas lāx g^εōkūlasasa Ēalex^usiwalis. Wā, k^εlēst^εlē gāla q^εūlēda begwānemēxa ālēwinoxwē bex^εūnēnu^εx^usa la nā^εnakwa lāē wīk^εlē-xēda, qaxs k^εlēsaē lāxwa^εya qaēs bex^εūna^εyaxs k^εlēsaē la āxāla lāx ōk^εwina^εyas. Wā, laems dōqūlalxen walelax yīxōx Māmen-
laya^εyēx, yīxen ēnemōkwaxg^εīn g^εāxaōlg^εanu^εx^u āwēqwasenu^εx^u
35 grīgaōlnokwa, yīxs lāē lōmax^εīd gwāgwēx^εsāla g^εāxenu^εx^u lāxenu^εx^u wālālaēna^εyē, yīxs ēnēk^εaēx, laem lāt nā^εnax^ulē, lē^εmaēs bex^εūna^εya lānewēx bēbex^εūna^εyasa k^εlōk^εlūtēlāx lāē lēlē^εl lāxa ēwāxs lāē xwēla^εwa. Wā, grīl^εmēsē wīlā lēlē^εlx lāē wīlā nā^εnakwē bēbex^εūna^εyē lāx l^εāsōdēsasens ēnālax. Wā, lā^εmēsōx Māmenlaya^εyēx
40 la hēwāxaem la lalo^εxwīda, yīxs ā^εmaēx la hēmenal^εem la mēxa; k^εlēs la ēk^εlēxēdaēnoxwa." Wā, len wūlāx Yāyaxūyēga lāx

heart of him to whom she referred as her lover was bad. She only 42
laughed | and said, "His heart is bad, because I am married to |
"māx^umewēs." Thus she said. Then Yāyaxūyēga said, "We are
always || walking along with the souls of the Salmon in the night. | 45
for they are all human beings." Thus she said. Then I asked her
about | the seat of the soul of the Salmon, and also of man. | She
laughed again and said, "Why, don't you | know? It always sits
on the head, and the || souls of the Salmon also sit on the heads; but it 50
is different with the souls of the sea-hunters. | They immediately go
into their killer-whale masks, | and they go hunting seals." |

Then I questioned her again, and I said to her, "Go on, tell me,
now, | that I may believe that you really know what you are talking
about. What || becomes of our souls when we sleep in the night? 55
Doesn't the soul also go to | sleep?" Thus I said to her. Then she
laughed again and said, "You are a | foolish man, really you are
foolish that you think the soul | of man, and of woman, goes to sleep.
No, the soul never | goes to sleep at night, nor in the day. In the
day it stays together || with us, and keeps watch over us. But when 60
night comes, and we go to sleep, | then our soul immediately leaves
us, and goes to a distant | land. And then we dream of the place to
which our soul goes, | and what it is doing. Now the person is not
dead when he sleeps, | only he has no strength when he is asleep, for

εyāg'imas nāqaεyas gweεyās wālelē weq'wa. Âmēsē dāšida. Wā, 42
lā ēnek'a: "Hēmēl εyāg'insōx nāqaεyasōxgūm lāk' lāwadesōx
"māx^umewēsax", ēnek'ōx. Wā, laem ēnek'ē Yāyaxūyēgaxg'ins
hēmenalaεmēg'ins qāqesāla lēwa beεūnaεyasa k'lok'lūtēlāxa gāga- 45
nolē qaxs ēnāxwaεmaē bēbegwānema," ēnek'ē. Wā, laen wūlāq
lāx k'wālaasas beεūnaεyasa k'lok'lūtēla lōmēnsaxg'ins bēbe-
gwānemēk'. Wā, lāxaē dāšida. Wā, lā ēnek'a: "K'ōslas k'lēs
q'lālelaa? yōmaas k'wālēns ōxlāyēx. Wā, lāxaē hēm k'wālē
beεūnaεyasa k'lok'lūtēlē ōxlāyās. Wā, lāla ōgūqālaxa beεūna- 50
εyasa ēsālēwinoxwē, yixs āmaē hēx'idaem lāts'lā lāxōs māxēmē
qā's lā ālēxwaxa mēgwatē.

Wā, lāxaen ēt'led wūlāq. Wā, len ēnek'eq: "Wēg'a gwas'īdex
qen ōq'lūs'īdaōl, ālaem q'lālelaxōs wāldemīlālag'ililēx. Wālēns
beεūnaεyēx, yixg'ins lāg'ins mēx'ēdxa ganolē k'lēsāē ōgwaqem 55
mēxaa," ēnek'enlaq. Wā, lāxaē dāšida. Wā, lā ēnek'a: "Yūlaxs
nenōlāēx begwānema, ālas nenōlō, yixs ēnek'aaxenqōsaq mēx'ēno-
xwa beεūnaεyasa begwānemē lēwa ts'ledāqē. K'lē; yixs k'lēsāē
mēx'ēnoxwa beεūnaεyaxa gānolē lēwa ēnāla, xa ēnāla lā q'lāp'lēx'sā
lēwēns qā's q'lāq'alalāē g'āxēns, wāx'ē gānol'īda lāg'ins mēx'ēda, 60
wā, hēx'idaεmēsēns beεūnaεyē bāwēns qā's lā lāxa qwēsāla
āwīnagwisa. Wā, hēmēsēns g'āx mēxaεyē lālālasasēns beεūnaεyē
lēwis gwēgrilasē. Wā, laem k'lēs lēlēda begwānemaxs mēxaē.
La āem k'lēs lā lāxwēs, yixs mēxaē qaxs laē q'lānēstēs beεūnaεyē.

- 65 his soul goes traveling about; || and when it is near day, the soul comes back again and | sits on top of the head of the man. Then the man awakes | and gets up. If the soul of a man who is asleep goes too far away | and comes not back again, the man remains in bed |
- 70 asleep and is dead. The time when this happens is when the || soul goes to another man and makes a mistake." | Then I questioned her: "Where do the souls of | all those who are not twins and who are not sea-hunters go,—those of the common | people? Where do the souls go when the owner of the soul dies?" Thus | I said to her. Then
- 75 Yāyax'yēga became angry and said, || "Don't they always stay in the village not very far from the other end | of the village? and don't they come walking about at night?" | Then she said, "I shall stop answering your questions. | It occurs to my mind that I have been the cause of anger for the Salmon and of the souls of the | dead ones,
- 80 because I talk about it. I think they will come || to get me now and take me home." Then I said, "Are you going to die? and do you say for that reason | that you will go home?" Thus I said to her. Then she cried, | and she said, "Indeed, I have done harm to myself, because I talked to you, | for I have divulged the ways of the | Salmon
- 85 people." Now I was really in her disfavor, and she was || really crying. Then I left her. |

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- 65 Wä, g'il'mēsē ēx'āla 'nāx'idēxs g'āxaē aēdaaqēda bēx'ūna'yē qa's lä k'waxlälabēndxa begwānemē. Wä, hēx'ida'mēsē ts!ex'idēda begwānemē, qa's lāx'widē; wāx'ē qwāqwēs'gilak'ina bēx'ūna'yasa begwānemāxs mēxaē yixs k'lesāē g'āx aēdaaqa. Wä, la'mē xek'laēl mēxēda begwānemē, laem lēla. Hēm hēx'dēms gwēx'idē bēx'ūna'yasa, yixs laē lāxa ōgū'lāmē begwānema, yixs lēxlēk'ēlsaē, yixs hēē gwēx'idē." Wä, lāxaen wūlāq lāx laasasa bēx'ūna'yasa 'nāxwaxa k'lesē l'lāl'ayadza'ya lē'wa k'lesē ālcwinoxwaxa bāxūsē begwānema, 'wī'stē bēx'ūna'yasa, yixs laē lēlē bēx'ūnēnōkwas, 'nēk'enlaq. Wä, la'mē lāwas'ida yix Yāyax'yēga. Wä, lä 'nēk'a:
- 75 "Ēsaēla hēmenala hē g'ōkūlēda k'lesē ālaem qwēsala lāx āpsbalasasa g'ōkūla. Wä, hē'mis g'āx q'ūnemē'stelsxa gāgānōlē. Wä, lä 'nēk'a: "La'men gwāl nā'naxmēxs walēlālase'wōs. La'mēg'in melx'walelaxg'in ts!engūmēl'gasa k'lok'ūtela lē'wōx bēx'ūna'yaxsa lä lēlēlaxg'in lāk' gwāgwēx'sāla lāq; lāx'es'mēg'in g'āxl
- 80 dasōl qen lä nā'nakwa." Wä, lāxaen 'nēk'a: "La'mas lēlā lāg'ilāōs 'nēk'ēxs lemaēx lāl nā'nax'l," 'nēk'enlaq. Wä, la'mē q'lwāg'aēla. Wä, lä 'nēka: Qāi, la'men q'ūlēx'st!ēqa qaen gwēk'lēg'alasē lāl, qaxg'in lāk' bāx'ūs'idamasxenu'x' gwēx'sdemaxg'anu'x' l'lāl'ayadza'yēk'." Wä, la'mē ālax'id wānēx'idēn. La'mē
- 85 ālax'id q'lwāsa. Wä la'men bās lāxēq.

Now her brother Māmenlayē^ε, to whom Yāyaxūyēga | referred 86 as her lover, was asleep all the time. He was depressed; | and his father Yāqal^εenāla went up to the roof of his house, | and he called Māmenlayē^ε to go up and help him. || Immediately Māmenlayayē 90 went up to the roof of his house; | and when he just reached the place where his father Yāqal^εenāla was, his foot slipped, | and he fell through the roof of the house, and he was | killed. Then Yāyaxūyēga said that his soul had | gone home long ago. Not long after this Yāyaxūyēga || also died. This was all what the | one said who 95 spoke openly about those born from the Salmon. |

I forgot one thing. When I asked the Salmon woman Yāyaxūyēga | what the soul of man was, whether it is large | or small, she said, "Don't you see your shadow on the || ground when the sun is 100 shining? That is just like the soul. When | the soul wishes to sit where it is always seated, | on our head, then it is small. In the day time it is small, | but when we are asleep, it is big, when it travels about where it is going." |

And Yāyaxūyēga said also this to her mother Laēlas. || There were 5 three elder sisters of Yāyaxūyēga. She called her | mother to come and sit down on her bed, and she said to her, | "You and your husband are very bad, for you do not know how | to take care of us.

Wā, laem á^εmē weq!wāsē Māmenlaya^εyē, yix gwe^εyās Yāyaxū- 86 yēga wālala áem hēmenalaem mēxa. Wā, laem xūlsē nāqa^εyas. Wā, lā ōmpas, yix Yāqal^εenāla lāg^εās lāx ōgwāsasēs g^εōkwē. Wā, lā lēlā^εlax Māmenlaya^εyē qa lās lāg^εustā qa g^εīwalisēq. Wā, hēx-^εida^εmēsē Māmenlaya^εyē la lāg^εustā lāxa sālāsēs g^εōkwē. Wā, 90 hēmis ālēs lāg^εaa lāx āxāsasēs ōmpē Yāqal^εenāla laasē tsāx^εelelē g^εōgū^εyās. Wā, la^εmē tēxsā lāxa sālāsēs g^εōkwē. La^εmē hēba^εya. Wā, á^εmēsē ^εnēk^εē Yāyaxūyēga q!ēyōl^εidē la nā^εnakwē bex^εūnā^εyasōx. Wā, k^ε!ēst!a qwēsēga^εyē Yāyaxūyēga laaxat! ōgwaqa wik^ε!ex^εēda. Wā, laem ^εwī^εlē wāldemi^εlālasa 95 demōx^εmē g^εāx q!wēq!ūlk^ε!lālasa ^εnāxwa lāl^εayadza^εya.

Gaxōlēn L!elēwesōgwa, yixg^εin lak^εwūlaxa L!lāl^εayadza^εyē Yāyaxūyēga lāx g^εwēx^εsde^εmasa bex^εūnā^εya^ε begwānemē lō^ε ^εwālas lō^εemā. Wā, lā ^εnēk^εa: "Ēsas dōqūlaxēs g^εāg^εomasōs lāxa āwīnak^ε!ūsaxs L!ēselaē. Wā, hēem g^εwēx^εsa bex^εūnā^εyē. Wā, g^εil^εmēsē 100 ^εnēk^εēda bex^εūnā^εyē qa^εs lā k^ε!wāla lāxēs hēmenāla^εmēx k^ε!wālaasens ōxlā^εyēx lā āmābidō^ε la. Wā, hēem āmāx^εidex^εemsēxs ^εnālaē. Wā, g^εil^εmēsens mēxa laē ^εwālas^εida yixs laē q!ēnē^εsta lāxēs lālālasē."

Wā, hēmisē wāldemas Yāyaxūyēga lāxēs ābempē Laēlasē, yixs yūdukwaē ts!ēdaqē ^εnō^εnelas Yāyaxūyēga. Wā, lā lēlā^εlaxēs 5 ābempē qa g^εāxēs k^ε!wāg^εalil lāx qelgwī^εlasas. Wā, lā ^εnēk^εēq: "Lōmas ^εyaēx^εsema lē^εwōs lā^εwūnemaqōs, yixs ^εyāg^εilwataaqōs lāx aēk^εila g^εāxenu^εx^ε. Wā, la^εmēsēn lāl^ε nā^εnak^ε qenlō ^εwilōlxōx

Now I shall go home, and take the | souls of my elder sisters.”
 110 Thus she said. It was only three || days since the time when Yāyaxū-
 yēga had said so to her mother when she died; | and it was not one
 winter when her | three elder sisters died, and their parents soon
 followed them. | That is all to be said about this. |

1 Now I shall talk about what is said by the shaman, about the |
 soul of man, by the great shaman Qāsnomalas. That is | his name as
 a shaman, as a | chief of the numayn Sisenl!ē of the Nāk!wax!da^εx^u
 5 his name is G'ēx'sēstālisēmē. || When Lānax!lanag'ek^u, the princess
 of Ts!āgeyos, was very sick, | her grave-box had already been made,
 and they were about to wrap up her body. I was with the | Nāk!wax!-
 da^εx^u, having been invited. When night came, the | shaman Qās-
 nomalas was asked to go and feel for the sickness. | He went and sat
 10 down on the floor towards the fire from the woman. || First he felt of
 the top of her head, and he had not felt for a long time, | when the
 shaman said, “She has no soul, it flew away long ago. | Go on, clear
 your house that my tribe the Nāk!wax!da^εx^u may come, | and I shall
 try to get back her soul. Now get | four kinds of sweet food, and
 15 also four pretty dishes, || and put the sweet food into them, and also
 some clothing of this | sick one; and none of the young women shall

bēbex^εūna^εyaxsen 'nōn^εelax," 'nēx^εlaē. Wā, ā^εmēsē yūdux^up!en-
 110 xwa^εs 'nālē 'nēx!demas Yāyaxūyēga lāxēs ābempdāxs laē wīk!ex-
 ēida. Wā, k!ēst!a 'nemxēxē ts!āwenx laē 'wīwēla wīk!ex^εidēs
 yūdukwē 'nō^εnēla. Wā, ā^εmēsē hēlewīg'ayē g'īg'aōlnokwasēq. Wā,
 laēm lāba wāldemas lāxēq.

1 Wā, la^εmēsen g'wāgwēx'sālāl lāx wāldemasa pāxāla qaēda bēx^εū-
 na^εyasa begwānemē, yīxa 'wālasdā pāxālē Qāsnomalas. Wā, hēm
 lēgēms lāxēs pēxēna^εyē. Wā, lā lēgades G'ēxsēstālisēma^εyē lāxēs
 5 g'īgēma^εyaasa ne^εmēmōtasa Sisenl!ē lāxa Nāk!wax!da^εxwē. Wā,
 lā ālak!āla ts!ex^εq!ē Lānax!lanag'ekwē k!ēdēlas Ts!āgeyosē, yīxs
 le^εmaē g'wālālē deg'ats!ē lē^εwēs q!anēbēmlē. Wā, la^εmēsen g'īgēxa
 Nāk!wax!da^εxwē yīxs lēlēlakwāē. Wā, g'il^εmēsē gānol^εida laē āx-
 k!ālase^εwēda pāxālē Qāsnomalasē qa^εs lā plēx^εwīdxa ts!ex^εqa. Wā,
 la^εmēsē qa^εs lā k!wāg'alil lāx L!āsalīlāsa ts!ex^εq!a ts!ēdāqa. Wā,
 10 hē^εmis g'il plēx^εwitsōsē ōxlā^εyas. Wā, k!ēst!ē gēg'ilil plēxwāqēxs
 laē ēnēk'ēda pāxāla: “K!ēāsē bēx^εūna^εyasōx; geyōl^εidē la plē^εida.
 Wāg'a ēx^εwīdexs g'ōkwaqōs qa g'āxlag'isen g'ōkūlōtaxa Nāk!wax!-
 da^εxwa qen wāg'i lālo!lax bēx^εūna^εyasōx. Wā, laems lālō!lalex
 mōxwīdālā ēx^εplāēma hā^εma^εya; hē^εmisē mowēxlā ēsek' ha^εmaats!ā
 15 qa grēts!ewatsa ēx^εplāēma hā^εma^εya. Wā, hē^εmisē gwēlgwālasōxda
 ts!ex^εq!āx. Wā, lāl k!ēās g'āxltsa ēalōstāgasē ts!ēdaqa qō ēxenta-

come, because they might be menstruating," | said the shaman. 17
 Now I heard what he said, | for I went with him, because he is the
 uncle of my wife. Now we | went out of the house, and then the
 house was cleared out; and || after the house had been cleared 20
 out, they walked and called all the grown-up | men of the Gōsg'i-
 mux^u, and the Nāk!wax'da^{x^u}, and also | the grown-up women.
 But Qāsnomalas did not want the young | men and the young women
 to come as spectators, because they are | careless, being lovers or
 menstruating, for their exhalation would make the sick woman
 worse, || according to the saying of the Indians, who say that the 25
 sick one gets at once worse | when a menstruating woman comes near
 a sick person. That | is called by the Indians "to steam the sick
 one," when a menstruating woman goes to see her | sick relatives;
 and therefore the relatives of the | sick one do not want the sick one
 to be seen. And also they do not allow young people || who are just 30
 married to see the sick one, because they | believe that they are
 always in bed together, and that is the same as | menstruation.
 Their exhalation is bad for the sick one. | And if the sick one dies, |
 the Indians say that he has been affected by the exhalation. If a
 young woman goes || to see him, or a young man goes to see the sick 35
 one, they | often find a recently used napkin of a menstruating woman
 behind the | taboo house of the sick woman. |

laxō," ɛnēk'ēda pāxāla. Wā, la^ɛmen ɛwī^ɛlaem wūlelax wāldemas 17
 qaxg'in la^ɛmēk' lāg'ēq qaxsq'ūlēyaasg'in genemk'. Wā, la^ɛmenu^ɛx^u
 hōqūwels lāxa g'ōkwē. Wā, lē ēkwase^ɛwēda g'ōkwē. Wā, g'ilēmēsē
 gwāl ēkwāxa g'ōkwē, lāasē qās'idēda la l^ɛlālaxa ēālak'!enē 20
 bēbegwānemasa Gōsg'imuxwē l^ɛwa Nāk!wax'da^{x^u}. Wā, hē'misa
 ālak'!enē ts!ēdaqs qaxs k'!ēsaē Qāsnomalasē hēlq!ālaq lāda ēalo-
 stāwē hā'yāla l^ɛwa eałostāgasē ts!ēdaq la x'īts!ax'ila qaxs k'!ēsaē
 q!ēq!ag'ilālēda wēwālāla l^ɛwa ēxenta qō lālax k'!āl'idxa ts!ex'q!a
 ts!edāqa lāx wāldemasa bāk!umē, yīxs ɛnēk'aaqēxs hēx'ida^ɛmaē xenl- 25
 'idēda ts!ex'q!āxs laē nexwāx'idēda ēxenta ts!edāqxa ts!ex'q!a.
 Hēm gwe'yāsa bāk!umē k'!āl'idxa ts!ex'q!a, yīxa ēxentaxs laē
 dōqwaxēs lēlālālāx ts!ex'qaē. Wā, hē'mis lāg'ilasa lēlālālāsa
 ts!ex'q!a k'!ēs hēlq!ālaq la dōqwase^ɛwēs ts!ex'q!a. Wā, hēm^ɛxat!
 k'!ēs hēlq!olem la dōqwaxa ts!ex'q!axa g'eg'ilgowē elōstā hā'ya- 30
 sek'āla qaxs k'ōdelaē k'!ēs gwāl nexwāla lāxēs g'aēlasē, yīxs ɛnemā-
 x'is^ɛmaēda ɛnexwāla l^ɛwa ēxenta ɛyāx'sem qaēda ts!ex'qa yīxs k'!al-
 'ēdaaq. Wā, hē'maasēxs laē wīk'!ex'idēda ts!ex'q!ax'dē lā hēx'-
 'idaem ɛnēk'ēda bāk!umaqēxs k'!a'lkwaē yīsa alōstāgas ts!edāq la
 dōqwaq lōxs ālostāēda begwānemē la dōqwaxa ts!ex'q!a, yīxs 35
 q!ūnalāē q!āse^ɛwēda alōmasē ēdemsa ēxenta dzems lāx ālanā^ɛyasa
 hosē ts!ex'q!aats!ēsa ts!ex'q!a ts!edāq.

When all the Ġōsg'imux^u and the Nāk!wax'da^x^u had gone in, |
 40 they went and sat down in the rear of the large house. Then || a
 long narrow board was taken and was put down in the rear | of the
 house between two rows of men who sat facing each other.¹ | Then
 many batons were taken and | given to the Ġōsg'imux^u and the
 Nāk!wax'da^x^u. | After this had been done, eagle-down was taken and
 45 was put on || the two rows of men who sat facing each other in the
 rear | of the house. When this was done, the sick woman was taken
 and | was placed on a new mat which was spread in front of the |
 outer row of men in the rear of the house. | The shamans of the
 50 Nāk!wax'da^x^u gave them instructions what to do; || for the Ġōsg'i-
 mux^u did not know what would be done by the | Nāk!wax'da^x^u for
 the great shaman Qāsnomalas. As soon as | everything was ready,
 they all beat fast time together, all those who beat time for the |
 shaman; and they had not beaten time long, before they stopped. |
 Four times this was done. When they stopped beating fast time the
 55 last time, || the shaman Qāsnomalas came in carrying his rattle. |
 Then he stood on the floor inside of the door of the house. He did
 not | make any noise. He only looked at the sick woman. Then he |
 said, "Come, L!ēmēlxālag'ilis,—and you K'enxwalayugwa,—and you |
 60 'nāx'nag'em—and you Q!wālx'ilayugwa, for I pray you to help || me.

38 Wā, ḡil'mēsē 'wīlaēlēda Ġōsg'imuxwē LE'wa Nāk!wax'da^xwē
 laas hā'staem k'wālēda ōgwiwalilasa 'wālasē ḡōkwā. Wā, la'mē
 40 āx'ētse'wēda ḡilt!a ts!ēq!a saōkwa qa's lā pax'alilem lāxa ōgwiwa-
 lilasa ḡōkwē, lāx awāḡawa'yasa k'imk'eqegēm!lā malts!agū'nakūla
 bēbegwānema. Wā, lā āx'ētse'wēda q!ēnemē t!ēt!emyayuwa qa's lā
 ts!āwaeselayu lāxa Ġōsg'imuxwē LE'wa Nāk!wax'da^xwē. Wā, ḡil-
 'mēsē ḡwāla lā āx'ētse'wē qēmḡwāsa kwēkwē qa's lā qēmḡwidayu
 45 lāxa k'imk'eqegēm!lē malts!agū'nakūla bēbegwānem lāxa ōgwiwa-
 walilasa ḡōkwē. Wā, lē āx'ētse'wēda ts!ex'qa ts!edāqa qa's
 ḡāxē qelḡūdzōlilem lāxa ts!ex'asē lē'wa'yā LEbēl lāx L!āsālilasa
 L!āsex'īdalilēsa bēbegwānemē lāxa ōgwiwalilasa ḡōkwē. Wā,
 la'mē hēx'sū'ma pēpāxalāsa Nāk!wax'da^xwē aax'silax ḡwēḡwālag'i-
 50 lilasas qaxs k!ēsaē q!ālelēda Ġōsg'imuxwē lāx ḡwayi'lālasasa Nā-
 k!wax'da^xwē qaēda 'wālasē pāxālaē Qāsnomalasē. Wā, ḡil'mēsē
 'wīla ḡwālala laasē 'nemāx'īd Lēxedzōdēda 'nāxwa Lēxemēlxa
 pāxāla. Wā, k!ēst!ē ḡēḡilila Lēxedzā'yaxs laē 'nemāx'īd ḡwāla.
 Wā, lā mōp!ena hē ḡwēx'īdē. Wā, ḡil'mēsē ḡwāl Lēxedzāya elx-
 55 lā'yē ḡaxaasē ḡāxēlēda pāxāla, yix Qāsnomalasē dālxāxēs yadenē.
 Wā, lā lāx'ūlil lāx āwilelāsa t!ex'ilāsa ḡōkwē. Laem k!ēās
 ḡwēk!ālats; laem āem dōqwalaxa ts!ex'q!a ts!edāqē. Wā, lā
 'nēk'a: "Ḡēla L!ēmēlxālag'ilis, sō'mēts K'enxwalayugwa, sō'mēts
 'nāx'nag'em, wā sō'mēts Q!wālx'ilayugwa, qa's wāxāōs ḡī'wāla

¹On each side of the long narrow board.

You are not prostitutes." Thus he said to them. Immediately | 60
 the four women went to where he was standing. Then Qāsnomalas
 asked for | red cedar-bark for neck-rings and for head-rings, and also
 for | eagle-down. Immediately they went and gave it to him, and |
 he gave it to each of the four women. When they all had || neck- 65
 rings of red cedar-bark and head-rings, the shaman | Qāsnomalas put
 eagle-down on the four women; | and as soon as he had done so, he
 separated the women, who had to go each | to one corner of the
 house. Now the women were standing there. | Then Qāsnomalas
 spoke again, and said, "Bring || the grave-box into which you were 70
 about to put her whom I shall bring back to life, and the wrapping in
 which you were about to wrap her, | if she had been taken by 'yāyak'i-
 laga; for I can see her | soul, which I shall put back." Thus said the
 great shaman. Then | they put down the grave-box which was full
 of blankets, which were to have been wrapped around her | who was
 to be brought back to life by the great shaman. And he asked for ||
 some clothing of the sick woman who was to be brought back to life, | 75
 and for four dishes with sweet food. | All this was put down where
 he stood. Then he asked one of the | Nāk!wax'da'x^u, another
 shaman, to come and break up the grave-box, | and to throw all on
 the fire in the middle of the soul-catching house. || Then the other 80
 shaman went carrying an ax and broke the | grave-box into pieces

gāxen. Sō^{maas} k'lē^s lēlāsgasa," ēnēkeq. Wā, hēx'ida^{mēsa} 60
 mōkwē ts!edāq lā lāx lāwīlasas. Wā, lā Qāsnomalas dāk'lā^{lax}
 l!āgekwā qa qēqenxawēs lō^ε qa qēqax'emēs. Wā, hē^{mīsē} qām-
 xwāsa kwēkwē. Wā, hēx'ida^{mēsē} la ts!ewē lāq. Wā, hē^{mīs} la
 ts!ewa^{nakūlas} lāx mōkwē ts!ēdaqa. Wā, g'il^{mēsē} 'wīla la qēqen-
 xā^{laxa} l!āgekwē lē^{wis} qēqex'ema'yē, laē hē^{ma} pāxāla, yix 65
 Qāsnomalas qemx'wītsa qemxwāsa kwēkwē lāx mōkwē ts!ēdaqa.
 Wā, g'il^{mēsē} gwāla laē gwēla^{līlas} ts!ēdaqē qa lā^s ēnāl^{enēmōkwāla}
 lāx ēōnēgwīlasa g'ōkwē. Wā, la^{mē} lax'lewīlēda ts!ēdaqē. Wā,
 lā ēdzaqwa yāq!egra^{lē} Qāsnomalas. Wā, lā 'nēk'a: Gēlagra^{xī}
 grīts!ēwaslaxsdāsen hēlī^{lālasōlēx} lō^ε q!enēbemlāxsdāsōx qaxō 70
 lā^{laxsde} lālanems 'yāyak'ilagā qaxg'īm la^{mēk} dōqūlaxōx bex-
 'ūna'yaxsen hēlī^{lālasōlēx}," 'nēk'ēda 'wālasē pāxāla. Wā, gāxē
 hāng'alilema deg'ats!ē, la qōt!axa p!elxelaxgemēxa q!enēbem-
 laxsdās hēlī^{lālasēwasa} 'wālasē pāxāla. Wā, lā dāk'lā^{lax}
 g'āyōla lāx gwēlgwālāsēs hēlī^{lālasēwēxa} ts!ex'qla ts!ēdaqa 75
 lē^{wa} mōxla grīts!ewatsa ēxp!aēma hā^{ma}'ya. Wā, gāx'mē
 'wīla āx'alēlem lāx lāwīlasas. Wā, lā āxk'lā^{laxa} g'āyolē lāx
 Nāk!wax'da'xwē ōgū^{la} pāxāla qa gāxēs tsōtse^{x^s}endxa deg'ats!ē
 qa 'wīlēs mōx^{lalas} laxa laqawā^{lilas} bābakwayol!aats!ē g'ōkwa.
 Wā, la^{mēsa} ōgū^{la} pāxāla dā^{laxa} sōbayō qa^s tsōtse^{x^s}endēxa 80

- 81 which he threw on the fire in the middle of the house; he took the many | blankets that were to be wrapped around her, and threw them on the fire in the middle of the house. Two kinds of things | were put on the fire by the other shaman. Then he was asked by the great shaman to stand in the house. | And Qāsnomalas took the cloth-
 85 ing of the || sick woman, carried it as he was going around the fire in the middle of the | house, singing his sacred song and swinging his rattle, while all the | men were beating fast time. When he came to the place from which he had started, | he sang his sacred song and threw the clothes on the fire in the middle of the house. | Then he
 90 took the dish with the sweet food, and put it on the || fire in the middle of the house. Then he did the same with the others. They only | continued beating fast time, those who beat time for the great shaman Qāsnomalas; for | all the men are called time-beaters-for-the-shaman. | Then the time-beaters beat very fast time. Qāsnomalas | took the soul when many (souls) were waiting at the door for the
 95 clothes that were being burned up. || He would say, "You are another one!" | and let it go. After he had been doing so for a long time, he took hold, with his | right hand, of the soul of the sick woman. Then | the time-beaters of the shaman stopped beating fast time. Then | the other shaman who was standing there began to speak, and
 100 said, "Now let her who is being restored sit up, || that my friend may put her soul back into her." | Thus he said, and the shaman made the

- 81 degrats!ē qa's mox^ulālēs lāxa laqawalilē. Wā, lā āx'ēdxā q'lēnemē p!ēlxelasgēma qa's lēxlālēs lāxa laqawalilē. Wā, mā'ēdāla'mē lāx^ulanāsa ōgū'la pāxāla. Wā, laem āxk^ulālasō' qa's hē'mē lāwīlē yīsa 'wālasē pāxāla. Wā, la Qāsnomalas dax'ēdxā gwēlgwālāsa
 85 ts!ēx'q!ā ts!ēdāqa qa's dālēqēxs laē lā'stalilēlaxa laqawalilāsa gōkwē yālaqūla, yatelasēs yadenē, lāalas lēxedzāyēda 'nāxwa bēbegwānemxēs lēxedzewē. Wā, g'il'mēsē lāg'aa lāxēs gāg'ililāsē laē yālagwatēwēxs laē lēxlālāsa gwēlgwāla lāxa laqawalilē. Wā, lā dāx'ēdxā ha'maats!ē gr'its!ēwatsa ēx'p!āomasē qa's k'ax'LEndēs lāxa
 90 laqawalilē. Wā, la'mē 'wī'la hē gwēx'ēitsa waōkwē. Laem āem hāyōlis lēxedzāyēda lālēxēmīlaxa 'wālas pāxālē Qāsnomalas qaxs, hē'maē lēgēmsa 'nāxwa bēbegwānemē lālēxēmīlaxa pāxāla. Wā la'mē ālax'ēid lēxedzōdēda lālēxēmīlē. Wā, la'mē Qāsnomalasē dāx'ēdxā bēx'ūna'yaxs g'āxaē q'lēnem g'āx ōlastē'wēx leqwilagi-
 95 laxa gwēlgwāla. Wā, lanaxwē 'nēk'a: "ēya, ōgū'ladzās qa's mēx'ēdēq." Wā, lā gēg'ilil hē gwēg'ilē. Wā, la'mē dāx'ēitsēs hēlk'!olts!āna'yē lāxa bēx'ūna'yasa ts!ēx'q!ā ts!ēdāqa. Wā, la'mē gwāl lēxedzāyēda lālēxēmīlaxa pāxāla. Wā, la'mē yāq!ēg'a'ēlēda ōgū'la pāxālaxa lāwīlē. Wā, lā 'nēk'a: "Wāg'ax'ōx k'wāgalila
 100 hēlasē'wēx qa lālag'isg'en 'nemōkūk' āx'ālelōdesg'a bēx'ūnēg'a-sōx," 'nēk'ē. Wā, hē'misa pāxāla la kw!āgalilaxa ts!ēx'q!ā ts!ē-

sick woman sit up. | As soon as she sat up, the great shaman swung ²
 his | rattle, and all the time-beaters beat time. Then the shaman |
 went towards her, opened his left hand, and the soul was sitting on
 it. || He rattled with his right hand; and as soon as he came | to the ⁵
 sick woman, he gave his rattle to his friend the shaman, | who was
 holding up the sick woman. And he made the soul sit | on her head.
 For a long time he blew on the top of her head; | and when he finished
 blowing on it, he pressed the top of the head of the sick woman. ||
 Then he finished. He arose and spoke. He | said, "Now let our ¹⁰
 sisters dance." Thus he said to the four | women who were to
 dance merrily, because he had recovered the soul of the one who had
 come back to life, | the one who had been walking with the spirits.
 Thus he said. Then he sang with | slow time-beating, and the time-
 beaters began to sing. || Now the four women danced and the | great ¹⁵
 shaman also danced. As soon as the song ended, they finished. |
 Then they were paid by him with one hundred blankets, and one
 hundred | blankets were given to the time-beaters of the shaman.
 Then the woman came back to life | after this. That is all about
 this. ||

Now I saw Qāsnomalas, who was sitting on the ground | not far ²⁰
 from the other end of the village of the Gōsg'imux^u at the | north end.
 He called me to come the day following, | after he had caught the
 soul of Lānax'lanag'ek^u. I went | and sat down near where he was

dāqa. Wā, gril'mēsē k'wāgralila laas yat'ledēda 'wālasē pāxālasēs ²
 yadenē. Wā, lā 'nāxwa lēxedzōdēda lālēxēmīlē. Wā, la'mē gwā-
 yōlalēda pāxāla dālālēs gemixōlts'lāna'yē la k'wadzēwēda beḡ'ūna-
 'yaq. Wā, lā yatelasēs hēlk'!ōtts'lāna'yē. Wā, gril'mēsē lāgrāa ⁵
 lāxa ts!ex'q!a ts!edāqa laē ts!āsēs yadenē lāxēs 'nemōkwa pāxā-
 laxa la dālaxa ts!ex'q!a ts!edāqa. Wā, lā k'waxlālābentsa beḡ'ūna-
 na'yē lāx ōxlā'yas x'ōmsas. Wā, lā gēgrilil pōxwax ōxlā'yas. Wā,
 gril'mēsē gwāl pōxwax laē lāxwax ōxlā'yasa ts!ex'q!a ts!edāqa.
 Wā, la'mē gwāla. Wā, lā lāx'ūlila qa's yāq!egrālē. Wā, lā ¹⁰
 'nēk'a: "Wēgrax'ins yex'wēda wīweq!wa," 'nēk'ēxa mōkwē ts!ē-
 dāqa qa'ns cēk'!ēxsēle yexwaxs laē lālex beḡ'ūna'yasa la q!ūlāx'ī-
 dēda laemx'dē gr'ig'igēxa hayalilagāsē, 'nēk'ēxs laē hēem dāqālāsa
 neqāxalās t!emiyasē. Wā, la'mē denx'idē lālēxēmīlāq. Wā,
 la'mē yex'wīdēda mōkwē ts!ēdaqa. Wā, lā ōgwaqa yex'wēda ¹⁵
 'wālasē pāxāla. Wā, gril'mēsē q!ūlbē q!emdemas laē gwāla. Wā,
 la'mē a'yasō'sa lāk'lendē p!elxelasgema; wā, hē'misa lāk'lendē
 p!elxelasgem hālagemxa lēxemilaxa pāxāla. Wā, la'mē q!ūlēda
 ts!edāqē lāxēq. Wā, laem lāba lāxēq.

Wā, la'mēsen dōqūlax Qāsnomalas, yixs 'nemōk!wasāē k'wās ²⁰
 lāxa k'lēsē qwēsala lāx āpsbalāsasa g'ōx'demsasa Gōsg'imuxwē lāxa
 gwābalasē. Wā, lā lē'lāla g'āxen qen lā lāq lāxa la 'nāx'īdes
 lāx'demas lālex beḡ'ūna'yas Lānax'lanag'ekwē. Wā, la'mēsen

- 25 sitting on the ground, and he spoke first, || and said, "O son-in-law! What do you think about what we | were doing here last night?" Thus he said. I just listened to him, and I | replied to him. I said to him, "It was a great thing that you did, for | you broke the coffin of the one who would have been | not a little sick." Thus I said to
30 him. Then he laughed and said, || "That is not my wish, son-in-law. It is the supernatural power which told me to do | so, and the soul of the sick woman which I | saw flying about inside of the house. | Therefore I did so, and broke the coffin." Thus said the great | shaman. ||
- 35 Then I asked him about the soul, whether the soul is large or | small. He said, "O son-in-law! Did you not see | the soul last night, which came and sat on my hand? | It is the size of our thumb, when it shrinks and | becomes small; then I put the soul on top of
40 our || head, and it grows so that it is of the same size as our body, for | the body is the house of the soul, for the souls have no houses. | They just fly about day and night. | And the owner of the soul is their resting-place, and our body is their house. | Those who say that souls
45 have houses || in this world lie. They have no houses. They just | fly about our world. In the morning when it is nearly daylight, |

k!wāgʷaels lāxa makʷālaem lāx k!wādzasas. Wā, hēʷmis gril yāq!E-
25 grāʷla. Wā, lā ʷnēkʷa: "ʷya, negūmp, wālōs nāqʷyaqōs qaens gʷē-
gʷālagʷililasax gānolē," ʷnēkʷē. Wā, len ʷem hōlēlaq. Wā, len
nāʷnaxmēq. Wā, len ʷnēkʷeq: "Lōmaʷmaasas gʷēxʷīdaasōs, yixs
laaqōs ʷnēkʷ qʷs tsōtsōxʷsendaōsaxa degʷatslē laxsdāsa kʷlēʷ ʷem
gʷasē ts!EXʷq!a," ʷnēkʷENlaq. Wā, lā dālʷida. Wā, lā ʷnēkʷa:
30 "Wālilālawēsen, negūmp, hēmaasē ʷnawalakwa ʷnēkʷ qen hē gʷē-
xʷīdē. Wā, hēʷmisē bēxʷūnaʷyasa ts!EXʷq!a ts!edāqxgʷin laʷmēgʷin
dōqūlaqēxs gʷāxʷmaē plalilāla lāx ʷwilelāsa gʷōkwē. Wā, hēʷmē-
sen lāgrila hē gʷēxʷīd tsōtsōxʷsendxa degʷatslē," ʷnēkʷēda ʷwālasē
pāxāla.

- 35 Wā, laʷmēsen wūlāq lāxa bēxʷūnaʷyē wixsē ʷwālasʷmaē lōʷ
emaʷya bēxʷūnaʷyē. Wā, lā ʷnēkʷa: "ʷya, negūmp, ʷsas dōqūlaxa
bēxʷūnaʷyax gānolēxa gʷāxē k!wādzōxʷts!ānend gʷāxen, yixs
yūʷmaē ʷwālasens qōmaxʷts!ānaʷyēx, yixs laē kʷelwūtsenda qʷs
ʷmāxʷīdē lāgʷin lāgrāalelōts lāx bekwānokwas lāx ōxlāʷyaxsens
40 xʷōmsēx laē q!waxʷīda qʷs lā yūem la ʷwālasens ōk!wīnaʷyēx qaxs
yūʷmaē gʷōxʷsa bēxʷūnaʷyens ōk!wīnaʷyēx, qaxs kʷlēsaē gʷōxʷsa
bēxʷūnaʷyē yixs ʷmaē p!ELEMēʷstāla xōx ʷnāla x!Eʷwa gānolē.
Wā, lā hēem xʷōyatsēs bēxʷūnaʷyēdē qaxgʷins nōgʷamēkʷ gʷōxʷs
yixsens ōk!wīnaʷyēx. Wā, lā lēlk!wāēda ʷnēkʷeq gʷōgʷadēda bēxʷū-
45 naʷyē lāxa ʷwīnak!ūsē, yixs kʷlēsaē gʷōkwa. La ʷem hēmenālaem
p!ELEMēʷstāla lāxens ʷnāla. Wā, grilʷmēsē elāq ʷnāxʷīdxa gāalāxs

they come home to the owners of the souls. And then they tell | 47
where they have been, and what they have seen where they have been
all around our | world, and that is what we call dreams, the news that
are told by the souls || when they come back to us." Sometimes the 50
souls come back the wrong way, | when they return to the owner of
the soul, and then the soul is hurt,—| when it comes quickly and goes
in crosswise, or upside down, into the | body of the owner of the soul.
Then the soul is not strong enough | to come out where it is held, and
the man at once looks sick. || He is not strong. He does not die 55
quickly, | but he asks a shaman to cure him, and to feel for his |
sickness. Then the sides of the head | and the back of the head are
first felt of by the shaman, and last he feels of the top of the | head.
Then he knows that something is wrong about the soul. || And the 60
shaman tells him that his soul is in the wrong way. Then the
man | asks the shaman to put the soul right when | night comes.
Thus he says. And the shaman only says that he will | do so. Then
the shaman goes out of the house | into the woods and breaks off the
tops of hemlock-branches, || and he makes a ring out of them, 65
through which he makes the man go. | When the ring is done, he
hangs it up under the shelter of a thick | tree. Then he leaves
it. As soon as night comes, a man goes to | call a number of

g'āxaē 'wī'la nā'nak' lāxes bex'ūnāyēdē. Wā, hē'mis la ts'lek'lāle- 47
lasēs lālālasē lē'wēs dōdegūlē lāxēs lālālasē lāxōx āwī'stāxsens
ēnā'ax. Wā, hē'mēsens gwe'yō mēxa'yē ts'lek'lālemasens bex'ūna-
yaxs g'āxaē lālaqa g'āxens. Wā, lā q'lūnāla ōdzeg'aalelēda bex'ū- 50
na'yaxs g'āxaē lālaqaxēs bex'ūnāyēdē. Wā, hēm yilgwātsa
bex'ūna'yaxs yix'ak'ēnaē, yīxs gayalaē lōxs ēk'laxsdālaē lāx
ōk'wina'yasēs bex'ūnāyēdē. Wā, la k'leās lāxwēsa bex'ūna'yē qas
g'āx'weqāwē lāxēs la xek'lāyaasa. Wā, hēx'ida'mēsē ts'ex'q'lema-
lax'idēda begwānemē. K'les la lāloqwāla. Wā, la k'les geyōl 55
lē'la. Wā, hē'mis la hayalik'laatsēxa pāxāla qa lās plēx'wīdex
ts'ex'q'lēmas. Wā, lā hēm g'il plēx'wītsō'sa pāxālē ēwanōle-
ma'yas lē'wis āwāp'layē. Wā, lā elxlāla plēx'wīdex ōxlā'yas
x'ōmsas. Wā, la'mē q'lāl'alelaqēxs ōdzasaē bex'ūna'yas. Wā,
lēda pāxāla nēlaqēxs ōdzasaē bex'ūna'yas. Wā, la'mēsēda begwā- 60
nemē hawāxelaxa pāxāla qa wāg'ēs hē'idlex bex'ūna'yas qō
gānol'idlō, ēnēk'ē. Wā, ā'mēsēda pāxāla ēnēk'ēxs lē'maē wāg'il hē
gwēx'idēlē. Wā, la'mēsē lāwelsēda pāxāla lāxa g'ōkwē qas lā
ālē'sta lāxa āl'lē qas l'ex'wīdēxa ēnenwalagwatā'yasa q'lwaxē.
Wā, la'mē qenāyōgwilaq qas qex'elēxa begwānemē. Wā, g'il- 65
mēsē gwāla qenāyowē hē tēx'ūlsaq lāxa tlenyag'a'yasa lēkwē
lāsa. Wā, g'āx'mē bās. Wā, g'il'mēsē gānol'idēxs lā qas'idēda la
lē'lālaxa eālak'lenē bēbegwānem qa lās lēxēmīlxa pāxālāxs hēlē-

elderly men to beat time for the shaman who will cure | the soul.
 70 They say this, calling the name of each man. Then || the shaman's
 messenger goes once, for all the men wish to please | the shaman,
 on account of their children, in case they should be sick; | therefore
 they all go immediately | into the house of the sick person, and
 immediately each one | is given a baton, and eagle-down is put on
 75 them || quickly, for they hear the shaman singing his sacred song |
 in the woods. Then the time-beaters of the shaman beat quick
 time. | As soon as they stop, a new mat is taken and is | spread out
 towards the fire from the time-beaters of the shaman. As soon as |
 this has been done, the man comes and sits down on it. He is naked,
 80 without || a shirt. As soon as they finish, the time-beaters of the sha-
 man beat fast time again; | and after they have beaten time four times,
 Qāsnomālas comes in | singing his sacred song, holding in both hands
 the large ring. | As soon as he comes into the door of the house, he |
 85 stands in the house and looks at the sick man. Then another || shaman
 carries in his hand eagle-down and puts it on the ring. | After he has
 done so, Qāsnomālas says, "Go on!" | Immediately the time-
 beaters beat fast time on the beating-boards. | Then the shaman
 walks holding the ring on each side. He goes to the man | and sits
 90 down on the mat; and when he comes up to him, || the shaman turns
 around. Then he puts the ring over the man. The | ring is first

70 LAX bex^ēūna^ēyas, ^ēnēk^ē lēqlax lēgemasa begwānemē. Wā, lā
^ēnemp^ēlēnē^ēsta^ēma qāsel^ēgrī^ēsē qāda pāxāla qaxs ^ēnāxwa^ēmaē gagāla-
 se^ēwa pāxālāsa ^ēnāxwa bēbegwānemā qāēs sāsemē qō ts!^ēEX^ēq!^ēEX^ē-
^ēidlaxō. Wā, hē^ēmēs hēgrīlas gwēgrīlē. Āem hēx^ēīdaem la ^ēwī^ēla
 hōgwēla lāxa gōkwasa ts!^ēEX^ēq!^ēla begwānemā. Wā, lā hēx^ēīdaem
 75 ts!^ēEWANAēdzemēda t!^ēEMYayowē lāq. Wā, lāxaē qemxwasōsa qem-
 xwāsa kwēkwē hālābala, qaxs lē^ēmaē wūlēlaxa pāxāla yālaq!^ēwāla
 lāxa āllē. Wā, la^ēmēs lēxdzōdēda lālēxēmīlaxa pāxāla. Wā,
 grī^ēmēsē q!^ēwē^ēīda, laē āx^ēētse^ēwēda ts!^ēEX^ēasē lē^ēwa^ēya qā^ēs gāxē
 lēp!^ēlālēm lāx l!^ēāsālīlāsa lālēxēmīlaxa pāxāla. Wā, grī^ēmēsē
 80 gwāla gāxaasa begwānemē k!^ēwādzolīlaq. Wā, la^ēmē xanāla, k!^ēlās
 q!^ēesenēs. Wā, grī^ēmēsē gwāl^ēālīla laē ēt!^ēlēd lēxdzōdēda lālēxēmī-
 laxa pāxāla. Wā, grī^ēmēsē mōp!^ēlāna la lēxdzōdexs gāxaē Qāсно-
 malas yālagwatā^ēya dādanewēx ^ēwāx^ēsanāyasēs lēxts!^ēlā qenāyowē.
 Wā, grī^ēmēsē gāxēl lāx āwīlēlāsa t!^ēEX^ēīlāsa gōkwē; laē lāx^ēū-
 85 līla qā^ēs dōqwalēxa begwānemē. Wā, hē^ēmīs laatsa ōgū^ēlamē
 pāxāla q!^ēwēts!^ēemēxa qemxwāsa kwēkwē qā^ēs lā qemx^ēwīdxā qena-
 yowē. Wā, grī^ēmēsē gwāla laē hē^ēmē Qāsnomālas ^ēnēk^ēa: "Wā."
 Hēx^ēīdaēmēsa lālēxēmīlas lēxdzōdxēs t!^ēemēdzowē saōkwa. Wā,
 lā qāselīlēda pāxāla dādanewēxēs qenayowē qā^ēs lā lāxa begwāne-
 90 maxs k!^ēwādzālīlāxa lē^ēwayē^ē. Wā, grī^ēmēsē lag^ēaa lāqēxs laē
 x!^ēīlp!^ēīdēda pāxāla. Wā, la^ēmē qex^ēdxā begwānemē gāyabalēda
 qenayowē lāx x^ēōmsasa begwānemē. Wā, grī^ēmēsē lāgāēda

put on the head of the man. When | the ring goes down to the knees 92
of the man, he arises; and when the ring reaches the floor, | he steps
out with his right foot. | Then the man turns to the right. He sits
down again || on the mat. And he does this four times. Then he | 95
stops. Then the time-beaters also stop beating time. Now | the
shaman puts down his ring, and he feels of the top of the head of
the | man. He does not do so for a long time when he speaks. Then
the | shaman says, "Now you have been set right." Thus he says.
Then he takes each side of the || ring, and says, "Go on!" At once 200
the time-beaters | beat fast time, and he goes around the fire in the
middle of the house; | and when he comes back to the place where
he started, he throws his ring | into the fire in the middle of the
house. Now it is done after this. And the man becomes well | after
this. I just wanted to talk about this. ||

I asked Qāsnomalas, when we were sitting down, to how many | 5
places the soul of man goes; and he said, "There are many, | and
these are the places to which the soul of man goes,—the sea-hunters'
place at sea,¹ the hunters' place in the woods,² | the salmon coun-
try,³ and the owl mask.⁴ |

These which I have named are the places to which the souls go. ||
But the ghost is not a soul, for it is only seen when | it gives notice 10

qenayō lāx ōkwāx^ayasa begwānemaxs laē lāx^ulilaxs laē qex^a- 92
lilēda qenayowē. Wā, hēmⁱis la gax^uwel^s!āwats hēlk[!]lōtsīdza-
^ayasa begwānemē qas^u xīlpⁱlīdē hēlk[!]ewē^asta, qas^u lē xwēlaqa
k[!]wādzolilaxa lēwāyē. Wā, lā mōp[!]ena hē gwēx^uidexs laē
gwāla. Wā, laemxāawisē gwāla lēxdzā^aya lālēxēmilas. Wā, lā 95
gīg[!]alilēda pāxālāxēs qanayowē. Wā, lā plēx^uwidex ōxlā^aya
begwānemē. Wā, k[!]lēst[!]lē gēg[!]ilila laē yāq[!]lēg[!]la. Wā, lā ^unē-
k[!]ēda pāxāla: "Wā, laems nāq^uēsta," ^unēk[!]exs laē dādan[!]odxēs
qenayowē. Wā, lā ^unēk[!]a: "Wāē." Wā, hēx^uida^umēsa lālēxēmilas
lēxdzōda. Wā, la^umē lā[!]stali[!]laxa laqawālasa gōkwē. Wā, 200
gīl^umēsē grāx^ualēla lāxēs gāg[!]ilēlasaxs laē lāx[!]lentsēs qenayowē
laxa laqawalilē. Wā, la^umē gwāl lāxēq. Wā, āla^umēsē la ^uxēidēda
begwānemē lāxēq. Wā, ā^umen ^unēk[!] qen gwāgwēx^us[!]ālē lāq.

Wā, len wūlāx Qāsnomalas lāxenu^ux^u k[!]lūdzāsē lē^uwē; grīns[!]idalē 5
laasas bēx^uūnā^ayasa begwānemē. Wā, lā ^unēk[!]a: "yā, q[!]lēmemaas,
wā hēm laatsa bēx^uūnā^ayasa begwānemaxa ēselexwālala^ayē, xa
ēselexwālalse, xa mēmeyoxwana, hēm[!]isaxa dex[!]dex[!]ālēlēmī.

"Wā, hēm lā^unak[!]latsa bēx^uūnā^ayēn la lēlēqalase^uwa," ^unēk[!]ē.
Wā, lā k[!]lēs bēx^uūnā^aya lālēnoxwē, yīxs lēx[!]a^umaē dōx^uwa[!]elasqēxs 10

¹ The home of the killer whales, to which the souls of sea-hunters go.

² The home of the wolves, to which the souls of the land-hunters go.

³ The country to which the souls of twins go.

⁴ Common people become owls.

11 to those who are going to die, those who see him: for he has the whole body | of a man, and his bones are those of people who have long been dead. It is not the same | as a soul, for they have no bones in their bodies, and they have no | blood, for the souls are just like
15 smoke or shadows. || And they have no house besides our body, the body | of the soul-owner. That is the end. |

I have seen Qāsnomālas twice, and this is the first time I write about it. |

1 **Shamanism.**—I will talk about the head shaman. | The "head shaman" is not nearly the same as the shaman of the Kwāg'ul, for | the Kwāg'ul call the head man of the Sparrow Society "head shaman." That is the same as *q!entq!adas* (place-of-eating-songs) the one who has a head-ring of red cedar-bark and who never disappears (to
5 be initiated); || that is the "head shaman" of the Kwāg'ul, and they also call him headman of the Sparrow Society. | He is not a shaman. However, the Nāk!wax'da^u | use the name "head shaman" for the headman of the shamans—the head chief of the | shamans. They do not call the head of the Sparrow Society "head shaman;" | they call him Wādanem. He is the head of the Sparrow Society of the
10 Nāk!wax'da^u, || Gwa^ssela, Rivers Inlet tribe, the L!āl!asiqwāla, Gōsg'imux^u, G'āp!ēnox^u, Gwats!ēnox^u, and L!asq!ēnox^u, all of these |

11 ā^smaē q!ēq!ayak'ilaxēs gwe^syō qa dōx^swalelaq, yiqēxs senāla^smaē begwānem lē^swis xāqēxa la gāla lē^sla begwānema. K'lēs hē gwēx^ssa bex^sūna^syaxs k'lēasāē xāxeq!ega^sya yixs k'lēas^smaaxat! Elkwa, yixs ā^smaē yū gwēx^ssa bex^sūna^sya kwax'ilax lē^swa g'āg'ō-
15 mas. Wā, la k'lēas g'ōx^s ōgū^slā lāxens ōk!wina^syēx lāx ōk!wina^syas bex^sūnayēdē. Laem lāba."

LEN mālp!ēna dōqūlax Qāsnomālas lē^swen gālē k'lata^sya.¹

1 **Shamanism.**—Hē^smawēslalen g'il gwāgwēx^ssalasla pexemē yixs k'lēsaē lāwagālēda pexemē lāxa pāxāla lāxa Kwāg'ulē, yixs hēē gwe^syāsa Kwāg'ulē pexema^sya gwēsema^syē, yix gwēx^ssdemas q!emtq!adas, yixa qex^semakwasa l!āgekwēxa hēwāxa x'is^sēda.
5 Wā, hēem gwe^syō pexemēsa Kwāg'ul. Wā, lāxaē lēqelasō^s gwēsema^syē. Wā, laem k'lēs pāxāla. Wā, hēt!ēda Nāk!wax'da^sxwē lēqelas pexemē lāxa pexē^sma^syasēs pēpāxāla yix ōguma^syas pēpāxālās. Wā, lā k'lēs lēqelas pexemē lāxa gwēsema^syē, yix gwe^syās wādanem qaxs hē^smaē gwēsemēsa Nāk!wax'da^sx lē^swa
10 Gwa^ssela lē^swa Āwīk!ēnox^u lē^swa L!āl!asiqwāla lē^swa Gōsg'imux^u lē^swa G'āp!ēnox^u lē^swa Gwats!ēnox^u lē^swa L!asq!ēnox^u. Hā^sstaem

¹ The terms for "soul" among the various tribes are as follows:—

bex^sūna^syē (man on body) Kwag'ul
bekwa^syē (manhood) Gōsg'imux^u
q'ūlayu (means of life) Dzāwadeēnox^u
ts!ēklwa (bird) L!āl!asiqwāla
begwānemgēni (man's mask) Nāk!wax'da^sx
hētūlayu (means of healing) Āwīk!ēnox^u

own the Wādanem, and also the Naqemg'ilisela. The | Kwāg'ul and 12
 Q'ōmoyā'yē, 'wālas Kwāg'ul, Q'ōmk' lūt'les, | Mamalēleqāla, Qwēq'
 sōt'lēnox", 'nemgēs, || Lawēts'les, Mādilbē', Denax'da'x", | Awailela, 15
 Dzāwadeēnox", Hāxwāmis, Gwawaēnox", | and Lēgwilda'x"—all four
 tribes(?)—own the | "head shaman," who is not a shaman, on whose
 head red cedar-bark is placed, and who | never dances in the winter
 ceremonial. The other name of the || head man of the Sparrow Society 20
 is "head shaman;" for the "head shaman" is the same as a "doctor"
 in a | museum, who is just called "doctor" but who is not a doctor. |
 It is the same with the "head shaman" in the winter dance. As soon
 as the | winter ceremonial is finished, that man is no longer | "head
 shaman," for he is only like a head shaman in the winter ceremonial,
 when all act in different ways. || It is the same with the "head 25
 shaman" of the winter ceremonial. | If the one who is speaking
 wishes to call him "head man of the Sparrow Society," | then he calls
 him "head man of the Sparrow Society." When another man | sends
 him to call the cannibal to a feast, he says, "Go, now, | head shaman,
 and call our friend;" || for the speakers do not always use the same 30
 words. | . . . Therefore they want to have only one speaker of the
 winter dance house.

I shall first say what I know about the shamans when they heal
 the | sick;¹ for really you are much mistaken in what you say about

āxnōgwatsa wādanemē Lē'wa Naqemg'ilisela. Wā, lā hēdēda 12
 Kwāg'ul Lē'wa Q'ōmoyā'yē Lē'wa 'wālas Kwāg'ul Lē'wa Q'ōmk' lū-
 t'les Lē'wa Mamalēleqāla Lē'wa Qwēq'sōt'lēnox" Lē'wa 'nemgēs
 Lē'wa Lawēts'les Lē'wa Mādilba'yē Lē'wa Denax'da'x" Lē'wa 15
 Awailela Lē'wa Dzāwadeēnox" Lē'wa Hāxwāmis Lē'wa Gwawaē-
 nox" Lē'wa Lēgwilda'x" 'wēlaxs mōsgemakwaō, wā, hā'staem āxnō-
 gwatsa pexemēxa k'lēs pāxāla, yīxa qex'emakwasa l'āgekwēxa
 hēwāxa yexwa lāxa ts'lēts'lēqa. Wā, hē'mēs 'nem lēgemēsē gwēse-
 ma'yē lō' pexemē, yīxs hāō gwēx'sa pexema'yā *doctor* laxa 20
museum, yīxs wū'maō lēqelasō's *doctor*, yīxs k'lēsaō *doctor*. Wā,
 hēt'la gwēx'sa pexemē lāxa ts'lēts'lēqā. Wā, g'il'mēsē gwāla ts'lē-
 ts'lēqa laō gwāl pexemēxa begwānemē qaxs ā'maō hē gwēx'sa
 pexema'yasa ts'lēts'lēqa, yīxs ā'mae 'nāxwa ts'lāgekwē gwayi'lālasas.
 Wā, hē'mis āem ōgwāqa gwēx'sa pexemēsa ts'lēts'lēqa. Wā, 25
 g'il'mēsa yāq'ent'lāla 'nēx' qas hē lēx'ēdayuwē gwēsema'yē lāq
 laē lēx'ēdēfs lāxa gwēsema'yē. Wā, g'il'mēsa ōgū'la begwānem
 'yālaqas qa lās lē'lālaxa hāmats'la qa lās k'wēla, laō 'nēk'a, "Hāg'a-
 xens pexema'yēx lē'lālaxens 'nemōkwa, qaxs k'lēsaō q'lūnāla
 naqālē wāldemasa yā'yāq'entlēmīla. . . . Hē'mis lāg'ilas 'nēx'sō qa 30
 'nemōx'mēsa yā'yāq'entēmīlasa yā'wēx'ilats'lē g'ōkwa.

Hēemlen g'il wāldemla q'lāq'alak'la'yasa pāxāla yīxs hē'lik'a-
 axa ts'lēx'q'la qaxs ālaaqos k'wāg'ila lēxleqwālil lāxēs wāldemī-
 'lālayōs, yīxs 'nēk'a'yāqōsaqēxs q'lāq'alālēlg'esnokwaōda pēpāxala

¹ The following is a reply to a request for information regarding shamanism received in the years 1897 and 1900.

it, | when you say that the shamans have spies who look out for ||
 35 the sick among all the men. There are no | spies such as you refer
 to, who tell them about sick people, and about the place | where to
 feel for sickness of the body. |

And this is also a mistake, what you say, when you say | that the
 40 shaman names the price to be paid by the sick person || whom he
 cures. |

And this is also a mistake, when you say that the | shaman bites
 his tongue and swallows the blood, and vomits it, when | some one
 passes behind him when he is eating. |

And this is also a mistake, when you say that the shaman sucks||
 45 at the place of the sickness and bites it to make a blue mark appear. |

And this is also a mistake, what you say | about the soul being
 represented by dried berries; for there was a mischievous man,
 K'!ëso'yak'ilis, | whose soul was restored by a female shaman of the
 Nimkish, whose | name was Hëlagölsela. K'!ëso'yak'ilis said that
 50 it was made of dried berries, || what the shaman placed on her hand,
 and what she called his soul; but nobody | believed what K'!ëso-
 'yak'ilis said to all the people, | that it was dried berries, for K'!ëso-
 'yak'ilis was an expert in making fun of | all the strange things that
 one sees done by the shamans. I have never | spoken with the
 55 shaman of the Nimkish, Hëlagölsela, and I do not || know whether
 it is true that these were dried berries or not, as was said by K'!ëso-

35 lax ts!ëts!EX'q!äsa 'näxwa bëbegwänema. Wä, laem k'!ëäs q!äq!ä-
 lahelg'its yixēs gwe'yōs la nēlas ts!EX'q!äsa begwänem lō' äxāsas
 ts!EX'q!ölemaš lāx ok!wina'yas.

Wä, laemxaē lēqwa, wä, hē'mis wäldemōs, yixs nēk'aaqōsaq
 hē'mēda pēpāxala lēx'ēd qa 'wāxaats ayāsa ts!EX'q!äqēxs laē
 40 hēlik'aaq.

Wä, laemxaē lēqwa, wä, hē'mesēxs 'nēk'aaqōsaq q!EX'ēdēda
 pāxālāxs k'!ilemē qa's neqwēxa elkwa qa's hōqwalaxs laē qaya-
 p!entsōxs hā'māpaē.

Wä, laemxaē lēqwa, wä, hē'mesēxs 'nēk'aaqōsaqēxs k'!EX'wē-
 45 dāda pāxālāxa äxāsasa ts!EX'q!ölem qa's q!EX'ēdēq qa t!ēx'wīdēs.

Wä, laemxaas lēqwa yixēs wäldemōs, wä, hē'misa wäldemōs
 qaēda bex'ūna'yēxa t!ēqa, yixs āletaē begwänemē K'!ëso'yak'ilisxa
 la äx'āLElōdayōs bex'ūnē, yisa ts!edāqē pāxālāsa 'nemgēsxa lēga-
 dās Hëlagölsela. Wä, la 'nēk'ē K'!ëso'yak'ilisqēxs t!ēqaē äxts!ā-
 50 na'ya'x a'yasāsa pāxāla, yix gwe'yās bex'ūna'ya. Wä, la k'!ëäs
 öq!ūsex K'!ëso'yak'ilisaxs laē ts!ek!älēlaxa 'näxwa bëbegwänem
 'nēx'qēxs t!ēqaē, yixs ēg'ilwataē K'!ëso'yak'ilisē lāx aemlālāsa
 'näxwa emla dōgūlts gwēg'ilatsa pēpāxāla. Wä, len hēwāxa
 yaēq!ēg'a' lē'wa pāxālāsa 'nemgēsē Hëlagölsela. Wä, len k'!ës
 55 q!älēlaq lō' ālaem t!ēqa lō' k'!ës yix wäldemas K'!ëso'yak'ilis

‘yak’ilis, | for he was a liar. What I mean is, that | all the people 56
believe that Hēlagōlsela, | that Ninkish woman is a shaman; for
all the men | and women of the Kwāg’ul are angry on account of
what K’lēso‘yak’ilis said || when he made fun of her, because Hēla- 60
gōlsela only goes into the house of sick people | to cure them. |

When a sick man or woman gets well, | the one who made him
well never asks for pay, and generally they | are not paid. When
the man is poor, then || he does not pay the shaman; but when the 65
one who is cured is a chief, | then he would be ashamed not to pay
the shaman, because he is a chief, for he would be made fun of by
his | tribe if he did not pay the shaman. All the shamans act that
way, | and not one of them names the price to be paid by the one
who is cured, | for if it is a common man who is cured by the shaman, ||
he generally pays two pairs of blankets to the shaman, but | often 70
he is not paid at all; and when (the patient) is a chief, | then the
chief gives as much as is proper for the greatness of his position. | It
depends upon his own wish how much he pays the shaman. | The
shaman never names the price; for the shaman does not || talk about 75
the chief if he does not pay him well, for | the tribe of the chief talk
about their chief when he | pays little to the shaman. That is all
about this. |

qaxs lāwislāē lēx^usemē begwānēmēna^uyas. Hēden ‘nē‘nak’ilē yixs 56
ālaē ‘nāxwa ōq!ūsēda bēbegwānemaq ālak’lāla pāxālē Hēlagōlsela,
yixa ts!edāqē pāxālāsa ‘nemgēs, qaxs ‘nāxwa‘maēda bēbegwānēmē
lē^uwa ts!ēdaqasa Kwāg’ul ts!enx^us wāldemas K’lēso‘yak’ilis yixs
laē aemlālas qaxs ā‘maē Hēlagōlsela la laēl lāx g’ōkwasa ts!ex’q!a 60
qa^s hēlēx’īdēq.

Wā, g’ilēmēsē ēx’īdēda ts!ex’qa begwānēm lōxs ts!edāqē lā
hēwāxa āā‘yalaxēs la ēx’īdamatse^uwa. Wā, lā hē q!ūnālatsēxs
hēwāxaē ayāse^uwa. Wā g’ilēmēsē wīwosēlagēda begwānēmē laē
k’lēs ayaq. Wā, g’ilēmēsē g’īgāma^uyē hēlik’ase^uwas laēda g’īgāma^uyē 65
max’ts!ā k’lēs ayaq qaēxs g’īgāma^uyaē qaxs lālxē aemlālayolaxsēs
g’ōkūlōtē qō k’lēslax ayā lāxa pāxāla, lax ‘nāxwa gwēg’ilatsa
pēpāxāla k’lēsaē ‘nemōk^u lēx’ēdes qa ‘wāxaats ayāsēs hēlik’a-
se^uwē, yixs g’ilēmaē begwānēmq!āla^umē hēlik’ase^uwas pāxāla, wā,
lā q!ūnāla ayasa ma^ulexsa p!ēlxelasgem lāxa pāxāla. Wā, hēt!a 70
q!ūnālatsēxs k’lēsaē āya. Wā, g’ilēmēsē g’ayōl lāxa g’īgēgāma^uya
laē hēma g’īgāma^uyē āem gwa^unaxōdex ‘wāla^uyasasēs g’ēq!ēna^uyē.
Wā, hāsēmēsēq nāqa^uyēs gwe^uyō qa ‘wāxaatsē ayāxa pāxāla. K’lē
hēdēda pāxāla ‘nemplēna lēx’ēda, yixs k’lēsaē hēdēda pāxāla
gwāgwēx’sāla lāxa g’īgāma^uyaxs k’lēsaē aēk’!a ayaxa pāxāla qaxs 75
hāē g’ōkūlōtasa g’īgāma^uyē gwāgwēx’sāla lāxēs g’īgāma^uyaxs halē-
g’ilaē ayaxa pāxāla. Wā, laem lāba.

78 And this is about the shaman who, as you say, bites the skin of the
 one who is being cured | to make the skin blue. Now you shall
 80 really know || what is done by the shaman. When the shaman is
 asked to cure a person, | he goes at once and sits down at the right-
 hand side where the sick person lies in bed. | Then he asks the sick
 person for the place where he feels | sick. Then the sick person tells
 him, putting the first finger | on the place where he feels the sickness.
 85 Then the shaman || washes his hands in a dish containing water,
 which has been put down for him for sucking out the disease. | After
 the shaman has washed his hands, he feels of the place referred to
 by | the sick man. Then the shaman presses his | first finger on
 the place where the sickness is, and he presses it down for a long
 90 time. | As soon as he lifts his finger, he watches the || place that he
 has pressed in. If it gets red at once, he knows | that the sick one
 will get well. Then the shaman is glad. | When the place which he
 has pressed in remains white and never gets red, | then the shaman
 recognizes that the sick one can not live long | after that. When it
 95 does not get red for a long time and || gets red gradually, the shaman
 says that he will be sick for a long time. | Then he sucks at the place
 that he has pressed in; and when he lifts his head, he watches | the
 place where he has been sucking. And when it turns blue, he knows
 that | the sick one will not live long. When it | turns red, the

78 Wä, hē^εmisa pāxāla yāxs ^εnēk'aaqōsaq q!Ek'ax L'ēsasēs hēlik'a-
 se^εwē qa t'lēx'widēs L'ēsas. Wä, la^εmēts ālak'lālal q!āl'alelal lāx
 80 gwa^εyī'lālasasa pāxāla. Wä, hē^εmaēxs laē ha'yalik'ase^εwēda pāxāla
 lā hēx'idaem la qa^εs k'lwāgralilē lax hēlk'lōtaga^εwa^εlilasas qelgwē-
 lasasa ts!EX'q!a. Wä, lā wūlaxa ts!EX'q!a lāx q!āk'elasasēxa
 ts!EX'ila. Wä, lā nēlēda ts!EX'q!āxs laē ts!EMX'itsēs ts!emā-
 lax'ts!āna^εyē lāxēs q!āg'ilē ts!EX'q!ōlema. Wä, lēda pāxāla ts!EN-
 85 ts!ENx'wida lāxa g'āx ha^εnēla k'lāts!ē q!ōts!ewax^usa ^εwāpē. Wä,
 g'il^εmēsē gwālēda pāxāla ts!ents!enkwa^εxs laē p'lēx'widxa gwe^εyāsa
 ts!EX'q!a begwānem ts!EX'ila. Wä, lēda pāxāla ts!embetentsēs
 ts!emālx'ts!ānayē lāx neqelāsa ts!EX'ila. Wä, lā gāgāla ts!emā-
 laq. Wä, g'il^εmēsē wēx'idxēs ts!emālx'ts!āna^εyē laē dōqūlaxēs
 90 ts!emālasōx^udē. Wä, g'il^εmēsē hēx'idaem L'āx'wida, laē q!ālela-
 qēxs ēx'ida^εmēla ts!EX'q!a. Wä, la^εmē ēk'ē nāqa^εyasa pāxāla.
 Wä, g'il^εmēsē āem ^εmelstolelē ts!emālaasdās, hēwāxa L'āx'wida.
 Wä, hēem māmalt!ēk'lēsa pāxālāxs k'lēsēlē gālal q!ūlala ts!EX'q!a
 begwānem lāxēq. Wä, g'il^εmēsē gāgāla klēs L'āx'wida, wä, lā
 95 L'agū^εnakūla, wä lā ^εnēk'ēda pāxālāqēxs gālōlē ts!EX'q!āl. Wä, lā
 k'lēx'widxēs ts!emālasōx^udē. Wä, g'il^εmēsē x'it'ledexs laē dōqwa-
 laxēs k'la^εx^umōte. Wä, g'il^εmēsē k'lēs t'lēx'wida laē q!ālelaqēxs
 k'lēsēlē gālal q!ūlala ts!EX'qa begwānema. Wä, g'il^εmēsē āem

shaman knows that he will lie in bed for a long time. || And when the 100
place which he has been sucking really turns blue (?), | the shaman
knows that he will get well quickly. | That is all I know about the
matter that I am talking about. |

K'ALMÔDĒLANAQA

The Nāk!wax'da^{exu} were living at Tēgūxstēi. | Their chief was 1
Q!ādē. He was giving a winter dance that winter. |

Then the sister of Q!ādē, Q!wālanēnega, disappeared. She had
not | disappeared long, when Q!wālanēnega became sick at the place ||
where the Nāk!wax'da^{exu} stay when they disappear, a mountain on 5
the ground back of | Tēgūxstē. She had not been there long, when
she became really sick. | Then her brother Q!ādē became uneasy,
because he saw that | his sister could not recover; and Q!ādē called
the | chiefs of his tribe, the Nāk!wax'da^{exu}, and the head shamans,
into his house || after midnight. And when they were all inside, | 10
Q!ādē told them that his sister Q!wālanēnega was dying. | Then the
great shaman Lēbid spoke, and | said, "Look into your hearts,
chiefs! for evidently the | supernatural powers of the woods are not
near the place where our sister is staying || in her house, and the 15
young woman who has disappeared was menstruating. | This
frightened away the spirits of the woods which were coming to help
our sister. | Now, I wish that she come out of the woods, and that

u!ax^{ex}wida, wā, lā q!alēda pāxālāqēxs gāy^{ex}i!lāl qelgwē!a ts!ex^{ex}q!a
bēgwānema. Wā, gī!mēsē ālak!āla tlēx^{ex}widē k!ax^{um}mōtas, wā, 100
la^{ex}mē q!ālelēda pāxālāqēxs hali!lālēlē ēx^{ex}īdla ts!ex^{ex}q!a bēgwā-
nema. Wā, hēm wāxen q!alē lāxen la gwagwax^salasa.

K'ALMÔDĒLANAQA

G'ōkūlaēda Nāk!wax'da^{exwē} lāx Tēgūxsta^{exyē}. Wā, lā!lāē g'īgā- 1
ma^{exyasē} Q!ādē yāwix^{ex}elaxa la ts!āwūnxa.

Wā, la^{ex}m!lāē x'is^{ex}ēdē wūq!wās Q!ādēs Q!wālanēnega. Wā, k!ēs-
lat!a gāla x'isālas lāael ts!ex^{ex}q!ex^{ex}īda yīx Q!wālanēnega lāx lāasas
x'ix^{ex}salāsa Nāk!wax'da^{exwā} ālaap!a^{exyasā} nek!esē lāx āllās 5
Tēgūxsta^{exyē}. Wā, lā!lāē gagālaxs lāael ālax^{ex}īd ts!ex^{ex}q!a. Wā,
la^{ex}m!lāē nōlē wūq!wāsē Q!ādē qaxs lēmaael dōqūlaqēxs k!ēāsāē
gwēx^{ex}īdaas la ēx^{ex}īdēs wūq!wā. Wā, lā!lāē Q!ādē Lēlts!ōdxa
g'īg'egūma^{exyasēs} g'ōkūlōta Nāk!wax'da^{exwē} lē^{ex}wa pēpexema^{exyasxa}
la gwāl negēg'ēxa gānūlē. Wā, gī!fem!lawise wī!lāēlexs laē nōlē 10
Q!ādāsēs wūq!wē Q!wālanēnegāxs lē!maē wāwēk!ēq!a. Wā,
hēx^{ex}īda^{ex}em!lāwis^{exyāq}!ēg'a!lēda wālasē pāxālē Lēbidē. Wā, la^{ex}m!lāē
ēnēk'a: "Wēg'a dōqwalaxs nenāqa^{exyāqōs} g'īg'egānē^{ex} qaxs k!ēāsaa-
xent nēxwālasa ēnāx^{ex}nāwalak!ūsa lāx āxāsasēns wūq!wā lāxēs g'ī-
g'ōk!wāla. Wā, lāxentē ēxentanōkwa ēalq!asa x'isālōtsē. Wā, 15
hē!mis k!ilemsa haāyalilagāsasa āllē g'āx hē!elsaxēns wūq!wā.
Wā, la^{ex}mēsēn ēnēnk!ēqela qa g'āxlāgrīsē lōlt!a qa g'āxēsē qelgwīl

18 she go to bed | in this winter-dance house, so that she may be cured
by the supernatural powers of the | winter-dance house." Thus he
20 said, and immediately all the chiefs || agreed to what the great
shaman had said. And as soon as he | finished his speech, they
went out. |

When all the Nāk!wax'da^{ex} had gone to sleep, | four strong men
were asked to go to the place where those who disappear assemble. |
They carried with them a large mat on which Q!wālanēnega was to
25 lie || when they brought her out of the woods. It was nearly day-
light | when they came back, and they put down Q!wālanēnega |
behind a board put on its edge at the right-hand side of the | dance
house.¹ As soon as she lay there, she was just | like dead, and they
30 thought that she had died. She never || moved from morning, when
daylight came, until the evening. Then | they called the great
shaman of the Nāk!wax'da^{ex}, whose name was Fool, | to feel of her,
for Q!ādē thought that his sister had died. | As soon as Fool finished
feeling of her, | the great head shaman of the shamans, Fool, laughed,
35 and said, || "O dear Q!ādē! clean the bedroom of our child here, |
and clear out everything in this room. When you have | done so,
take a new mat without black stripes, and | spread it under your
sister, and also her bedding, for | everything must be made new;

18 lāxwa lōbekwēx qa wāg'ilaxsē 'nawālakwalilasōsa 'nax' 'nawalagwī-
laxsa lōbekwēx," 'nēx' 'lāē. Wā, hēx' 'idaem' lāwisa g'ig'egāma'yē
20 'nāxwa ēx'ak'EX wāldemasa 'wālasē pāxāla. Wā, g'il'EM' lāwīse
gwālē wāldemasēxs lāael hōqūwēlsa.

Wā, g'il'EM' lāwīse 'nāxwa mēx'ēdēda Nāk!wax'da^{ex}waxs laē
āxk' lālasēwēda mōkwē lē'lāk' bēbegwānema qa lās lāxa q!ap!ēya-
sasa x'ix'ēsāla dāg'ilqelaxa 'wālasē lē'wa'yā qa qelgūdzewēsō's
25 Q!wālanēnega qō g'āxl lālt!anolō. Wā, laēm' lāwīse elāq 'nāx' 'i-
dēxs g'āxaē aēdaaqa. Wā, laēm' qelx'wālēlēmē Q!wālanēnega lāx
āladzē'lilasa k' lōgwilē 'wadzō ts!EX' sem saōk' lāx hēlk' lōtēwalilasa
lōbekwē. Wā, g'il'EM' lāwīse qelx'wālilemxs laē ālael la 'nemāx'is
lē'wa lā lē'la. Laēm' lāē k'ōtasō' laem wīk' lEX'ida. Wā, hēwāxa-
30 'lat!a q!wēnal'idxa la 'nāx' 'idxa gāāla. Wā, lā'laē dzāqwaxs laē
lē'lālasēwēda 'wālasē pāxālāsa Nāk!wax'da^{ex}wēxa lēgadās Nenōlō
qa lās plēx'wid qaxs lē'maē 'nēk'ē Q!ādāq laem wīk' lEX' idēs wū-
q!wax'dē. Wā, g'il'EM' lāwīse Nenōlowē gwāl plēxwaqēxs lāael
dāl'ēdēda 'wālasē pEXEMēsa pēpāxāla Nenōlowē. Wā, lā'laē 'nēk'a:
35 "yā, adā, yūL Q!ādē. Wēg'a xēkūlēlaxōx qelgwēlasaxsens xūnō-
kwēx qa's ālaōs ēkwaxwa 'nāxwax g'ēx'gāēla. Wā, g'il'EM' lwīts
gwāl, wā lāLES āx'ēdLEX ts!EX'asa k' lēs dzādzēqelak' lē'wa'yā qa's
lēbabōlilāsas lāxōx wūq!wāqens. Wā, yū'mesōx mānaxs qa
'nāxwa'mēsōx ts!EX'asa. Wā, g'il'EM' lwēts gwālalila laaqōs āx'ēdxa

¹ That is, in the rear right-hand corner, looking toward the rear of the house.

and when you have done this, take || red cedar-bark and split it into 40 narrow strips; and when | much cedar-bark has been split, take four | slender newly chopped cedar-trees of the same length as | our sister here, and also four | stout poles half a fathom in length, which are to be the posts of the room in which our sister is to lie down; || and when they have been put down there, drive one of the | posts 45 into the floor at the right-hand side of the head of our sister, and | drive down another at the right-hand side of her foot, and still | another one at the left side of her shoulder, and the last | one at the left side of her feet; and when you have finished this, || take the four 50 slender cedar-trees, and lay their ends on the | four posts; and when you have done so, take the | split strips of red cedar-bark, and hang them from the | four poles of cedar-wood, just above our sister. When they have been | hung up, take much eagle-down, and || strew the eagle-down on the red cedar-bark, and on our sister where 55 she is | lying down in the middle of this frame which you made to hang up the | cedar-bark covered with eagle-down, and when you have done so, sweep out the place | where you have been working, so that nothing is left on the floor; | and do not be weak on account of our sister, and go to see her. || Don't go to see her this side of four 60 days, | otherwise you will frighten away what will come to take pity

L!ägekwe qa's dzedzeksälaōsaq qa ts!ēlts!eq!astowēs. Wā, gil- 40
 ēmēsē q!ēnemēs dzexayōs L!ägekwa laaqōs āx'ēdxa mōts!aqē wīs-
 wūlē alōmas dzeseqwa, yixs yū'mēla āwāsgemōx 'wās'gemxsdaasax-
 sens wūq!wax. Wā, hē'mis mōts!aqā hāxk'!ōt!ēbōt lāxens bāla
 dzōxūma lēslek'k'inālē, qa lēlāmsōx qelgwilasaxsens wūq!wax.
 Wā, g'il'ēmliwīsē g'āx āx'ālil lāq^u qasō lāl dēx'walilaxa 'nemts!aqē 45
 lām laxōx hēlk'!ōdenōlema'yaxsens wūq!wax. Wā, las ēt!alilasa
 'nemts!aqē lām laxōx hēlk'!ōtsīdza'yaxs. Wā, lās ēt!alilasa 'nem-
 ts!aqē lāx gemxōltseyāp!a'yas. Wā, lās elxlāla dēx'walilasa
 'nemts!aqē lāx gemxōltsīdza'yaxs. Wā, g'il'mēsē gwāles āxayōs
 laāqōs āx'ēdxa mōts!aqē wīswūl dzeseqwa qa's k'ādetadoōsas lāxa 50
 mōts!aqē lēlāma. Wā, g'il'mēsē gwālexs laaqōs āx'ēdxa q!ēnemōs
 dzexē ts!ēlts!eq!astō L!ägekwa qa's gēxūndaōsas lāxa dzēdzese-
 qwē mōts!aqā lāx ek!a'yasens wūq!wa. Wā, g'il'mēsē 'wī'la la
 gēx'ūlālelaxs laaqōs āx'ēdxa q!ēnemē qemxwasa kwēkwē qa's
 qemx'wīdaōsas lāxa L!ägekwe lō'mens wūq!wa laxōs laēna'yēx 55
 qelx'uts!ā lāx nexts!āwasa k'lumōdzekwē tētex'ūnālaxa qemōkwē
 L!ägekwa. Wā, g'il'mēts gwālalaqōs 'wī'la xēx'wīdxōx yālag'ili-
 lasaqōs qa k'lēāsēs g'aēl lāx yāg'il'mā'yaxsōs āxalē'lemaqōs. Wā,
 hē'misa wāx'ema lēlwēqelasens wūq!wax qa's g'āxaōs dōx'wīdeq^u.
 Gūnō g'āxlax dōx'wīdeq^u lāx g'was'agawa'yas mōp!enxwasēs 'nāla, 60
 ālas hāwīnałaxwa g'āxlēx wāx'īdl hēlelilalxens wūq!wax qa q!ūlē.

62 and restore our sister so that she will live. | You will only bring bad
 luck to our sister if you | attempt to go to see her before four days
 have passed. That is all, | Chief Q!ädē." Thus said Fool, the great
 65 shaman. || As soon as he stopped speaking, he went out. |

Immediately Q!ädē did the work that he was told to do by the |
 great shaman in the way he was to make the bedroom for Q!wāla-
 nēnega. When | it was finished, Q!ädē left. Now, the | heart of
 Q!ädē was really sick on account of his sister, for he saw that his
 70 sister || was really dead; for he distrusted the words of | the great
 shaman, for Q!ädē always opposed the shamans. | Therefore he
 was really crying as he was walking along. Q!ädē thought | he
 would obey the advice given by the great shaman, | and Q!ädē
 never went near the place where his sister was lying down. ||

75 Now, two nights had passed since the dead | Q!wālanēnega had
 been covered with red cedar-bark. When night came, she was
 heard | talking with the one who is called Hēlemil. And | Q!wāla-
 nēnega said that she had no sacred song; and Q!wālanēnega said
 again, | "Go on, now, Hēlemil, supernatural one! bring me back to
 80 life, so that I || may be named Q!ülents!ēsemaga." For a while |
 Q!ülents!ēsemaga was silent, as she was speaking with Hēlemil, |
 and then Q!ülents!ēsemaga sang this sacred song: |

62 sōx. Wä, âemlats ʔnēxʔl qaʔs aʔmēlāmasēlōs lāxens wūq!wax
 qasō gʔxl dōxʔwidelqōx gwāsʔaʔyasa mōp!enxwaʔsē ʔnāla. Wä, yū-
 ʔmōq, gʔgāmōʔ, ādā Q!ädā;" ʔnēxʔlaē Nenōlowēxa ʔwālasē pāxāla.
 65 Wä, gʔilʔemlāwisē q!wēlʔidexs yāq!ent!ālaaxs laē lāwelsa.

Wä, hēxʔidaemlāwisa gʔgāmaʔyē Q!ädē ʔaxʔēda lāx gweʔyāsa
 ʔwālasē pāxāla qa gwālaatsa qelgwīlasas Q!wālanēnega. Wä, gʔil-
 ʔemlāwisē gwālaxs gʔaxaē Q!ädē bās. Wä, laemlāē āla ts!exʔilē
 nāqaʔyas Q!ädē qaʔs wūq!wa, qaxs leʔmaē dōqūlaxēs wūq!wāxs
 70 leʔmaē ālak!āla leʔla qaxs wiōq!ustsōkwālaē Q!ädāx ālē wāldemī-
 ʔlālasa ʔwālasē pāxāla qaʔs lēlak!wālaēnaʔyē Q!ädāxa pēpāxāla.
 Wä, hēʔmis lāgʔilas āla q!wāq!ūts!ēqela. Wä, lālaʔa ʔnēnk!ēqe-
 laʔme Q!ädē qaʔs nānagēgʔēmēx lēxsʔalayāsa ʔwālasē pāxālaq. Wä,
 laʔmē hēwāxa Q!ädē lā ʔnēxwābālaq qelgwīlasasēs wūq!wa.

75 Wä, hēʔlatla lā māʔlexsē gānolas la l!al!egekūlākwa lā leʔlē
 Q!wālanēnegāxs laael ʔt!ēd gānolexs laael wūlāxʔaleʔexs laē
 yaēq!ent!āla leʔwōs gweʔyā Hēlemil. Wä, laemlāē ʔnēkʔē Q!wā-
 lanēnegāxs k!ēāsaē yālaʔxʔlēna. Wä, lāʔlaē ʔt!ēd ʔnēkʔē Q!wāla-
 nēnega: "Wāgʔilla Hēlemilts ʔnawalak q!ūlāxʔidāmasōl gʔāxen qen
 80 wāgʔilen lēgadelts Q!ülents!ēsemaga." Wä, gagālaemlāwisē l!ē-
 k!āla Q!ülents!ēsemaga lāxēs laēnaʔyē yaēq!ant!āla lōʔ Hēlemil.
 Wä, lāʔlaē yālaqwe Q!ülents!ēsemaga yīsga:

1. "O friend, Hēlemīl! I pray you to revive me, our friend, with 83
your | life-bringer, Hēlemīl; with your magic power, friend! Wāē
wāē wā! ||

2. "O friend, Hēlemīl! I pray you to make me well, our friend! 85
with your | means of healing, Hēlemīl, your magic power, friend!
Wāē wāē wā! |

3. "O friend, Hēlemīl! I pray you to make me right, our friend,
with your | means of setting right, Hēlemīl, your magic power, friend!
Wāē wāē wā! |

4. "O friend, Hēlemīl! have mercy on me with your life-bringer, ||
Hēlemīl, your magic power, friend! Wāē wāē wā! | 90

5. "Go on, friend, Hēlemīl! have mercy on me with your healing
power, | that I may come to be a healer by the means of your |
healing power, Hēlemīl, by your magic power, friend! āē." |

As soon as she had stopped singing, she talked again with the one
with whom she had been talking before, || and Q!wālanēnega 95
replied to what Hēlemīl said. | "O friend, Hēlemīl! how is my
sacred song? Do I | succeed nearly in the way I do it, friend?"
And for a long time | they were silent. Then Q!wālanēnega spoke
again, and | said, "Thank you, friend, Hēlemīl, that you have had
mercy on me, and brought me to life, || Long-Life-Giver, super- 100
natural one! I will do as you tell | me, this coming night." That is
what Q!wālanēnega | said, and it was quiet after that. |

1. Wāgra qastā Hēlemīl wāx q!lūlāx^ēidamaōxENS^ēnemōx^{uē}ōx yīsōs 83
q!wēq!lūlag!layāqōs Hēlemīlts^ēnawalax^{us}, qastā wāē wāē wā.

2. Wāgra qastā Hēlemīl wāx heliēlāla^ēōxENS^ēnemōx^{uē}ōx yīsōs 85
heliēlālayāqōs Hēlemīlts^ēnawalax^{us}, qastā wāē wāē wā.

3. Wāgra qastā Hēlemīl wāx^ēnaqē^ēstenda^ēōxENS^ēnemōx^{uē}ōx yīsōs
nāqē^ēstendayāqōs Hēlemīlts^ēnawalax^{us}, qastā wāē wāē wā.

4. Wāgra qastā Hēlemīl waxēda^ēōsōs q!wēq!lūlag!layāqōs Hēle-
mīlts^ēnawalax^{us}^{us} nawalax^{us} qastā, wāē wāē wā. 90

5. Wāgrilla qastā Hēlemīl waxēda^ēō gāxENLasōs hēligra^ēyāqōs
qEN wax^ēowē nōgwa gāx hēligayōno^{us}sōs hēligayāqōs Hēlemīlts^ē
nawalax^{us} qastā, wāē.

Wā, gril^ēmēse q!wēl^ēidEXS^ē laē ēt!lēd yaēq!Egra^ēl LE^ēwis yaēq!ent!la-
lōte. Wā, laem^ēlaē nā^ēnaxma^ēyē Q!wālanēnegāx wāldemas Hēle- 95
mīlaq: "YūL, qāst, Hēlemīl, wix^ēSEN yālaqūlaēna^ēyē. LE^ēmaen
nexts!āxēs gwe^ēyāōs GEN gwēk!lālasa, qāst." Wā, lā^ēlaē gagūla
L!ēk!ālaxs laa^ēlas ēdzaqwa yāq!Egra^ēlē Q!wālanēnega. Wā, lā^ēlaē
nēk^ēa: "YūL, gēlak^ēas^ēla qāst Hēlemīl laems wāx^ēēd q!lūlāmas
gāxEN, gril^ēildōkwēlas^ē nawalak^u. La^ēmēSEN lāl lāxēs wāldemōs 100
gāxENLaxwa nēg!kwēx." Wā, hēem waxē wāldemas Q!wālanē-
negāxs laē selt!lēda.

3 And before long, in the night, Q!wālanēnega was heard | singing
her sacred song back of Tēgūxstē. Now, she had really disap-
5 peared; || and she never went to the house of those who had disap-
peared, | (the house) behind the mountain back of Tēgūxstē. |

Then Q!ādē was troubled about his sister, for nobody | knew
where Q!wālanēnega had disappeared to; | and they never heard her
10 sacred song. || Sixteen days after she had left the dance-house, her
sacred song was heard | back in the woods behind Tēgūxstē, and for
a little while she came towards the beach. | Then she really came
near the rear of the houses, | and she went far away again, singing her
sacred song. Then | Q!ādē became glad, for he knew that his
15 sister was still alive. || Then Q!ādē wished that they should capture
quickly | three of those who stayed in the woods, and also Q!wālanē-
nega. | In the morning, as soon as daylight came, the men and
women of the Nāk!wax'da^{ex} | went to catch the three who were in
the woods. And when | those came back who had gone to capture
20 those who stayed in the woods, and when they went into the || dance-
house, they sang the songs of the war-dancer, the tamer-dancer, |
and the fire-dancer; and when the three dances were over, | they
went into their sacred room. Now, the Nāk!wax'da^{ex} thought
that | Q!wālanēnega would be a great shaman. As soon as night
25 came, | the Nāk!wax'da^{ex} were called to come into the || dance-

3 Wā, laem^llāwisē gāla neg'ikūxs laael wūlēlē Q!wālanēnegāxs laē
yālaq!wāla lāx āl'lās Tēgūxsta^{eyē}. Wā, la^{mē} ālak'āla x'isēda. Wā,
5 la^{mē} hēwāxaem la gwābala lāxēs x'isalotē lāxēs gr'ig'ōk!walē lāx
ālaap!a^{eyasa} neg'ā lāx āl'lās Tēgūxsta^{eyē}.

Wā, la^{mē} ēt'lēd la q'lēq!aēk'elē Q!ādē qaēs wūq!wāxs laē k'leās
q'lālasa ^{enāxwa} bēbegwānemx lax x'iyats Q!wālanēnega. Wā,
hē^{misēxs} hēwāxaē wūlēl yālaq!wāla. Wā, hē^{lat!a} lā q'el!exsa-
10 gr'iyowē ^{enālās} la bāsa lōbekwaxs laē wūlaxa^{lēl} yālaqūla lāxa
ālala lāx āl'lās Tēgūxsta^{eyē}. Wā, la^{mē} gr'āx yāwas'īd l'lāsōlela.
Wā, k'le^slat!a ālaem gr'āx ^{enēxwabāla} laxa ālanā^{eyasa} gr'ōkūlāxs
laē xwēlaqa qwēsaxsda^{enakūlaxs} yālaq!wālaē. Wā, la^{mē} ēx'īdē
nāqa^{eyas} Q!ādē qaxs le^{maē} q'lāl'alelaqēxs q'lūla^{maēs} wūq!wa.
15 Wā, laem^llaē ^{enēk'ē} Q!ādē qaēs hali^{lālalag'i} k'im^{eyaxa} gr'ig'iyak-
k'ela yūduk^u ōgū^{la} lāx Q!wālanēnega. Wā, gr'il^{mēsē} ^{enāx'īdxa}
gaālāxs laē ^{wī^{la}ma} bēbegwānemē ^{lē^{wa}} ts'lēdaqasa Nāk!wax'da-
^{xwē} la k'im^{eyaxa} yūdukwē gr'ig'iyak'ela. Wā, gr'il^{mēsē} gr'āx
aēdaaqaxa k'im^{eyaxa} gr'ig'iyak'ila. Wā, gr'il^{mēsē} ^{wī^{la}} hōgwīl lāxa
20 lōbekwaxs laē q'lem^tlēts q'lemq'lemdemasa ōlala ^{lē^{wa}} hayalik'ilalē
^{lē^{wa}} nōnltsēstālālē. Wā, gr'il^{em^llāwisē} gwāla yūdukwē yīxwa
laael lats'lālil lāxa le^{mē}latslē. Wā, laem^llaē negēqūla^{mē} Nāk!wax-
da^{ex}waq ^{wālasl} pāxālē Q!wālanēnega. Wā, gr'il^{em^llāwisē} gānūlⁱ-
dexs laē qāsasē^{wēda} Nāk!wax'da^{xwē} qaēs gr'āxē ^{wī^{la}}lēlela lāxa

house to sing for the three who had stayed in the woods. | As soon as 26
they were all in, the great shaman, | Fool, arose and spoke, and said,
"O friends! | take your batons and beat quick time on your boards
for a long time. | And as soon as you stop beating, then make no
sound for a long time. || Then you will again beat fast time on your 30
boards. You will do so | four times, for I am thinking of our great
friend | Q!wālanēnega. Therefore I wish that you should beat four
times on your | boards, for we shall try to be successful, for she may
come into this | winter dance-house this night; and also these shall
hear her sing her sacred song." || Thus said Fool. They never 35
heard | her singing her sacred song, and they only sang the songs of
the | three—the war-dancer, the tamer-dancer, and the fire-dancer. |
And after they had finished, they went out. For two | nights they
went in vain to the dance-house, and | four times they beat the 40
boards in vain. Then the Nāk!wax'da^{ex} went out | to sleep. And
they had not been asleep long, when the sound of the | sacred song
came from the rear of the dance-house; and as soon as the sacred
song was ended, | they heard the cannibal cry. There were no
whistles. | This is what the Nāk!wax'da^{ex} call hāmdzedzewē^ē, || and 45
it is called by the Kwakiutl onēqwa. | It is partly a great shaman.

lōbekwē qa^s g'āxē q!emta qa yīxwēsa yūdukwē g'ig'iyak'elax'dē. 25
Wā, g'il'em'lāwisē g'āx wī^ēlaēla laa^ēlas lāx^ēūlilēda wālasē pāxāla
Nenōlowē qa^s yāq!egrā^ēlē. Wā, lā^ēlaē nēk'a: "ēya, nē^ēnemōkwai'."
Wāg'a dāxlendexs t!emyayāqōs qa^s wī^ēlaōs g'ildēs lēxedzōdexs
t!emēdzāqōs. Wā, g'il'emlwits q!wēl'idel lāles gagālāl tsemōtalā-
lōl. Wā, lāles ēt!ōdel lēxedzōdexs t!emēdzāqōs. Wā, mōp!e- 30
nales hēl gwēx^ēidelē qaxg'in g'ig'aēqelē g'āxens nēmōx^udzaē
Q!wālanēnega. Hēden lāg'ila nēx^ē qa^s mōp!enaōs lēxedzōdexs
t!emēdzāqōs qaens wāwūldzewaēna^ēyē qa g'āxēsē g'āxēl lāxa
lōbekwaxwa gānolēx. Wā, hē^ēmīs qens wūlāx^ēalelēqē yālaq!wā-
lasēs yālaqūlayā." nēx^ēlaē Nenōlowē. Wā, la^ēmē hēwāxa wūlā- 35
x^ēalelaqē yālaqūla. Wā, āem^ēlāwisē denx^ēits q!emq!emdemasa
yūdukwēxa ōlala lē^ēwa hayalik'ilalē lē^ēwa nōnltsēstālālē. Wā,
g'il'em'lāwisē gwālexs laē hōqūwelsa. Wā, mālp!enxwā^s laē
gānolas wūl'em lāna^xwa wī^ēlaēlela lāxa lōbekwē qa^s wūl'mē
mōp!ena lexlēxa. Wā, lāem^ēlāwisē wī^ēla hōqūwelsēda Nāk!wax'da- 40
xwē qa^s lā mēxēda. Wā, k'lē^sem^ēlāwisē gāla mēxax g'āxaasa
yālaq!wāla lāxa ālanā^ēyasa lōbekwē. Wā, g'il'em'lāwisē q!ūlbē
yālaqūlaēna^ēyasēxs laē hāmts!egrā^ēla. Wā, laem k'leās medzēsēs
gwēx^ēsdemas. Hēem gwē^ēyōsa Nāk!wax'da^{ex}xwē hāmdzedzewē-
sēwē gwēx^ēsdemas. Wā, hē^ēmīs gwē^ēyōsa Kwāg'ulē onēqwa 45

partly hāmshāmts!es. That is what | Q!wālanēnega, who had become a shaman, was, when she disappeared. And it was Hēlemil's | wish who made her hāmdzedzewē^ε, although | Q!ādē did not own the hāmdzedzewē^ε. ||

- 50 (They talk much about what is done by those who disappear to become shamans; | for they use different dances when they show themselves, although | none belong to their ancestors, for they are according to the order of spirits.) |

As soon as Q!wālanēnega had uttered the cannibal-cry she sang her sacred song, | and immediately the great shaman, Fool, awakened || all the men and asked them to go into the dance-house; | and when they were all inside they took their | batons, and also the women, and the strong children, and | they all together beat fast time on the boards. They had not been | beating time long, when Q!wālanēnega uttered the cannibal-cry at the door of the dance-
60 house. || And as soon as she came into the house, she turned into a shaman. | Now, the song leaders of the Nāk!wax'da^εx^u did not sing, for | none knew that Q!wālanēnega was a hāmdzedzewē^ε. She | just sang her sacred song; and as soon as she had finished singing her sacred song, she | uttered the cannibal-cry. Then she bit four men. ||
65 Then the song-leaders of the Nāk!wax'da^εx^u said that they would sing a new | song for her, and this is her song: |

46 naxsaap!ē lō^ε wālas pāxāla lē^εwa hāmshāmts!esē lāx gwēx'sdaasas
Q!wālanēnegāxs pāxāla^εx'idaaxs x'isālaē. Wā, la hāsex Hēlemilē
nāqā^εyē laēna^εyas hāmdzedzewē^εwa, wāx^εmaē k'!ēs āxnōgwadē
Q!ādāsa hāmdzedzewē.

- 50 (Wā, lā q!lēnema q!ayōlē hē gwēx'ēdāsa x'ix'esāla laē pāxāla^εx'ida
yīxs x'isālaē. Wā, lā ōgū^εlaem lās lēdāxs g'āxaē nēfēdaxa wāx^εmē
k'!ēās lāx g'alem'galisas yīxs qesaax wāldema Haāyalilagāsē.)

Wā, g'ilēmēsē gwāl hāmts!ālaxs laē Q!wālanēnega ēt!ēd yālaqwa.
Wā, hēx'ēdaem^εlāwisa wālasē pāxāla, yīx Nenōlowē la gwēts!axsta-
55 laxa nāxwa bēbegwānem qa g'āxēs wī^εla hōgwīl lāxa lōbekwē.
Wā, g'ilēm^εlāwisē g'āx wī^εlaēlexs laē hēx'ēdaem wī^εla āx'ēdxa
t!emyayowē lē^εwa ts!edāqē lō^εma hēl'ak'!ālāsa g'ing'inānemē qa^εs
nēmāx'ēdē t!ēmēdzōdxa t!ēmēdzō. Wā, k'!ēsēm^εlāwisē gēg'ilil
t!emsaxs g'āxaē hāmdzelaqwē Q!wālanēnega lāx t!ex'ilāsa lōbekwē.
60 Wā, g'ilēm^εlāwisē g'āxēl lāxa g'ōkwaxs laē gwā^εsta lāxēs pexēna^εyē.
Wā, laem k'!ēās q!emtēlēs nenāgadāsa Nāk!wax'da^εxwē qaēxs
k'!ēsaē q!ālelaqēxs hāmdzedzewē^εwaē Q!wālanēnega. Wā, la^εmē
āem yālaqūlasēs yāla^ulenē. Wā, g'ilēmese gwāl yālaqūlaxs laē
hāmdzelaqwa. Wā, la^εmē q!ex'ēdxa mōkwē bēbegwānema. Wā,
65 la^εmē nēk'ē nenāgadāsa Nāk!wax'da^εxwē qa^εs denx'ēdēs altsema
q!emdem qaē. Wā, g'a^εmēs q!emdem^εg'a:

1. "Who is getting food for you, Giver-of-Supernatural-Power, 67
hamaē hamaē hama! | I went to get food for you, Hēlemil of Can-
nibal-at-North-End-of-World. ||

2. "I nearly perished there, Cannibal-at-North-End-of-World, | 70
hamaē hamaē hama! Then I was taken into the | sacred room of
Hēlemil of Cannibal-at-North-End-of-World. |

3. "I was nearly kept by Cannibal-at-North-End-of-World, |
hamaē hamaē hama! Then my stomach was opened, || and the 75
supernatural power was put into me by Hēlemil of Cannibal-at-
North-End-of-World. |

4. "Who is going to get corpses for you? Giver-of-Supernatural-
Power, hamaē hamaē hama! | I went to get corpses for Hēlemil
of Cannibal-at-North-End-of-World." |

As soon as she had stopped dancing, Q!wālanēnega spoke, || and 80
said, "Thank you, friends! I have been brought back to life | by our
friend Hēlemil, and he said my name shall be Q!ūlents!ēsemaga. |
And now you shall call me thus, and | none of you shall dare to make
love to me for ten years; | and Hēlemil said to me that if any one
should make love to me || inside of ten years, he would immediately 85
kill him. Thus said our | great friend to me. And for ten years I
shall cure | the sick ones among you. And you shall not pay me

1. Wihēs qa hamasa⁵yālag'ilaōs lōgwalag'ila hamaē hamaē hama 67
hēx'dōs lanōgwa hamasa⁵yālag'iltis Hēlemilas Baḡ^ubakwālanux"
sīwak'asdēa.

2. elahax'k'asde^{wē}sen āyāmēlā⁵matsōs Baḡ^ubakwālanux"⁵sīwa- 70
k'asdēa hamaē hamaē hama, hēhēhēx'dōs lanōgwa laēlemaē lax
hemx'laēlasdōs Hēlemilas Baḡ^ubakwālanux"⁵sīwak'asdēa.

3. elahax'k'asde^{wē}sen hak!waānemx'dēs Baḡ^ubakwālanux"⁵sīwa-
k'asdēa hamaē hamaē hama hēhēhēx'dōs lanōgwa megēsa⁵yasōs
ēnenwalak!wēna⁵yēx'dēs Hēlemilas Baḡ^ubakwālanux"⁵sīwak'asdēa. 75

4. Wihēs qaē lālōla⁵yālag'ilaōs lōgwalag'ila hamaē hamaē hama;
hēx'dōs lanōgwa lālōla⁵yālag'iltis Hēlemilas Baḡ^ubakwālanux"⁵sī-
wak'asdēa.

Wā, g'ilēmōsē gwāl yixwaxs laē yāq!ēg'a⁵lē Q!wālanēnega. Wā,
lā⁵laē ēnēk'a: "Q!ēlak'asēla ēnē⁵nemōk". La⁵men q!ūlāx-ēidāmatsō- 80
sens ēnemōkwaē Hēlemila. Wā, hēmēlāwisen lēgēmlē Q!ūlents!ē-
semaga. Wā, laems ēnāxwal lēqelales g'āxen. Wā, hē⁵misa
laems k'ēas⁵l lal nālal gagak'eyalal g'āxen lāg'aal lāxa neqaxen-
xēla. Wā, hē⁵maa wāldems Hēlemilē g'āxen qasō gagak'eyalasō-
lōx gwūsa⁵yasa neqaxenxē lālen hēx-ēidaēl lēlāmaslēqē, ēnēk'ins 85
ēnemōx⁵dzā g'āxen. Wā, hē⁵mēsa neqaxenxēlālen hēlik'alexs

88 for it. He said if I should ask you for pay, | that then Hēlemil would kill me." Thus said Q'ūlents!ēsemaga | to her tribe, and after that she was a great shaman. ||

THE INITIATION OF ONE OF THE TS!ŌTS!ENA OF THE AWA!LELA

The ancestors of the numaym Ts!ōts!ena lived on the upper part |
1 of the river of Hānwad, and their village site has the name Tselēxwas. | Q!ēgēd was a grizzly-bear hunter. He was not a chief, but a | common man, for this is not a myth. It is a tale belonging to the time || when the white men came and built a house at Fort Rupert.
5 Therefore | Q!ēgēd hunted with a gun. Q!ēgēd's wife was a | proud woman. Her name was Ts!elwaēl. Therefore her name was Ts!elwaēl, | because she always talked proudly, and scolded | her husband, Q!ēgēd, as is the way of common women, because || nothing
10 is good for them except their pride. Now Q!ēgēd | paid no attention to his wife when she was angry with him. One | day Ts!elwaēl used really bad words against her husband, | and therefore Q!ēgēd struck his wife; and | after he had struck her, he took his gun and ||
15 went out of the house to walk by the river of Hānwad. | Then Q!ēgēd evidently saw a grizzly bear, for | this is only guessed by the tribe

87 ts!ēts!ex'q!āq!ōs, wā, lāles k'!ēs ayāl g'āxen, qā!laenlō aa'yālalax laem!lāwisen nōgwal le!lāmatsōs Hēlemila," ēnēx!laē Q'ūlents!ēsemagāxēs g'ōkūlōtē. Wā, laem ēwālas pāxāla laxēq.

THE INITIATION ON ONE OF THE TS!ŌTS!ENA OF THE AWA!LELA

1 G'ōkula!laē g'alāsa ēnē'mēmotasa Ts!ōts!ena lāx ēnelk'!ōdoyā-yas wās Hānwadēxa lēgādēda g'ōx'demas Tselēxwas. Wā, lā-
!laē g'āg'elaaēnoxwē Q!ēgēdēxa k'!ēsē g'īgāma'ya, yixs ā'maē be-
gwānemq!ala'ma, yixs k'!ēsaēx nō'yema, yixs q!ayōlāēx g'āg'ilela
5 laqēxs g'alaōl g'āx g'ōx'walisa mama'fa lāx Tsāxis, yix lāg'ilas
laem hānlemē hānalēlās Q!ēgēdē. Wā, lā!laē gegradē Q!ēgēdāsa
lemq ts!edāqxa lēgades Ts!elwaēl, yix lāg'ilas lēgades Ts!el-
waēl qaxs hēmenala'maē lemlemq!āla lōxs hēmenala'maē aē'no-
t!axēs lā'wūnemē Q!ēgēdē lāx gwēg'ilasasa ts!ādagex'sala, yixs
10 k'!ēāsaē ēg'asa ōgū'la lāxēs lemqaēna'yē. Wā, laem!lāwisē Q!ē-
gēdē k'!ēsēl q!āselaxēs genemaxs lāwisaaq. Wā, lā!laē ēnemxxa
ēnālaxs laē āla ē'yāx'semē wāldemas Ts!elwaēlaxēs lā'wūnemē. Wā,
hēem!lāwis lāg'ilas Q!ēgēdē k'!ēlax'ēdxēs genēmē. Wā, g'ilē-
!lāwise gwāl k'!ēlak'aqēxs laē dāx'ēdē Q!ēgēdāxēs hānlemē qā's
15 lā lāwēls laxēs g'ōkwē qā's lāel qas'ēd ēnā'nalaaqa lax wās Hān-
wadē. Wā, laem!lāwisē Q!ēgēdē dōx'walelanaxa g'ila qaxs
ā'maē k'ōde!tsēs g'ōkūlōtē qaxs wūlel'maaxs malp!ēnaē hānle-

because they heard two shots. | It was late in the evening when the shots sounded. | It was dark, but Q!ēgēd did not come back. || Then 20 his tribe thought that he had been hurt. In the | morning when day came, he was expected in vain to come back, | and later in the day Q!ēgēd was given up. | Then the young men of the nunaym Ts!ōts!ēna made themselves ready | to go and look for Q!ēgēd, who had been expected (to return). They started || and they had not gone 25 far when they saw his tracks. | They followed them, and after going a long way, they found the stock of his gun. | They searched, and they found one of his legs. | In vain they kept on searching for other parts | of his body, but they found nothing else besides the one || leg and the stock of the gun and the barrel. | Then those who 30 had looked for Q!ēgēd went home. They | carried with them the one leg and the part of the gun. | When they arrived at Q!ēgēd's house and | told his wife the news, she told them to bury the || one 35 leg of her husband. The reason why they talked about Ts!ēlwaēl was that she | almost died crying for her husband, | because it was on account of her that he had gone out. Now | one leg of her husband had been buried in the fall of the year. | It was towards winter when Q!ēgēd had been killed || by the grizzly bear. Now it was 40

g'aŋla. Wā, laem¹laē k'wāgila dzāqwaxs laē hān!āla. Wā, lā 18
¹laē p!edex¹ida. Hēwāxat!a g'āx nā¹nakwē Q!ēgēdē. Wā,
 g'wālelaem¹lāwisē g'ōkūlōtas k'ōtaq laem yelkwa. Wā, lā¹laē 20
¹nāx¹īdxa g'aŋla wūl¹emlāwisē nak¹lālasēwa qas g'āxē nā¹nakwa.
 Wā, hē¹lat!a la g'āla ¹nālaxs laē nāno¹x¹q!alayewē Q!ēgēdē. Wā,
 laem¹lāwisē xwānal¹īdēda hā¹yāl¹āsa ¹nēmēmōtasa Ts!ōts!ēna
 qas lālagē nēnānu¹xūlax Q!ēgēdē. Wā, lāx¹da¹x¹laē qāsida. Wā,
¹wilaxdzē¹laē qwēs¹gila qāsaxs laē dōx¹walelax qāqesmōtas. Wā, 25
 lā¹laē qāstōdeq. Wā, lā¹laē qwēs¹gilaem qāsaxs laē q!āxa hānlemas
 yix ōxlāx¹dās. Wā, lā¹laē alēx¹ida. Wā, laem¹laē q!āxa āpsō-
 tsīdza¹yas g'ōgūyās. Wā, wāx¹emlāwisē hānal ālāx ōgū¹lā g'āyōl
 lāx ōk!wina¹yas, wā, lā¹laē k'leās ōgū¹lā q!asōs laxa āpsōtsīdza¹yē
 g'ōgūyō lē¹wa ōxlā¹yasā hānlem, wā, hē¹mēsa dzex¹s¹anālas. 30
 Wā, g'āx¹laē nā¹nakwa nēnānu¹xūlax Q!ēgēdex¹dē. Wā, g'āx¹em-
¹laē dāg'ilqālaxa āpsōtsīdza¹yē g'ōgūyō lē¹wa g'āyōlē laxa hān-
 lemē. Wā, g'il¹emlāwisē lāgrāa laxa gōx¹dās Q!ēgēdē laē ts!ē-
 k'!āl¹īdex genem¹x¹dās. Wā, laem¹lāwisē ¹nēk' qā wūnem¹tase¹wēsa
 āpsōtsīdza¹yē g'ōgūyōsēs lā¹wūnem¹x¹dē. yix lāg'ilas g'wāgwēx¹s¹a- 35
 lasa yixs hāsele¹maē k'les q!wayālisemē Ts!ēlwaēl qas lā¹wū-
 nem¹x¹dē, yixs hās¹maaq nāqas¹yē laēna¹yas qāsida. Wā, laem-
¹laē g'wāla wūnem¹tāxa ¹nēmē g'ōgūyōs lā¹wūnem¹x¹dēxa lāyēnxē.
 Wā, laem¹laē gwēbē laxa ts!āwūnxē, yix lāx¹demas k'lelax-
¹itsēwē Q!ēgēdex¹dāsa g'ila. Wā, laem¹lāwisē ēt!ēd lāyēnxa la 40

41 autumn again of the | following year when the two ends of the year
meet. Then Q'lēgēd had been forgotten | by his tribe. All the |
men and the women went out of their houses, and were sitting on
their | summer seats in front of their houses, for it was a fine day.
45 They had not || been sitting in their summer seats a long time when
wolves began to howl | at the upper end of the village. Then the
wolves howled again | behind the village, and then wolves howled
again | on the other side right opposite the village, | and then the
50 wolves howled again where they had first || howled. Many wolves
howled together. | The howling of many wolves kept up for a whole
day and | night. The men were curious | why they made this noise,
for it seemed that the | wolves wanted something from the village
55 that night. Then || the ancestors of the Ts'lots'lena were afraid,
because the howling of the many | wolves was coming near behind
the village that night. | In the morning when day came one of the
men went out of the | house, and he saw many wolves on the bank
60 at the | upper end of the village walking along the bank, and || a
great wolf walked out of the woods, and back of his head a man was
sitting. At once | the man called his tribe to look at him. | And when
the men and women came out, | they saw a great wolf and the man

41 āpseʔenx, laem dzēdzak'owa ʔnemxēnxē. Wā, laemʔlaē lenēʔsta-
seʔwē Q'lēgēdex'dāsēs grōkūlōtē. Wā, laemʔlawisa ʔnāxwa bēbe-
gwānem ʔeʔwis ts'lēdaqē hōqūwels lāxēs grig'ōkwē qas lā ʔwax-
ūlsa lax l'āl.lāsanāʔyasēs grig'ōkwē qaxs ēk'aēda ʔnāla. Wā, k'les-
45 ʔemʔlawisē ālanem grēx'gas ʔwāqwalas laasa gemōt'egʔaʔlēda ālanem
lāx ʔnalēnagwisasa grōkūla. Wā, lāʔlaē ēdzaqwa gemōt'egʔaʔlēda
gālanemē lāxa ālanāʔyasa grōkūla. Wā, lāʔlaē ēdzaqwa emōt'eg-
gʔaʔlēda ālanem laxa āpsōtasa ʔwa lax nexk'ōtasa grōkūla.
Wā, lāʔlaē ēdzaqwa gemōt'egʔaʔlēda ālanem lāx grildzagwas-
50 dāsa gālē gemōt'lāla. Wā, lāʔlaē q'lēnema la ʔnemādzaqwa gemō-
t'lalēda alandema. Wā, laemʔlaē senbendxa ʔnāla ʔeʔwa gānolē
gemōtēda q'lēnemē ēalanema. Wā, laemʔlaē q'layaxēda bēbe-
gwanemas hēgrilas gwēk'lālē qaxs hāē gwēx's dādag'ilt'slēda ēala-
nemaxa grōkūlāxa gānolē. Wā, laemʔlaē ʔnāxwa ts'leudek'ēda gālā
55 ʔnemēmotsa Ts'lots'lenāsa grāxē xenlela ʔnexwābalēda q'lēnemē
gemōt'lāla ēalanem lāx ālanāʔyasa grōkūlāxa gānolē. Wā, lāʔlaē
ʔnāx'ēdxa gaāla, lāʔlase lāwelsēda ʔnemōkwē begwānem lāxēs
grōkwē. Wā, lāʔlaē dōxʔwalelaxa q'lēnem ēalanem lax ʔnalēna-
gwēsasa grōkūla grilemgrisēla lāq. Wā, grāx'laē grilōt'lālisēda
60 ʔwālasē ālanem k'wax'laatālaxa begwānemē. Wā, hēx'ēidaem-
lāwisa begwānemē la gwayēʔl'esxēs grōkūlōtē qā dōxʔwidēsēq.
Wā, grilemʔlāwisē grāx ʔwēla hōqūwelsēda bēbegwānemē ʔeʔwis
ts'lēdaqē, wā, laemʔlaē dōxʔwalelaxa ʔwālasē ālanemaxs k'wax-

sitting | behind his head, and many wolves walking around him. ||
 G'ilālālit was the name of the great wolf | behind whose head the 65
 man was sitting. Then they recognized | that the man was Q!ēgēd,
 who was singing a sacred song. Then the old people | told all the
 men and women to purify themselves at once. | Then all the men
 and || women broke off hemlock branches back of the | houses, and 70
 went into the water in front of the houses, and | all washed them-
 selves with hemlock branches. The great wolf | G'ilālālit was stand-
 ing still as though he was watching the | many wolves, what they
 were doing. After the people had finished purifying themselves ||
 and had gone out of the river, they sat down in front of | the house 75
 of Q!ēgēd. They were watching what was going to happen. | They
 cleared the house of Q!ēgēd. | When Q!ēgēd saw the men sitting on
 the ground, he got off from the neck | of G'ilālālit, and stood on the
 beach. Then || G'ilālālit and the many wolves went back into the 80
 woods. Q!ēgēd stood on the beach | singing his sacred song, and all
 the men made ready | to catch him. When the men | went towards
 Q!ēgēd, who was standing on the beach, he pointed with the | thing
 that he held, which was like a baton, towards the mountain on the
 other side of the river. || And immediately the mountain caught fire. 85

Laatālaḡa begwānemē. Wē, hēmēlāwisa q!ēnemē ēalanem g'il-
 lēstālaq. Wā, hēm lēgades G'ilālālitēxa ēwālasē ālanemxa k'wax- 65
 Laatālaḡa begwānemē. Wā, laemēlaē ēnāltlēgaaēlēda be-
 gwānemē, hēmē Q!ēgēdēda yālaqūla. Wā, laemēlaēda q!ūlsq!ūl-
 yakwē ēnēx qa āēmēs hēx'idaem ēwēla q!ēqelax'idēda ēnāḡwa bē-
 begwānem lēwis ts'ēdaqē. Wā, hēx'idaemēlawisa ēnāḡwa bēbe-
 gwānem lēwis ts'ēdaqē la l!ēx'wid lāxa q!wāxē lax ālanāēyasēs 70
 g'ig'ōkwē, qas lā hōxsta lāxa ēwā neqemalisasēs g'ig'ōkwē. Wā,
 laemēlaē ēnāḡwa q!wax'eta. Wā, āemēlāwisa ēwālasē ālanemxa
 G'ilālālitē g'ilēs hē gwēx's x'its!ax'ilax gwēgwālag'ilidzasas lēwa
 q!ēnemē ēalanema. Wā, g'ilēmēlāwisē gwāla q!ēqelax'idē lāālasē
 hōx'wūsta lāxa ēwā. Wā, lāx'dax'ēlaē klūs'ēla lax l!āsanāēyas 75
 g'ōkwas Q!ēgēdē. Wā, laemēlaē doqwalaxēs gwaēyēlālasla. Wā,
 hēx'idaemlā ēx'wētse'wē g'ōkwas Q!ēgēdē, wā, laemēlaē dōqū-
 laēma k!ūts!ēsē bēbegwānem lāx Q!ēgēdāxs laē lāxa lāx ōxlaatā-
 ēyasa G'ilālālitē. Wā, āemēlāwisē la lāwēs lāālaḡasē g'ilēyag'ida
 G'ilālālitē lēwa q!ēnemē ēalanema. Wā, laemēlaē Q!ēgēdē lāēwis 80
 yālaqūla. Wā, laemēlaēda ēnāḡwa bēbegwānem xwānālela qas lā-
 lag'ē dāq. Wā, g'ilēmēlāwisē ēwēla qās'idēda bēbegwānem gwe-
 ēyōlela lāx lāwīdzasas Q!ēgēdē lāālasē Q!ēgēdē nōx'wītsēs daa-
 kwē hē gwēx's t!ēmyayō lāxa neg'ā lāx āpsōtasa ēwa. Wā, hē-
 x'idaemēlāwisē ēnāḡwa x'ix'ēdē ōgūmaēyasa neg'ā. Wā, lāēlaē 85

86 Then | he pointed his fire-bringer to the mountain up the river, |
while he was standing on the beach, and continued singing his
sacred song. Then | the mountain caught fire. Then | the ances-
tors of the numaym Ts!ōts!ēna were afraid on account of what was
90 done by Q!ēgēd. || The old men encouraged all | the men, and told
them not to be afraid. Then all | the men stood in a row, and walked
together. |

When they came near him, the | line of men bent around Q!ēgēd;
95 and as soon as the || ends of the line of men passed Q!ēgēd, who was
standing on the beach, | they encircled him. Then Q!ēgēd was in the
middle of the circle. When | the ring of men was getting small
Q!ēgēd disappeared and | stood on the beach farther up the river
from those who tried to catch him. In vain | the men surrounded
100 him again. He did the same || as he had done before. Then an old
man spoke, | and said, "O Tribe! let us go home for a while." |
Then all the men agreed | to what he said, and they all started and |
5 went into the house of Q!ēgēd. As soon as they were all in || the old
man spoke, and said, | "Let them call the women to come quickly,
and the virgins." | At once four young men | went out of the house

86 ēt!ēd nōx^εwītsēs xūmtxūmtagila lāxa negā, lāx ^εnāla^εyas lāwi-
dzasas lāxēs hēmendzaqūlaēnē^εmē yālaqūla. Wā, laemxaē x'ix-
ēdē ōgūma^εyasa negā. Wā, laemlaē k'ēk'ālēx^εidēda galā ^εne-
^εmēmōtasa Ts!ōts!ēnās gwalag'ilidzasas Q!ēgēdē. Wā, lālaēda
90 q!ūlsq!ūlyakwē aem lēlāk!ūlax nēnāqa^εyasa ^εnāxwa bēbegwānem
qa k'ēsēs k'ilela. Wā, laemlāwisē yipemgalisēda ^εnāxwa bēbe-
gwānema. Wā, lālaē ^εnēmāx^εid qāsida.

Wā, g'il^εemlāwisē ēx'ā^εnakūla lāqēxs laē wāg^εenakūlēda ^εwās-
gemg'itelasasa bēbegwānemēx Q!ēgēdē. Wā, g'il^εemlāwisē
95 hā^εyāqē ^εwāx'sba^εyasa bēbegwānemax lā^εwidzasas Q!ēgēdāxs laē
k'emēsgemlisaq. Wā, laemlaē nexts!ālisē Q!ēgēdē. Wā, g'il-
^εemlāwisē t!ōxts!ā^εnakūlēda bēbegwānem, laē x'is^εdē Q!ēgēdē
qa^εs lā lāx^εwalis lāx ^εnāhalisasa k'em^εyāq; wā, laē wāx' ēt!ēdēda
bēbegwānemē k'emēsgemlisaq. Wā, āem^εlaxaāwise hē gwēx^εidēs
100 g'ilx'dē gwēx^εidaasa. Wā, lālaē yāq!ega^εlēda q!ūlyakwē begwā-
nema. Wā, lālaē ^εnēk'a: "ya, g'ōkūlōt, lālag^εaemaslens nā^εna-
kwa," ^εnēx'laē. Wā, lālaē hēx'ida^εma ^εnāxwa bēbegwānem ēx'ā-
k'ex wāldemas. Wā, lāx'da^εx^εlaē ^εwīla qāsida qa^εs lā ^εwīla
hōgwēl lāx g'ōkwās Q!ēgēdē. Wā, g'il^εemlāwisē ^εwīla^εlexs laē
5 yāq!ega^εlēda q!ūlyakwē begwānema. Wā, lālaē ^εnēk'a: "Hā-
gax'i lēlālase^εwa ts!ēdāqax qa g'āxēsō ^εwīla lē^εwa k'!ēk'!ē^εyālāx
hā^εnak!wāla," la ^εnēx'laē. Wā, hēx'idaemlāwisa mōkwē hā^εyālā
la hōqūwels lāxa g'ōkwē qa^εs lā lēlāla ^εwīlaxa ts!ēdaqē lē^εwa k'!ē-

and called all the women and the | virgins, and when they had come, the || old man spoke, and said, "Listen why I | call you, women. I suppose 10 that | you all keep your napkins. I wish that you, who are menstruating, | and you, virgins, burn your napkins | around the great Q!ēgēd, who has a supernatural treasure." Thus he said. || And immediately 15 the menstruating women took off their cedar-bark napkins, and | put it down on the floor of the house. And others who were not menstruating went out of the house | to get their napkins which they kept. | When they had brought all, the | men and the women and the virgins went out. || They were going to try to catch Q!ēgēd; and | when 20 they came to the place where he was standing on the beach, they surrounded him. Then they put fire | to the cedar-bark napkins of all the women; and when the fire began to smoke, | all the men and the women sat down. | Then the smoke of the fire went towards Q!ēgēd, and his || fire-bringer and death-bringer disappeared. 25 Then Q!ēgēd spoke, and | said, "Arise, and let us go home, for | you have made me secular." Thus he said. Now, Q!ēgēd had been brought back | by this. As soon as he went into his house, he | told them that the wolves had gathered all the pieces of his body, || as they had been thrown away by four grizzly bears. 30

k!ēyāla. Wā, g'āx'da^xlaē wīlaēla. Wā, lālaē yāq!ēg'aēlēda q!ūlyakwē begwānema. Wā, lālaē ēnēk'a: "Wēg'a hōlēlaxen 10 lāg'ila ēnēx' qas laōs lēlālase^{ewa} yūl ts!ēdaq qaxg'in k'ōtaēmōg'in-lōl ēnāxwa āxēlaxēs ēēdemaōs. Wā, laēmēsen wālaqēlōl ēxenta yūl k'ēk!ēyal, yixg'en ēnēnak'ēlek' qens lālag'i nēwēxsēstents ēēdemaqōs lāxa wālasē lōgwalē Q!ēgēdē," ēnēx'laē. Wā, hēx'ē-daēmēlāwisa ēēxenta ts!ēdaq āxālxēs k'ādzekwē ēēdem qas 15 āxālilelē. Wā, lālaēda k!ēsē ēēxenta la hōqūwels lāxa g'ōkwē qas lā āxēdxēs ēēdemōte laxēs g'ig'ōkwē, qaxs ēāxēlaēmaaq. Wā g'āxda^xlaē dālaq. Wā, g'ilēmēlawisē g'āxens laē wīla ēt!ēdē hōqūwelsēda bēbegwānem lē^{ewa} ts!ēdaqē lē^{ewa} k'ēk!ēyāla. Wā, laēmēlaē wīla lāl k'emēyalex Q!ēgēdē. Wā, g'ilēmēlā- 20 wisē lāg'aa lāx lāwidzasas laē x'emēstendeq. Wā, lālaē menqasē^{ewa} ēēdemasa ēnāxwa ts!ēdaq. Wā, g'ilēmēlāwisē gūēnēx'widaxs laē ēnāxwa k!ūsēālisēda ēnāxwa bēbegwānem lē^{ewa} ts!ēdaqē. Wā, g'ilēmēlāwisē lāg'aēda gūēnēqula lāx Q!ēgēdē, laē x'is'idē dāakwas-xa xūmtxūmtag'ila hālāyā. Wā, lālaē Q!ēgēdē yāq!ēg'aēla. Wā, 25 lālaē ēnēk'a: "Wēg'a q!wāg'elis qens lālag'i nānakwa qaxs lēmaaqōs bāxus'idamas g'āxen," ēnēx'laē. Wā, laēmē lālanēmē Q!ēgēdē lāxēq. Wā, g'ilēmēlāwisē laēl lāxēs g'ōkwaxs laē ts!ēk!ālēlāsa ālanēmāx hēmaē la mānēngēmāx ēnāxwa wīwēlx'lā-lās, yixs laē ts!eqēmēstālaēyōsa g'ila mōwa. Wā, lālaēda āla- 30

31 The wolves | had taken him into their house, and put together the
pieces of his body. | Then four wolves had been sent to take the one |
leg that had been buried by the tribe; and when | they had come
35 back bringing the one leg, they stuck it on || where it had been
before; and after they had done so, they sprinkled water of life over
him. | Then Q!ēgēd had come back to life after that. As soon as |
night came, they had called all kinds of animals | to come and see
Nūng'āxtā'yē, the 'wālas'āxaak', that night. | It was not long
40 before the four men || who were wolves had come back. They had
been | all around the world, and it was not long before | all kinds of
animals had come into the large house. And when | all were in, the
song-leaders had beaten time on the | time-beating boards. Then
45 one hundreded men || with wolf-head fore-head-masks had come out of
the rear of the house. The masks were made like the heads of |
wolves. Then they had gone around the fire in the middle of the
house; and | when all had come out, the song-leaders had sung
four | songs. And after the last | song had been ended by the song-
leaders, they had gone back into the sacred room on which was
50 painted || G'ilalalit. After they had finished, the speaker of the
house had spoken, | and said, "Are you watching, | friend Q!ēgēd?

31 nemē laēlas lāxēs gōkwē qa's lā āxōdālx wīwelx'ālas. Wā,
g'āx'laē 'yālagema mōwē ēālanem qa g'āxēs āx'ētse'wa āpsōtsi-
dza'yē g'ōgūyōsxa wūnentase'wasēs g'ōkūlōtē. Wā, g'il'em'elāwisē
la aēdaaqa dāg'ilqelaxa āpsōtsūdza'yē g'ōgūyōs laē k'ūt'lālelōdayo
35 lāxēs āxalaasē. Wā, g'il'em'elāwisē gwālexs laē xōs'ētsōsa q'lūla'sta
'wāpa. Wā, laem'laē q'lūlāx'ēidē Q!ēgēdē lāxēq. Wā, g'il'em'elā-
wisē gānol'ida laē qāsase'wēda 'nāxwa ōgūq'lēmas g'ilg'aōmas qa
g'āxēs x'ūts'lax'ilax Nūng'āxtā'yē, yixs 'wālas'āxaakwēlaxa gānolē.
Wā, k'lēs'lat'la gālaxs g'āxaē aēdaaqaxa mōkwē la'nāxwa bēbē-
40 gwānemxs ālanem'maalal. Wā, laem'laē 'nēk'exs la'mēx'dē
lā'stālisxens 'nālx. Wā, k'lēs'lat'la gālaxs g'āxaē hōgwēlelēda
'nāxwa ōgūq'lēmas g'ilg'aōmas, lāxa 'wālasē g'ōkwa. Wā, g'il'em'elā-
wisē 'wī'laēla, wā, hēx'ēidaem'elāwisē lexēdzōdēda nē'nāgadāxēs
lēxēdzowē saōkwa. Wā, g'āx'laē hōx'wūtl'alilēda lāk'!endē bēbē-
45 gwānem x'ix'ēsēwālxaxa x'isēwa'yēxa nānaxts!ē'wa'max x'ōmsasa
ālanem. Wā, laem'laē lā'stalilelaxa lāqawalīsa g'ōkwē. Wā,
g'il'em'elāwisē 'wī'lōlt'adila laē denx'ēdēda nē'nāgadē. Wā, mōs-
gem'laēda q'lemiq'lemdeas. Wā, k'lēs'em'elāwisē q'lūlbēda elx'la'yē
denx'ēdayāsa nē'nāgadāxs laē lats'lālil lāxa mawilē k'lādedzālxaxa
50 G'ilalalit. Wā, laem'laē gwāla lāxēq. Wā, lā'laē yāq'ēgra'lē
yāyaq'entemēlasa g'ōkwē. Wā, lā'laē 'nēk'a: "Lē'mas dōqwalaa,
qāst, Q!ēgēdē. Laems lāl lōgwalalēxa 'wālas'āxaak'; wā, hē'misa

Now you will obtain the ^εwalas^εaxaak^u and | the name Nūng'äxtä^εyē. 53
This will be your name, and you will have the | fire-bringer and
death-bringer. You shall not || stay here long, only until the end 55
of the year. Then we shall | take you home, friend." Thus he had
said. Thus said Q!ēgēd while he was telling his | tribe what had
happened. Now this is imitated when they | give a winter dance,
and that is why the Awa^εilela own the ^εwalas^εaxaak^u. | That is the
end of this.¹||

Lēgemasē Nūng'äxtä^εyē. Wä, laems lēgadelts. Wä, gra^εmēsēg'a 53
xūmtxūmtag'ilak' hālāyā. Laemxaak' lāl lāl, qāst. Wä, k'!ēsles
gālāl lāq^u. Aemles dzēdzekūgwilal yūl lōx, qāst, qenu^εxō lāl 55
!aōdlos, qāst," ^εnēx'!aō, ^εnēk'ē Q!ēgēdāxs laē ts!ek'!ālelaxēs
g'ōkūlōtē. Wä, ā^εmēsē la nānaxts!ē^εwax gwēg'i!ālasas laē yāwi-
x'ēla. Wä, hēem lāgilasa Awa^εilela āxnōgwatsa ^εwālas^εaxaakwē.
Laem lāba lāxēq.¹

¹ For additional beliefs and customs see Addenda, p. 1331.

VI. SOCIAL CUSTOMS

CUSTOMS RELATING TO EATING

- 1 This is the size into which the salmon is broken when a chief-
tainsness gives to eat to the chief. | Into larger pieces breaks it the
wife of a | common man. |

DISTRIBUTION OF PORPOISE

- The dorsal fin and the side-fins of the porpoise are given to chiefs
5 at || great feasts. To the head chief is given | the chest of the por-
poise. The body is given | to the common people. That is all
about this. |

DISTRIBUTION OF SEAL¹

- The hair-seal also teaches the common people their place; | for
10 chiefs receive the chest, and || the chiefs next in rank receive the
limbs. They only give pieces of the body of the | seal to common
people of the tribes, and they give the | tail of the seal to people

CUSTOMS RELATING TO EATING

- 1 Wä, hēem k'ōpēsā mōdzīlasa grīgāma^εyaxs hāmgi^εlaaxa be-
gwānemē. Wä, lāla āwāwastowē k'ōpa^εyasa genemasa begwā-
nemax'sala.

DISTRIBUTION OF PORPOISE

- Wä, hēem yāq!wēmasa grīgēgāma^εya lāg'a^εyē lē^εwa bāsbelē laxa
5 ^εwālasē sakwēlaxa k'ōlōt!ē. Wä, hē^εmis yāq!wēmasa xamagē-
ma^εyē grīgāma^εya hāq!wayāsa k'ōlōt!ē. Wä, lā yāx^εwidayuwa
ōgwida^εyē lāxa bēbegwānemq!ālamē. Wä, laem gwāl laxēq.

DISTRIBUTION OF SEAL¹

- Wä, hēemxaēda mēgwatē q!ōl^εalelatsa begūlida^εyaxēs āwālox^ε-
ūnasē qaēda grīgēgāma^εyaxs yāgwadaasa hāq!wāyowē lē^εwa
10 lāsłāla lāxa grāgelē. Wä, ā^εmesē la yeyāqwax's^εalayo ōgwida^εyasa
mēgwatē lāxa begūlida^εyasa lēlqwalala^εyē. Wä, lā yāx^εwidayowē

¹See also p. 544, lines 206-209, the translation of which is as follows: Only this teaches the common people their low position; for when cinquefoil-roots are given at a feast, the chiefs receive the long cinquefoil-roots, and the short roots are given to (the common people); for chiefs eat the long cinquefoil-roots, and all the common people eat the short roots.

lowest in rank. Therefore | trouble often follows a seal-feast and a 13
 feast of short and long | cinquefoil-roots; for when a man who
 gives || a seal-feast with many seals hates another man, he gives him 15
 a piece of blubber from the body, | although he may be of noble
 descent; and they do the same with the short cinquefoil-roots. |
 That is all about this. |

FEAST OF CURRANTS

As soon as everything has been brought out and put down, (the
 woman) sends two young men | to go and invite her husband's
 tribe. They go; || and after they have gone into all the houses of the 20
 village, they come back. They are also | sent to draw water; and
 immediately each takes a | large water-bucket in each hand, and
 they go down to draw water. When they come back, they pour | a
 little into each dish that stands on the floor. When the buckets are
 empty, | they go to draw more water in the same four large || buck- 25
 ets. When they come back, carrying the bucket with water one in
 each hand, | the two water-carriers are told to put down the buckets |
 and to call those who are to eat the currant cakes. | They go into all
 the houses, and then they come back again; and when | they come
 back, the two young men who act as messengers are told to || spread 30
 the long mats around the house in which the currants are to be eaten. |

L!ödzyoxsda^éyasa mēgwatē lāx bekwaxa. Wā, hē^émis lāgilas 12
 q!ūnāla xōmalelasa sakwēlaxa mēgwatē lē^éwa t!eqwēlāxa t!EX^u-
 sōsē lē^éwa laxapēlāxa laxabālisō qaxs g'il^émaē l!el!asālēdā
 sakwēlaxa q!ēnemē mēgwata qa^és lāsa ōgwidēdzēsē xūdzē laxa 15
 wāx^éem g'ēqamēna, wā, lāxaē hēem gwēg'ilayowa t!EX^usōsē.
 Wā, laem g'wāl lāxēq.

FEAST OF CURRANTS

Wā, g'il^émēsē g'āx ^éwīla gwāx'gūlilexs laē ^éyalaqasa hā^éyāl^éa
 ma^élōkwa qa lās lē^élālax g'ōkūlōtasēs lā^éwūnemē. Wā, lāx^éda^éxwē.
 Wā, g'il^émēsē ^éwilxtōlsaxa g'ōkūlāxs g'āxaē aēdaaqa. Wā, lāxaē 20
^éyālagem qa^és lā tsāx ^éwāpa. Wā, hēx^éida^émēsē ^éwāx^ésenx^éwīdxa
 āwāwē naengats!ā qa^és lā tsēx^éīdxa ^éwāpē, qa^és g'āxē gūxts!ālasa
 hōlalē lāxa lōelq!wāxs laē mexēla. Wā, g'il^émēsē ^éwilg'ilts!āwēda
 naengats!āxs laē ēt!ēdex^éda^éx^u tsēx^éīda yīxaasa mōsgēmē āwā
 naengats!ā. Wā, g'il^émēsē g'ax ^éwāx^ésenkūlaxa ^éwābets!āla naen- 25
 gats!ēxs laē āxse^éwēda ma^élōkwē tsētseyilg'is, qa^és hanemgralilēs,
 qa^és lā ētsēstaxa t!ext!āqlaxa q!ēdzēdzowē t!eqa. Wā, g'il^éem-
 xaāwisē ^éwilxtōlsaxa g'ōkūlāxs g'āxaē aēdaaqa. Wā, g'il^émēsē
 g'āx aēdaaqēda ma^élōk^u etsē^éstelg'is hā^éyāl^éaxs laē āxk^élālasō^é, qa^és
 lep!ālilelēsa g'ilsg'ilēdzowē lē^éwa^éya lāx āwī^éstalilasa t!ext!agats!ē- 30

- 32 Immediately they obey the order of the | host who is about to give
a feast of currant cakes. When this is done they really | go to call
again. Now they stay longer in each house while they are calling, |
and some of the guests begin to come when they are called this time.
35 After they have gone through || the whole village, they go back again;
and now the two messengers | take the fire-wood and put it on the
fire. After they have done so, | they are sent by the host who is
about to give the currant-feast to [look for faces] call a fourth time. |
They go out, enter all the houses, | and say the following as they go
in: "[We are] looking for a face, [we are] looking for a face." When
40 they find a || man or a woman, both say at the same time, | "Wo,
wo, wo, wo! Get up and go to the feast!" This is the way | they
speak when it is winter-dance season; but they do not say this
during the secular | summer season, for in summer they just say,
when they go the fourth time calling, | "We come back to call you,
the only one (who has not come yet):" and they just stand waiting
45 for the one for whom || they went to get ready; and when he finishes,
the | messengers go back with him. When they come in, (it is seen
that) | it is generally the son (or daughter) of a chief who is ashamed
because of it. | As soon as he sits down, he asks the song-leader to sing |
his feast-song; (he continues) "for it is obtained by me because my child
50 did not come earlier." || Thus speaks the one who has been called last;

- 31 LAXA q'lēdzedzowē g'ōkwa. Wā, hēx'ida^εmēsē nānagēg'ēx wāldemasa
q'lēśēlalaxa q'lēdzedzowē t'leqa. Wā, g'il^εmēsē gwālexs laē ālak^u
ētsē^εsta. Wā, la^εmē gageg'ililēla lāx g'ig'ōkwasēs ētsē^εstase^εwē.
Wā, la^εmē g'āxamenqūlē ētsē^εstase^εwas. Wā, g'il^εmēsē lābēlsaxa
35 g'ōx^udemasxs g'āxaē aēdaaqa. Wā, lāx^εda^εx^umēda ma^εlōkwē ētsē-
^εstelg'is āx'ēdxa leqwa qa^εs leqwēlax^εidē. Wā, g'il^εmēsē gwālexs
laē ^εyālagēmsa q'lēśēlalaxa q'lēdzedzowē t'leqa, qa^εs lā dadōqūma.
Wā, hēx'ida^εmēsē lāx^εda^εxwa, qa^εs lā la^εlesēla lāxa g'ōkūla.
Wā, hē^εmē la wāldemxte^εwēsē "dadōqūmai'." Wā, g'il^εmēsē q'lāxa
40 ^εnēmōkwē begwānema lo^εma ts'edāqē, laē ^εnēmāx^εid ^εnēk'a:
"Wo, wo, wo, wo! Lāx^εwīd qa^εs laōs k'wēla." Wā, hēem g'wē-
k'!ālatsēxs ts'ēts'ēqaē. Wā, lā k'lēś hē gwēk'!ālaxs bāxūsaaxa
hēenxē, yīxs ā^εmaē ^εnēx^εxa hēenxaxs laē mōp'lēnē^εsta ētsē^εsta:
"G'āxmēnu^εx^u ^εnenqema ētsē^εstōl." Wā, lā āem lāxwēmīlxēs
45 ētsē^εstānemaxs laē xwānal^εida. Wā, g'il^εmēsē gwālexs g'āxaēda
ētsē^εstelg'isē qāqelaxēs ētsē^εstānemē. Wā, g'il^εmēsē ^εwī^εlaēlexs
laē q'lūnāla māx^εts'lēda alēlē ētsē^εstānemxs nāxsālaē bek'wēna^εyas.
Wā, g'il^εmēsē k'wāg'alilexs laē āxk'!ālaxa nāgadē, qa denx^εē-
dēsēsa k'wēlayalayowa q'lēmdems, "qa gwānem^εsen gēnēt'lēna^εyē,"
50 ^εnēk'a ālēlx^εsda^εyē ētsē^εstānema. Wā, hēx'ida^εmēsē denx^εēdayowē

and immediately they sing his | feast-song. When the guests stop 51 singing, | he calls a speaker from his own numaym, | who can speak well; and as soon as the speaker arrives, the one who came late tells the one whom he called | to promise a feast, and to say that he will || sell a canoe for it; for generally they say that they will sell a canoe, 55 and this is the way they do in summer. | It is somewhat different during the winter-dancing season, when the messengers go back to look for those who have | not come in yet before the cannibal dancers and the Seal Society come in; and if | they do not find the one whom they want, and particularly a (chief's) beloved daughter, | if she stays away too long and does not come home, then they give up waiting, || and they just go and call the cannibal dancer and the Seal 60 Society. | As soon as they come in and sit down in the rear of the house where the cakes of currants | are to be eaten, after making a speech in praise of them, (the messengers) | go out of the house. Then he sees the one for whom they went, | and who has arrived on the beach after having paddled. Then they go back into the house, and || tell the host that the one whom they could not find has arrived. | 65 Then at once she is called in by the two | messengers; and when they come to the one whom they are calling, the two | messengers say, "Only you have been awaited! Come! We have been | sent for you by the host to bring you in." Thus they say || to her. Then 70 she puts on a good blanket, and, | after doing so, she walks among

k'wēlayalayās q'lemdeima. Wā, g'il'mēsē q'wēl'fidēda k'wēlalāxs 51 laē lē'lālaxa ēgilwatē lāx yāq'lent'lālaxa elkwē grayōl lāx 'nē'mē-motas. Wā, g'il'mēsē g'āxa laēda g'enētē lāxēs lē'lālasē'wē, qa's āxk'lālaq, qa qāsowēs hāmāxasa xwāk'lūna, qaxs hē'maē q'lūnāla lēx'ētsō'sa qāsowē. Wā, hēem gwēgilasxa hēenxē. Wā, g'il'mēsē 55 ts'lēts'ēqaxs laē aōg'ū'qēla, yīxs laē dādoqūmēda ētsē'sta, yīxs k'lēs'maē g'āx hōgwīla hāāmats'la lē'wa mēemgwatē. Wā, g'il'mēsē k'lēs q'lāxa lēlwēgemē la'wēnē ts'lēdāqa, yīxs laasnokwaē. Wā, g'il'mēsē xenlela gāla k'lēs g'āx nā'nakūxs laē pex'idayā. Wā, ā'misē la ētsē'stase'wēda hāāmats'la lē'wa mēemgwatē. Wā, 60 g'il'mēsē g'āx hōgwīlaxs laē k'lūs'alila lāxa neqēwalilasa q'lēsq'ladzats'ēlaxa q'lēdzedzowē t'ēqa. Wā, g'il'mēsē gwāla ts'lēlwaqāqēs laas lāwelsē lāxa g'ōkwē. Wā, lā dōx'walelaxa yālē ētsē'stasō'xs g'āxāē g'āx'alisax sēx'widex'dē. Wā, lā ēdēla lāxa g'ōkwē qa's lā nēnlelaxa k'wēlasaxs g'āx'maē nā'nakwa la 'yāg'īls ētsē'sta- 65 se'wa. Wā, hēx'ida'mēsē la ētsē'stasō'sa ētsē'stelg'isē ma'lōkwa. Wā, g'il'mēsē lāg'aa lāxēs ētsē'stase'waxs laē 'nēx'da'xwēda ma'lōkwē ētsē'stelg'isa: "Āems la ēts'ēltse'wa. Qēlaga, g'ax'menu'x" 'nenqema 'yālagēmsa k'wēlasē, qenu'x" g'āxē ētsē'stōl," 'nēx'da'xwēq. Wā, hēx'ida'mēsē la āx'ēdxēs ēk'ē nēx'ūnā'ya qa's nēx'ūn- 70 dēs. Wā, g'il'mēsē gwālēxs laē qāgēxa ētsē'stānemaq. Wā,

72 those who are calling her. | The two messengers go in first; and as soon as they enter | the door of the feast-house, they say, | "Look at her! She has arrived now." And as soon as the woman walks in, ||
 75 the guests all shout, and say, "You have been called, you have been called in!" The | woman goes in and stands in the rear of the house, just | outside of the feasters, between them and the fire in the middle of the house; | and at once her father gets up and tells the song-leader to | sing his daughter's song. Then the guests begin to sing, ||
 80 and the woman begins to dance; and as soon as the | singing stops, the woman sits down among the women to whom she belongs, | and her father promises a feast to his tribe. |

HUCKLEBERRY FEAST

1 When this has been done,¹ the husband and the wife get the | huckleberry-dishes and spoons, | and put them down at the left-hand side of the door of the house in which huckleberries are to be
 5 eaten and also oil. | The woman puts them down, while || the husband clears out the house, and he | spreads the mats for the huckleberry-eaters to sit down on. | As soon as he has done so, he calls his tribe to come in to | eat huckleberries; and as soon as he has been to all the houses, | he goes back again; and now two young men

72 hē^εmis g'alagiwa^εyēda ma^εlōkwē četsē^εstelgrisa. Wā, gril^εmēsē laēl-
 da^εx^u lāxa t^εlēx'ilāsa k'wēladzats^εlē g'ōkwa, hē^ε nēmāx^εīd^ε nēk'a:
 "Wā'ga, dōqwalālā g'āx^εEmg'a." Wā, gril^εmēsē laēlēda ts'edāqaxs,
 75 laē^ε nāxwa^εma k'wēlē^ε nēk'a: "Gēnēt, gēnēt, gēnēt." Wā, ā^εmēsēda
 ts'edāqē qāsa, qā^εs lā lāx^εūlil lāxa ōgwiwalilasa g'ōkwē, lāx
 l'āsāsilasa k'wēlē^ε lāx āwāgawalilas lē^εwa laqwāwalilē. Wā,
 hēx^εīda^εmēsē ōmpas lāx^εūlila, qā^εs wāxēxa nēnāgādē, qā-
 denx^εēdēsēs q'ēmdemasēs xūnōkwē. Wā, hēx^εīda^εmēsē denx^εē-
 80 dēda k'wēlē. Wā, lā yex^εwīdēda ts'edāqē. Wā, gril^εmēsē q'wē
 l'īdēda denxelāxs laē k'waqēda ts'edāqaxēs ts'edāqwūtē. Wā,
 la^εmē qāsowē ōmpas qā^εs g'ōkūlōtē.

HUCKLEBERRY FEAST

1 Wā, gril^εmēsē gwālexs¹ laē hōgwīlēda ha^εyasek'āla qā^εs lā k'le-
 nemg'alilaxēs gwatgūdats^εlēlē lōelq'wa; wā, hē^εmisa k'āk'ets'Enaqē
 qā^εs g'āxē mēx^εālilelas lāx gēm^εxōtstolilasēs gwatēlats^εlēlē g'ōkwa.
 Wā, hē^εmisa l'ē^εna. Wā, hē^εmēda ts'edāqē grax āx^εālilelas, yīxs
 5 lā'a^εlēs lā^εwūnemē ēkwaxēs gwatēlats^εlēlē g'ōkwa. Wā, lāxaē
 lēp'lālilelas lēelwa^εyē qa k'lwadzōltsēs gwatēlagilaxa gwādemē.
 Wā, gril^εmēsē gwāl'alilexs laē lē^εlāxēs g'ōkūlōtē, qa g'āxēs gū-
 gwādemg'exa gwādemē. Wā, gril^εmēsē^ε wīlxtōlsaxa g'ōkūlāxs
 g'āxaē aēdaaqa. Wā, laem g'āx lāg'aya grayōlē lāx^ε nē^εmē-

¹When the berries have been cleaned. Continued from p. 581, line 34.

who belong to his numaym come with him. || When he invites to the 10
 huckleberry feast, he says, | when he first invites the tribe, "I invite
 you to | come and eat the huckleberries of Breakfast-Food-Giver."
 Then he sends the two | young men to call again; and they say,
 "We come to call you again | to eat the huckleberries of Breakfast-
 Food-Giver;" for this name belongs to the huckleberry feast || when 15
 they are given at a feast to many tribes. They have to call | four
 times for a huckleberry feast. When | the people come in, the host
 who gives the huckleberries at once gets ready, | and at the same
 time the guests begin to sing the songs. | Then they put the huckle-
 berries into the dishes, so that they are half full. || They take oil and 20
 pour it over them, so that it is one | half huckleberries and one half
 oil. After doing so, | they distribute the spoons; and when every
 one has his spoon, they put the | huckleberry-dishes one each in
 front of six men; | and after they have been put down, they || all eat 25
 with their spoons, and they eat the huckleberries covered | with oil;
 and they do not stop until they have eaten all the huckleberries | and
 oil. After they have been eaten, they all go | out of the house. |

VIBURNUM-BERRY FEAST

Now I shall talk about viburnum-berries, which are given at a 1
 feast, | for this feast is next in greatness to the oil feast, | which is

motasxa ma^lökwē hä^yäl^fa. Wä, hē^mis wäldemsa gwatēla- 10
 laxa gwādemaxs gälāē la lē^lälaxēs grökülötē: "Lē^lälēnlöl, qa^s
 layōs gwāt^gūt lāx Gamōlselas." Wä, lä ^yälāqasa ma^lökwē hä^yäl-
 l^fa qa lās ētsēsta. Wä, lä ⁿēk'a: "La^mēnu^xu ētsēstaai qaens,
 gwāt^gūdaslē Gamōlselas," qaxs hē^mmaē grēga^ya gwādemaxa lēgad-
 g'ilē k'wēladzema lāxa q'lēnemē lēlqwālala^ya. Wä, lāxaē mōp^le- 15
 nēsta ētse^sstase^wēda gwāt^gūtlaxa gwādemē. Wä, g'il^mēsē gāx
 ēwilaēlexs laē hēxⁱida xwānalⁱdēda gwātēlalaxa gwādemē, yixs
 laālal denxelasa k'wēlayalayowa gwāt^gūtlaxa gwādemē. Wä,
 la^mē k'lats^lälasa gwādemē lāxa lōelq^lwē, qa naengoyoxsdalēs.
 Wä, lä äx^edxa l^lēⁿa, qa^s k'lūngⁱlēyindēs lāq. Wä, la^mē nāx- 20
 saap^lēda gwādemē lē^wa l^lēⁿa. Wä, g'il^mēsē gwālexs laē ts^le-
 wanaēdzema k'ākets^lēnaqē. Wä, g'il^mēsē wilxtōxs laē k'aēdze-
 ma gwēgwāt^gūdats^lē lōelq^lwa lāxa q'lēq^lēlōkwē bēbegwānem lāxa
 ēnālⁿēmēxla lōq^lwa. Wä, g'il^mēsē ēwilgalilexs laē hēxⁱidaem
 ēna^xwa ^yōsⁱtsēs k'ākets^lēnaqē, qa^s gwāt^gūt^lēdēxa tlep^lēgeli- 25
 saxa l^lēⁿa gwādemā. Wä, āl^mēsē gwālexs laē ēwēlaxa gwādemē
 lē^wa l^lēⁿa. Wä, g'il^mēsē ēwēlaqēxs laē hēxⁱidaem la ēwēla hō-
 qūwelsa.

VIBURNUM-BERRY FEAST

Wä, la^mēsen gwāgwēx^sexⁱidel lāxa t^lelsaxs laē t^lelsēlōda 1
 t^lelyadāsa t^lelsē, yixs hē^mmaē mākilaxa l^lēⁿag'ilāxa l^lēⁿāxs ēwā-

the greatest feast given to many tribes. Next to the | viburnum-
 5 berry feast is the seal feast, which is given to many tribes. || These are
 put into house-dishes, the killer-whale | dish, hair-seal dish, whale
 dish, sea-lion dish, | beaver dish, grizzly-bear dish, wolf dish, and |
 Dzō'noq!wa dish, and also into the double-headed | serpent dish.
 These which I name are the dishes out of which they eat at great
 10 feasts, || and belong to the various numayms of the different tribes.
 When they have a winter dance in winter, they come together to
 have a great dance, | all the tribes. They are invited by the one who
 is going | to give a viburnum-berry feast. When they go the first
 time to invite, | they put down all the berry-boxes on the left-hand
 15 side of the door of the || feasting-house inside, and also oil-boxes.
 Generally | there are two boxes full of oil to be poured into ten
 boxes | of viburnum-berries, when these are given at a feast. There
 are also the various kinds of house-dishes. | There are always four
 20 kinds. These are | left outside the feasting-house. The || small
 long dishes for feasting are placed behind the boxes containing the
 berries and the | oil-boxes, and the spoon-baskets are also | put
 where the small dishes are. Mats are then spread all round the
 house | for the guests who are to eat the viburnum-berries to sit
 down on when they come. When | those who are to eat the
 viburnum-berries have come in, after having been called four times, ||

3 lasaē k!wēladzema lāxa q!lēnemō lēlqwālala'ya. Wā, hē'mē gwāsa
 t!elsa mēgwatēlāxa mēgwataxs sakwēlag!lāēda q!lēnemō lēlqwālala-
 5 la'ya. Wā, hā'staem lex'ts!ōyo lāxa lēlōqūlilēxa māx'ēnoxwē
 lōqūlila lē'wa mēgwatē, lē'wa gwe'yimē, lē'wa l'lēxenē lōqūlil
 lēwa ts!āwē lōqūlila, lē'wa nānē, lē'wa ālanēmē lōqūlila, lē'wa
 dende!āgēse'wē dzōnoq!wa lōqūlila; wā, hē'mislēda 'wāx'sgemlilē
 sīseyōla. Wā, hā'staem ha'maats!ēxen lā lēlēqelase'wa lāxa
 10 āxnōgwadās lāxa 'nāl'ne'mēmasasa ōgūxsemakwē lēlqwālala'ya.
 Wā, hē'maaxs laē ts!ēts!ēqa la ts!āwūnxa, laē ts!ēts!āqewēda
 lēlēlāxa 'nāxwa lēlqwālala'ya. Wā, lā lē'lālase'wa yīsa t!elsēla-
 laxa t!elsē. Wā, g'il'mēsē lā g'ālēda g'ālē'sta lē'lālaxs g'āxaē
 mex'alilēlayewa t!ēt!elyats!ē lāxa gemxōtstāl'las t!ex'ilāsa t!els-
 15 t!ayats!ēlē g'ōkwa; wā, hē'misa dēdengwats!ē lē'nāxs q!ū-
 nālaē ma'ltsema dēdengwats!ē lē'nāxs k!ūngemaxsēsa neqasgemē
 t!ēt!elyats!ēyē k!wēladzemasa begwānemē. Wā, hē'misa lōqūlil-
 laxs hēmenālaē mowēxla lāxēs gwēgwēx'sdemē. Wā, hēem
 mexesa l'āsana'faya t!elst!ayats!ēlē g'ōkwa. Wā, hē'misla 'wī-
 20 'la mexōlila lēlogūma alalilasa t!ēt!elyats!ē lē'wa dēdengwats!ē
 l'ē'na; wā, hē'misa k'ēk'ayats!ē g'āx hāx'hānēla lāx mēmexōlilē-
 lasasa lēlōgūmē, yīxs hē'maaxat! lēpsē'stalēkwa g'ōkwasa lēlwa'fē
 qa k!ūdzedzewiltsōltsa t!elst!aslaxa t!elsē. Wā, g'il'mēsē 'wī-
 laēlēda t!elst!aslaxs laē mōp!enē'sta ētsē'stase'wa, lā hēx'idaem

they sing the great feasting-songs, and | all the members of the 25
numaym of the host sit down together. After | singing, the mem-
bers of the numaym of the host get up. | The young men go out of
the house and take hold of the four house-dishes, | which they bring
in. They put them down all heading to the rear of the feasting-
house. || They take hold of each corner of a berry-box and pour | the 30
viburnum-berries into the house-dishes. Then they go and | pour
one box of berries into each of the house-dishes; and as soon as this
has been done, | they take the small feasting-dishes and put them
on the edge of the other berry-box. | They take a long-handled ladle
and dip it into the berries. || When it is full, they empty it into each 35
one of the small dishes; | and when the viburnum-berries are in
them, they put the dishes on the floor, just behind the | house-
dishes. Generally they do not touch two of the berry-boxes, | and
they give large spoons to the chiefs of the guests who have been
invited to eat viburnum-berries. | When the berries have been put
into the small dishes, they pour much || oil over them. They take a 40
long-handled ladle, dip it | into the oil, and fill it. Then they pour
the oil over the berries in the house-dish. | They also take one ladleful
of oil, which they | pour into each of the house-dishes. After this
has been done, | the speaker of the host stands up and speaks. || He 45
asks the chiefs of all the tribes to take care | and to try to eat all the

denx^éitsa ^éwālayalayo men^élāla q!emdema. Wā, ā^émēsē k!ūsāla 25
^énāxwēda ^éne^émēmotasa t!elsēlāxa t!elsē. Wā, g!il^émēsē g^wāl
denxelaxs laē q!wālēx^élilē ^éne^émēmotasa t!elsēlāxa t!elsē. Wā,
la^émē hōqūwelsēda hā^éyāl^éa, qa^és lā dāde^ébendxa mewēxla leloqūlila,
qa^és g^éāxē mex^éālilēlas g^wēg^wēgemāla lāx ōgwiwalilasa t!elst!aya-
tslēlē g^éōkwa. Wā, la dādanōdxa t!elyats!ē, qa^és lā gūqāsasa 30
t!elsē lāxa lōqūlilē. Wā, lāx^éda^éx^émē ^énāl^énemsgem t!elyats!ē
gūqādzemas lāxa ^énāl^énemēxla leloqūlila. Wā, g!il^émēsē g^wālēxs
laē āx^éēdxa lelōgūmē qa^és lā hāng^éagents lāxa waōkwē t!ēt!el-
yats!ā. Wā, lā āx^éētse^éwēda tsēxla, qa^és lā tsēstanō lāxa t!elsē.
Wā, lā ^énāl^énemēxla qōqūt!a lāxa ^énāl^énemēxla lelōgūma. 35
Wā, g!il^émēsē lā t!elts!ālaxa t!elsaxs laē mex^éālilēlayo lāx ālālilasa
loelqūlilē. Wā, la hēmenālaem k!ēs lābalaxa ma^éltsemē t!ēt!elya-
ts!ā, qa^és t!ēqūlalxa g!ig^égāma^éyasēs t!elsēlag!ilaxa t!elsē. Wā,
g!il^émēsē ^éwi^éwelts!ewakwēda lelōgūmaxs laē k!ūnq!eqasa q!lēnemē
L!ē^éna lāq. Wā, lā āx^éēdex^éda^éx^éa ^éwālasē tsēxla, qa^és tsēx^éīdēs 40
lāxa L!ē^éna, qa qōt!ēsēxs laē gūq!eqas lāxa lōqūlilts!āla t!elsa.
Wā, laemxāē ^énāl^énemēxlēda tsēxla qōqūt!a lāxa L!ē^énāxs laē
gūq!egem lāxa ^énāl^énemēxla lōqūlila. Wā, g!il^émēsē g^wālēxs laē
lāx^éūlilē elkwāsa t!elst!ayasaxa t!elsē, qa^és yāq!eg^éa!ē. Wā, laem
^énēx^é qa wēg^éēs yāl!ewila g!ig^égāma^éyasa ^éwi^éwelsgemakwē lēlqwā- 45

47 viburnum-berries in the house-dishes. | He calls the young men of his numaym to carry the | house-dishes and to put them down in front of the tribe first in rank of those who are to eat the berries. 50 Then | the young men arise and take off their || blankets, for they do not want to have them in the way if they should get twisted around their feet | when they lift the house-dishes. As soon as the blankets are off, | one of them, the oldest one, speaks, and tells | the young men to take hold of each end | of the house-dishes; and they all go and take hold of each end, and others take hold of the 55 sides. Then || the oldest one shouts while he is standing in the house, "Wooyē!" | and the young men also cry all at the same time, "Wooyē!" | After they have done so four times, they lift the house-dish and | put it down in front of the tribe highest in rank among the tribes. These are the Mamalēleqāla; | that is, if the Kwāgūl 60 give the viburnum-berry feast. || Then the oldest one of the young men follows them; and as soon as they put the dish down in front of the guests, he says, | "This dish is for you, Mamalēleqāla, for two of you, also for the Qwēq^usōt!ēnox^u." | Then they shout as they did before, "Wooyē!" for the dish which they give to the Nimkish | and Ławēts!ēs. There are again two (tribes), and they receive one house-dish. Then they go to the | other house-dish and they cry "Wooyē!" 65 and they put it down before the Maāmtagīla || and Gwawaēnox^u.

46 lala^ʼya, qa^ʼs gūnx^ʼidēl ʼwā^ʼwilaaxa t!else grēts!āxa lōelqūlilē. Wā, lā lē^ʼlāla^ʼxa hā^ʼyāl^ʼfāsēs ʼnē^ʼmēmōtē, qa lālag^ʼis k^ʼax^ʼdzamotsa lōelqūlilē lāxa mekwētēma^ʼyasa t!elst^ʼas^ʼlaxa t!elsē. Wā, hē^ʼmis la q!wag^ʼililatsa hā^ʼyāl^ʼa. Wā, laem ʼnā^ʼxwa xā^ʼnemg^ʼalilēlaxēs 50 ʼnaen^ʼx^ʼū^ʼna^ʼyē, qaxs gwāq!elaē aōdzek!lāq qō x!lpsēs^ʼlax laqēxs laē wig^ʼelilaxa lōelqūlilē. Wā, grī^ʼmēsē ʼnā^ʼxwa la xā^ʼxenā^ʼlaxs laē yāq!eg^ʼa^ʼlēda ʼnemōkwē lāx q!lū^ʼlyak!ū^ʼga^ʼyas. Wā, la^ʼmē wāxaxa hā^ʼyāl^ʼa qa wēg^ʼis dā^ʼdebēndxa lōqūlilē. Wā, lā ʼnā^ʼxwa dā^ʼdebēndēda hā^ʼyāl^ʼāq. Wā, lāxaē dēdag^ʼāga^ʼyēda waōkwaq. Wā, hē- 55 ʼmis la ʼnēg^ʼatsa q!lū^ʼlyak!ū^ʼg^ʼayasēx ā^ʼmaē Ławīla: "Wooyē!" Wā, lā ʼnā^ʼxwa ʼnēg^ʼabā^ʼya hā^ʼyāl^ʼa ʼnemādzagwa: "Wooyē!". Wā, hēt!ala mōp!endzaqwa wooyēxaxs laē wēg^ʼililaxa lōqūlilē qa^ʼs lā hā^ʼnx^ʼdzamōlilas lāxa mekūmā^ʼyasa lēlq^ʼwāla^ʼlā^ʼyēxa Mamalēleqāla, yixs Kwāgūlaēda t!elst^ʼla^ʼyasaxa t!elsē. Wā, lā lasgemē q!lū^ʼya- 60 k!ūga^ʼyasa hā^ʼyāl^ʼa, wā, grī^ʼmēsē hā^ʼnx^ʼdzamōlilema laē ʼnēk^ʼa: "Lōqūlas Mamalēleqāla mā^ʼltales lō^ʼ Qwēq^usōt!ēnoxwē". Wā, lā ēt!ēd hēm gwēk^ʼlā^ʼlaxs wooyēxaē, qa lōqūlās ʼnemgēsē lō^ʼ Ławēts!ēsaxs ma^ʼltaē lē^ʼwē lāxa ʼnemēxla lōqūlila. Wā, lā ēt!ētsa ʼnemēxla lōqūlila wooyēxaxs laē k^ʼax^ʼdzamōlilas lāx Maāmtagīla 65 lō^ʼ Gwawaēnoxwē. Wā, lā ēt!ētsa elx!a^ʼyē wooyēxaxs laē k^ʼax-

And with the last they shout again, "Wooyē!" and they | put the 66
dish down in front of the Dzāwadeēnox^u and Hāxwāmis. Then |
all the house-dishes have been put down, and the young men take
up the small dishes | and put these one in front of each four of the
men, | and the larger ones each in front of six men. As soon as ||
they put down all of them, the speaker of the host who is giving the 70
viburnum-berry feast stands up and tells them to | start in and
eat the viburnum-berries; and immediately the | chiefs of each two
tribes stand up from their seats. They leave their | blankets on the
ground in their seats, for they leave them there | where they were
sitting, and they go and sit around the house-dishes || which contain 75
the viburnum-berries; and they eat with their spoons, for the food
has already been given to them; | and the common people also eat
with their spoons | out of their small dishes; and as soon as they
have eaten, | the speaker of the host who gives the berry-feast speaks,
and tells | the members of his numaym to gather in the house and
to sing the feasting-song. || Then the child of the host stands out in 80
front of them; and | when the members of the numaym sing the
song, his daughter dances; | and when they have sung one-
half of the song, the guests | shout, "Woosq!" They shout all at
the same time, "Woosq!" Then | two men, the nearest relatives of
the host, take || each one large long-handled ladle and carry it on 85
their shoulders, | dancing a little while. After doing so, they go |
and dip the ladle into the box which has not been touched. As soon

dzamōlilas lāx Dzāwadeēnoxwē lē^{wa} Hāxwāmisē. Wā, laem 66
ēwilgralila lōelqūlilaxs laē ēnāxwa^{ma} hāyā^{fa} k'ik'ag'ililaxa lōel-
gūmē, qā^s lā k'ax'dzamōlilelas lāxa maēmokwē bēbēgwānema
lōxs q'ēq'lā^{aēda} waōkwaxa āwāwē lōelgūma. Wā, g'il^{mēsē}
ēwilgralilexs laē lāx'ūlilē elkwāsa t'elstlayasaxa t'elsē, qā^s wāxēxa 70
t'elstlaslaxa t'elsē, qā wāgrēs t'elstlas'ida. Wā, hēx'ida^{mēsa}
g'ig'egāma^{yasa} maēmaltse^{makwē} q'wāg'ilila lāxēs k'lēts'ēna^{yē}
ēnaen^xēnālaxēs naen^xēna^{yē}, yixs ā^{maē} x'ix'ilgēlālaq lāxēs
k'lūdzelas^{dē}, qā^s lā k'lūsāgelilaxēs lōqūla t'ēt'elstslāla lōelqūli-
laxs laē ēyōs'itsēs k'ak'ets'enaqē, qaxs la^{mēx'dē} ts'ewanaē- 75
dzem lāq. Wā, lāxaēda bēbēgūlida^{yas} ōgwaqa yos'itsēs k'ak'e-
ts'enaqē lāxēs lēloqūlēda lōelgūmē. Wā, g'il^{mēsē} ēyōs'ida, laas
yāq'ēgrā^{tē} elkwāsa t'elstlayasaxa t'elsē. Wā, laem wāxaxēs
ēnē^{mēmōtē}, qā q'lap'ēg'ililē, qā^s k'wamēlalē denxela. Wā,
hē^{mis} la lās^{g'ililats} xūnōkwasa t'elstlayasaxa t'elsē. Wā, g'il- 80
ē^{mēsē} denx'idē ēnē^{mēmōtasēxs} laē yix'widē ts'edāqē xūnōx^s.
Wā, g'il^{mēsē} nexse^{malila} yixwāxs laē woosq^u, ēnē^{kēda} t'elstla-
saxa t'elsē. Wā, la^{mē} ēnemādzaqwa woosqwaxa. Wā, hē^{mis} la
dāx'idaatsa ma^{lōkwē} māx^{meg'il} lēlēlālāsa t'elsēlāxa t'elsaxa
ēnāl^{nēmē} āwā g'il^{g'ilil} t'elxālā tsētsēxla, qā^s wēk'ilēqēxs laē 85
yāwas^{id} yex'widē. Wā, g'il^{mēsē} gwālēxs laē qās'idex^{da} x^u,

87 as | the ladles are full, they go to stand in front of a | chief, of one
 90 who belongs to the Mamalēleqāla, and the other one || in front of one
 who belongs to the Qwēq^sōt!ēnox^u; and they say when they give
 them | to them, "Now, chief, draw in your breath!" Then the one
 to whom it is given stands up, | takes the spoon, and drinks the juice
 of the berries; | and when he has had enough, he pours what is left
 over into the house-dish, | while the daughter of the host is still
 95 dancing. || The two men continue doing this with the two | long-
 handled ladles; and when the boxes are empty, they stop. Then the
 guests go out | when this is finished. When those who have eaten
 the viburnum-berries go out, | then the members of the numaym
 take the house-dishes that have been given | to the head chiefs of the
 100 various tribes, || and they divide (the contents of each between) the
 chiefs of the tribes that have been eating together; and when | all
 the small dishes have been taken out, they keep quiet. That is all
 about this. |

SALMON-BERRY FEAST

1 As soon¹ as all the salmon-berry pickers have brought their salmon-
 berries, | and when (the host) has poured them all into the oil-box—
 for sometimes | five salmon-berry boxes half fill the oil-box | which

87 qa^s lā tsēx^ʰid lāxa k^ʰlēm lābal t^ʰlēt!elyatslā. Wā, g^ʷil^ʰmēsē
 qōqūt!ēda tsēxlāxs laē qā^sidēx^ʰda^sxwā, qa^s lā lāxūmlilāxa
 g^ʷig^ʷegāma^syē ^ʰnēmōk^u grayōl lāxa Mamalēleqāla; wā, lā ^ʰnēmōkwa
 90 grayōlē lāxa Qwēq^sōt!ēnoxwē. Wā, la ^ʰnēx^ʰda^sxwā laē ts!ālas
 lāq: "Laem xwot!ēdlōlē g^ʷigāma^syē," ^ʰnēk^ʰixs laē lāx^ʰūlilēda tsēqa-
 se^swē, qa^s dāx^ʰidēxa tsēxlā, qa^s nāx^ʰidēx ^ʰwāpalāsa t!ēlsē.
 Wā, g^ʷil^ʰmēsē hēlak!ēsēxs laē qepts!ōtsēs ānēx^ʰsāyē lāxa lōqūli-
 laxs hē^smaē ālē yāla yīxwē xūnōkwasa t!ēlst!ayasaxa t!ēlsē.
 95 Wā, la^smē yāla hē g^ʷwēgilēda ma^slōkwē bēbegwānēmsa ma^slē tsē-
 tsēxlā. Wā, g^ʷil^ʰmēsē ^ʰwī^ʰlaxs laē gwāla. Wā, ā^smīsē la hōqūwel-
 sēxs laē gwāla. Wā, g^ʷil^ʰmēsē la ^ʰwī^ʰlēwelsēda t!ēlst!asdāxa
 t!ēlsaxs laē k^ʰēk^ʰaodalē ^ʰnē^smēmōtasa t!ēlsilāxa t!ēlsēxa lōlqūlilē
 lāxa xamāgēma^syē g^ʷig^ʷegāmēsa ^ʰnāl^ʰnēmsgemakwē lēlqwālala^sya.
 100 Wā, lā āem ma^slts!ēq lō^s g^ʷigāma^syasēs ma^sltsemakūlōtaq. Wā,
 g^ʷil^ʰmēsē ^ʰwī^ʰlēwelsēda lēlogūmaxs laē selt!ēda. Wā, lāem gwāla.

SALMON-BERRY FEAST

1 Wā,¹ g^ʷil^ʰmēsē g^ʷāx ^ʰwīl^ʰgalisa hāmsāx^ʰdāxa q!ēmdzekwaxs, laē
^ʰwī^ʰlaem la gūxtslālas lāxa dēdengwats!ēmōtē, yīxs ^ʰnāl^ʰnēmplē-
 naē sek^ʰlasgēma q!ēmdzegwats!ē naeng^ʰoyāla dēdengwats!ēmōt

¹ Continued from p. 212, line 33.

is used for the salmon-berry feast by a man—as soon as he has every-
 thing || in the box that the engaged women have picked, he calls | his 5
 tribe, for salmon-berries are only given to one's own tribe. | They go
 at once and bring the oil, which is | placed on the floor. Now, I do
 not want to talk about it again, | for it is all the same as is done with
 the viburnum-berries || when they are eaten, as I first described when 10
 they are put into house-dishes, | and it is done in the same way with
 salmon-berries in house-dishes. I have seen here | the Kwakiutl
 when they do this, when they are eating salmon-berries | and oil out
 of house dishes. They first give to the Maāmtag'ila, | and with
 them are the G'ēxsem; and the next are the Kūkwāk'lūm, together
 with the Sēnlēm; || and to the Lāyalāwā, together with the 15
 Laālx's'endayo. | Each of these had one carved dish; that is, when
 a salmon-berry feast is given by the Q'ōmoyâ'ē, | and it is done in
 the same way when a salmon-berry feast is given by the Walas
 Kwakiutl: | for it is the same way for the viburnum-berry feast and
 for the salmon-berry feast. | There is only very little difference, for
 the oil is given in large ladles to the chiefs || to drink in the salmon- 20
 berry feast. That is all about this; | for there is no way in which
 they are cooked. | They have too much juice to be dried into cakes.
 That is the end. |

q'ēmdzekwēlasōsa 'nemōkwē begwānema. Wā, g'il'mēsē 'wī'laēlē
 hāmyānemasa ts'ēdāqē hē'lānemaxs laē hēx'idaem lāda L'ē'lālx 5
 g'ōkūlōtas, qaxs ā'maē t'ēnsēlayowēda q'ēmdzekwē lāxa g'ōkūlōtē.
 Wā, laemxaē hēx'idaem la āxwūltalēlema L'ē'na, qa's g'āxē
 hā'nēla. Wā, wēlmēsen 'nēx' qen ēdēlts'axstalē g'wāgwēx's'āla
 laqēxs ā'maē lā naqemg'iltawī'lālx g'wāyī'lālasasa t'ēlsēlāxs laē
 t'ēlst'asa lāxen g'ālē g'wāgwēx's'ālasa lōqūlilts'ōlēda t'ēlsē. Wā, 10
 lā hēemixat! g'wēgilēda lēx'ts'ōdāxa q'ēmdzekwē, yīxen dōgūlē
 laxgrada Kwā'ulek; yīxs hāē g'wēgilaxs lēx'laqwaaxa q'ēmdzekwē
 L'ē'naqela. Wā, hēem g'il k'āx'ētsō'sēda Maāmtag'ila. Wā, lā
 ma'ita L'ō' G'ēxsemē. Wā, lālasa Kūkwāk'lūmē ma'ita L'ō' Sēnlē-
 mē. Wā, lālasa Lāyalāwā ma'ita L'ē'wa Laālx's'endayo lāxa 15
 'nāl'nēmēxla lēlōqūlila, yīxs hāē q'ēmdzekwīlanōkwa Q'ōmoyâ'ē
 Wā, lāxaē hēem g'wēgilaxs hāē q'ēmdzekwīlanōkwa 'wālasē Kwā-
 g'ula, yīxs 'nemmaēs g'wayī'lālasē L'ē'wa t'ēlsaxs lēx'ts'oyâē. Wā,
 lā hālēbīda'wē ōgūx'ida'fās, yīxs L'ē'naēda la tsēqelaxa g'ig'igā-
 ma'fāsa q'ēq'ēmdzegwāxa q'ēmdzekwē. Wā, laem lāba lāxēq, 20
 qaxs k'ēāsaē hānx'lēndaēnēq, qa L'ōbatsa q'ēmdzekwē. Wā,
 laxaē q'ēq'lēk'īnē saaqas lāx t'ēqag'ilasē'wē. Wā, lawēs'la lāba.

CRABAPPLE FEAST

- 1 The name of the boiled crabapples is changed when they are put into | the empty oil-box, when winter comes. They | are called "crabapples in water," for that means crabapples and water. | Therefore they are called "crabapples in water." ||
- 5 Now I will talk about a crabapple feast, which the | chief gives to many tribes. Generally they have ten | boxes of crabapples with water; and, if a chief is (very) angry, he may get twenty | boxes of crabapples and water. I mean that the price of each box of crabapples and water is ten pairs of blankets | when it is sold. That is the
 10 same as || ten dollars for each box of crabapples and water; | and this is also the price of the box of viburnum-berries. Each box contains five | coal-oil tins of crabapples. | The common people can not afford to buy these. |
- Now I will talk about the invitation to a crabapple-and-water
 15 feast; || for first of all they get the house-dishes ready, which | are put down outside of the feasting-house. | The host also sends out two young men of his numaym to | go and get fire-wood for the house-fire in the feasting-house. They | take a Chinook canoe, and the
 20 young men go to get a dead cedar. || They do not go to get fire-wood

CRABAPPLE FEAST (Tselxwēlāxa tselx^usta)

- 1 Wā, laem lāyowē lēgemasa q'ōlkwē tselxwaxs laē g'itslā lāxa tselwats'lē dengwats'emōta. yixs laē tselwūnx'ēda. Wā, laem lēgades tselx^usta, yixs hē'maē 'nē'nak'ilqēxs tselxwa lē'wa 'wāpē; lāg'ilas tselx^ustaxelase'wa.
- 5 Wā, la'mēsen gwāgwēx's'alal laqēxs laē tselx^ustag'ilēda g'igā-ma'ye qaēda q'lēnemē lēlqwālala'ya, yixs q'lūnālāē neqasgema tselx^ustaats! lōx g'il'maē lāwisa g'igāma'yaxs laē ma'ltseing'ōstōwa tsētselx^ustaats'lē, yixen 'nē'nak'ilaxs naenqaxsaxwaasa p'elxelas-gema 'nemsgemē tselx^ustaats!ēxs k'ilxwase'waē 'nemā'is lō'
 10 neqasgem dzāk'!ema lāqēxs 'nemsgemaēda tselx^ustaats'lē. Wā, hēemxaāwis lax'usa t'elsaxs 'nemsgemaē t'elyats'lā, yix sēsek'las-gemts!āēda 'nemsgemē tselx^ustaats!ēxa koninats'lē k'!ewely'sema. Wā, hē'mis wāyats'lōtsa begwilēda'yasa g'ig'igāma'ye la'xwas.
- Wā, la'mēsen wāg'il gwāgwēx's'alal lāqēxs laē lē'lalēda tselx^u-
 15 stag'ilalaxa tselx^usta, yixs hē'maē g'il āx'ētsōsēs lōelqūlilē, qa g'āxēs mexes lāx l'āsanā'yasēs tselx^ustag'ilats'lē g'ōkwa. Wā, lāxaē 'yālaqasa ma'ōlkwē hā'yā'a g'ayōl lāxēs 'nē'mēmōtē, qa lās ānēqax lēqwā, qa's tselx^ustag'ilax'dema lēgwila. Wā, la'mē āx'ēdxa xwēdekwē xwāk'lūna, qa's ānēgats'ēxa l'ēdzekwēda
 20 hā'yā'a. Wā, laem k'lēs hē ānēqaxa lēqwēda l'ēma'isē, yixs hāē

from the beach; but they go | to the woods on the islands, for they 21
do not need to go far into the woods to find a dead cedar. | It is not
long before they come back, carrying a load of blocks of dead cedar-
wood. | When they reach the beach of the house, they are met by
the numaym of | the host. They carry on their shoulders the cedar-
wood || which they carry up from the beach, and put down | outside 25
of the feasting-house. When it is all up, | they go and call two or
even four young men of | the numaym (to go inviting). As soon as
they have been to all the houses, they come | back. Then they put
out the boxes containing the crabapples, || and place them inside the 30
door on the left-hand side of the feasting- | house. If there are ten
boxes of crabapples, there will be five | boxes of oil to be poured on.
They bring out everything and put it down, | and also four long-
handled ladles are brought down and are hidden | on one side of the
door. When everything is ready, the || young men carry in the 35
blocks of dead cedar-wood and build a fire | in the middle of the
feasting-house. After this has been finished, | and when the fire in
the middle of the house blazes up, they go calling again. They call
four times, | then all those who are to eat the crabapples come in.
When they have come, | they sit down in their proper seats. They
never move their seats. Then || the drum is taken to them to sing 40
the feasting-songs. | First of all, they sing the feasting-song of the |

lêda âlâsa maemk'âla, qaxs k'êsaê âlalês l'êdzekwê. Wâ, 21
k'êstla gâlaxs g'âxaê aêdaaqamâlaxa temg'ikwê l'êdzekwa. Wâ,
g'il'mêsê g'âx'âlis lâx l'êma'isasa g'ôkwaxs laê lâlâlê 'ne'mêmotasa
tselx'ustag'ilalaxa tselx'usta, qâs lâ wâwig'alaxa ânêganemê l'ê-
dzekwa, qâs lâ wêx'wûsdêsehaq lâxa l'êma'isê, qâs lâ wix'êlsa 25
lax l'âsanâ'yasa tselx'ustag'ilats'ê g'ôkwa. Wâ, g'il'mêsê 'wîlôs-
dêsexs laê l'êlalêda ma'lôkwê l'ôxs môkwaêda hâ'yâl'fa grayôl
lâx 'ne'mêmotas. Wâ, g'il'mêsê lâ 'wîlxtôlsaxa g'ôkûlâxs g'âxaê
aêdaaqa. Wâ, la'mê hânôlt'alilelaxa tsêtselx'ustats'ê, qa g'âxês
hâx'hânêl lâx gemxôtstâlilas âwêlêlâs t'êx'ilâsa tselx'ustawats'lêlê 30
g'ôkwa. Wâ, g'il'em neqasgema tsêtselx'ustats'lâxs laê sek'lasgema
dendagwats'ê k'lûngemaxsês l'ê'na. Wâ, hê'mis g'ax 'wîla hâx'hâ-
nêlê. Wâ, hê'misa mewêxla âwâ tsêqela tsêtsêxla g'âx q'lûlâlêl
lâx âpsôtstâlilas t'êx'ila. Wâ, g'il'mêsê 'wîla la g'wâlilexs laê
wêg'ilêlêda hâ'yâl'âxa temg'ikwê l'êdzek' leqwa, qâs laqolilêxa 35
âwâgawalilasa tselx'ustawats'lêlê g'ôkwa. Wâ, g'il'mêsê g'wâlilexs laê
x'iqostâwês laqolilayaxs laê ôtsê'sta. Wâ, la'mê môp'enê'staxs
g'âxaê 'wîlêlêda tselx'ustax'laxa tselxwê. Wâ, g'il'mêsê 'wîlêlê-
lexs laê k'lûstâlil lâxês k'wa'yêxa k'êse lêqwi'lâla. Wâ, hêx'ê-
da'mêsê lâyowa menats'ê lâq, qa denx'idêsexa k'wêlê'yâla q'ê'm- 40
dema. Wâ, la'mê hê g'il denx'idayôsê k'wêlê'yâla q'ê'mdems

42 chief of the head tribe, the Mamalēleqāla, if the Kwakiutl give a |
 crabapple feast. After this song is ended, the Qwēq"sōt!ēnox^u |
 45 sing their feasting-song; and when || that is done, the Ninkish | sing
 their feasting-song; and when they end their song, | the Ławēts!ēs sing
 their feasting-song; and when | they are through singing, the Maām-
 tag'ila sing their | feasting-song; and when the songs are ended, they ||
 50 take the drum and put it down near the door of the house. | Immedi-
 ately they go and take the house-dishes from outside of the | house,
 and put them down with the head towards the rear of the | house.
 They take one of the crabapple-boxes and pour | the contents into
 55 the house-dish for the Mamalēleqāla and Qwēq"sōt!ēnox^u. || When
 the crabapple-box has been emptied, they put it | out of the house.
 Then the young men take another | box of crabapples and pour them
 into the house-dish for the Ninkish. | Then they put the empty box
 60 out of the | house. The young men come and take another || box of
 crabapples and pour them into the house-dish for the Ławēts!ēs, |
 and they go again and put the empty box out of the house. | Then
 they take another box of crabapples and pour them into the | house-
 dish for the Maāmtag'ila, and then they put the empty box | out of
 the house. Then they come in again, and take many small dishes, ||

42 g'igāma'yasa mekwētema'yēxa Mamalēleqālāxs Kwāg'ulaēda tselx"-
 stag'ilāxa tselxwē. Wā, g'il'mēsē q!ūlbē den'xēna'yasēxs laē
 denx'idēda Qwēq"sōt!ēnoxwasēs k!wēla'yālayo q!ēmdema. Wā,
 45 g'il'emxaāwisē q!ūlbē den'xēna'yasēxs laē denx'idēda 'nemgēsasēs
 k!wēla'yāla q!ēmdema. Wā, g'il'emxaāwisē q!ūlbē den'xēna'yasēxs
 laē denx'idēda Ławēts!ēsasēs k!wēla'yāla q!ēmdema. Wā, g'il'em-
 xaāwisē q!ūlbē den'xēna'yasēxs laē denx'idēda Maāmtag'ilāsēs
 k!wēla'yāla q!ēmdema. Wā, g'il'mēsē q!ūlbē q!ēmdemasēxs laē
 50 āx'ētse'wēda menats!ē, qa's lā hāng'alilem lāxa ōstālilasa g'ōkwē.
 Wā, hēx'ida'mēsē la āx'ētse'wēda loelqūlilē lāxa L!āsanā'yasa
 g'ōkwē, qa's g'āxē mex'ālilem gwēgūgemāla lāx ōgwiwalilasa
 g'ōkwē. Wā, lā āx'ētse'wēda 'nemsgēmē tselx"staats!ē, qa's lā
 gūxts!ōyō lāx lōqūlalasa Mamalēleqāla Łē'wa Qwēq"sōt!ēnoxwē.
 55 Wā, g'il'mēsē 'wilg'iltslāwēda tselx"staats!āxs laē hānwildzem
 lāx L!āsanā'yasa g'ōkwē. Wā, g'āxaēda hā'yāl'a āx'ēdxa 'nemsgē-
 mē tselx"staats!ā, qa's lā gūxts!ōts lāx lōqūlalasa 'nemgēsē.
 Wā, lāxaē hānwilsasa lōlapmōtē tselx"staats!ē lāx L!āsanā'yasa
 g'ōkwē. Wā, g'āxaēda hā'yāl'a, qa's āx'ēdēda 'nemsgēmē
 60 tselx"staats!ā, qa's lā gūxts!ōts lāx lōqūlalasa Ławēts!ēsē.
 Wā, lāxaē hānwelsaxa lōlapmōtē lāx L!āsanā'yasa g'ōkwē. Wā,
 lāxaē āx'ēdxa 'nemsgēmē tselx"staats!ā, qa's lāxat! gūxts!ōts lāx
 lōqūlalasa Maāmtag'ila. Wā, lāxaē hānwelsaxa lōlapmōtē lāx L!a-
 sanā'yasa g'ōkwē. Wā, g'āxē ēdēlexs laē āx'ēdxa lōelgūmē

and put the crabapples into them so that they are all | half full. 65
 They do not empty all the boxes containing crabapples, | but they
 keep one of them, which | they do not touch. Then they take the
 four boxes of oil and | pour the oil over the crabapples until there is
 half as much oil as crabapples || in the carved dishes and small 70
 dishes. After this has been done, | they distribute the spoons; and
 when every one has his spoon, | the speaker of the host stands up and
 gives out | one of the house-dishes containing crabapples and water
 to the Mamalēlaqāla and Qwēq"sōt!ēnox". | Then the young men go
 to each side of the carved dish || and shout four times, "Wooyē!" as 75
 they lift it up. Then they go and put it down | immediately in
 front of the Mamalēlaqāla and Qwēq"sōt!ēnox": | and as soon as they
 put it down, one, the oldest of the young men, | says, "This house-
 dish is for you, Mamalēlaqāla, for two tribes, for you and the
 Qwēq"sōt!ēnox". | Now, eat!" Then the young men go and || stand 80
 on each side of another house-dish, and they shout again four times,
 "Wooyē!" | and lift it up. Then they go and put it down in front
 of the Ninkish; and the | one who gives out the dishes says, "This
 house-dish is for you, Ninkish. Now, eat!" | and they shout also in
 the same way for the house-dishes of the other chiefs of the Lawēts!ēs |
 and Maāmtag'ila. As soon as the four house-dishes have been put
 down || the host picks out the one who had given before a crabapple feast 85

q!ēxla qa's tsēts!ālēsa tsēlx"sta lāq. Wā, la'mē 'nāxwaem naeng- 65
 yoxsdālaxa tsēlx"sta. Wā, lā k'!ēs 'nāxwa 'wīlg'ēlts!āwēda tsētsēlx"-
 staats!āxa tsēlx"sta. Wā, lā āxēlaxa 'nemsgēmē tsēlx"staats!ā. Wā,
 la'em k'!ēs lābalaq. Wā, lā āx'ēdxa mōsgēmē dēdengwats!ā, qa's
 k'lūngeqēs lāq. Wā, la'em nāxsaap!ēda l!ē'na lē'wa tsēlx"sta
 laxa lōēlqūhils!āla lē'wa lēlōgūmts!āla. Wā, g'il'mēsē gwālexs laē 70
 ts!ewanaēdzema k'āk'ets!ēnaqē. Wā, g'il'mēsē 'wīlxtōxs laē laxū-
 hīlē elkwasa tsēlx"stag'ilāxa tsēlx"sta. Wā, la'mē k'āk!ēgaltsa 'ne-
 mēxla tsēlx"stats!ā la lōqūlil lāxa Mamalēlaqāla lē'wa Qwēq"sō-
 t!ēnoxwē. Wā, la'mēsa hā'yā!ēa lāx 'wāx'sanōdza'yasa lōqūlil.
 Wā, lā mōp!ēna wooyēxaxs laē wēg'ililaq, qa's lā k'āx'dzamōlilas 75
 lāx nexdzamōlīlāsa Mamalēlaqāla lē'wa Qwēq"sōt!ēnoxwē. Wā,
 g'il'mēsē k'āgralilemxs laē 'nēk'ēda 'nemōkwē q!ūlyak!ūgēsa hā'yā-
 !ēa: Lōqūlas Mamalēlaqāla, ma!talts lō' Qwēq"sōt!ēnoxwē. Wā,
 la'ems hām'x'īdlōl." Wā, lā aēdaaqēda hā'yā!ēa, qa's laxat!
 q!wāgāgendxa 'nemēxla lōqūlila. Wā, lāxē wooyēxa mōp!ēnaxs 80
 laē wīg'ililaq. Wā, lā k'ax'dzamōlilas lāxa 'nemgēsē. Wā, laē 'nēk'ēda
 k'āk!alēlg'īsē: "Lōqūlalēs 'nemgēsē. La'ems hām'x'īdlōl." Wā,
 lāxāē hēm gwēk'lāx lōqūlāsa wāōkwē g'ig'ēgāmēsa Lāwēts!ēsē
 lē'wa Maāmtag'ila. Wā, g'il'mēsē 'wīlg'alilēda mewēxla lōēlqūlilexs
 laē k'ak'ōqewasa tsētsēlx"staats!ē lāxēs lēlēlwīgēmē lāx g'ig'ēgā- 85

86 to him, | which he is now paying back with his own crabapples
that he has in the boxes; | for thus it is made clear, who was
the one who had given a crabapple feast before. | Then the one who
gives out the dishes says, as he | puts down the box with crabapples
90 in front of the chief: "This dish is for you, Lēlegemlila. || It is
difficult for me to take this from you, chief." [I just use | this name,
Lēlegemlila, for his name, in order to show plainly what they say |
when they give out the house-dishes and the crabapple-boxes]. As
soon as all | have been put down, they take the small dishes and put
them | in front of the common people of the chiefs; and when they
95 all have them, || then they eat with their spoons. They eat the
crabapples. | The young men build up the fire with the dead cedar-
wood to make the guests feel uneasy; | and when the fire in the middle
of the feasting-house burns up well, | the speaker stands up and calls
100 his | numaym together to assemble close to the door of the || feast-
house. Then he tells them to go ahead and | sing the new feasting-
songs, for they have new songs made for a | crabapple feast the same
way as they do for an oil feast or a viburnum-berry feast. | They all
stand together in a circle. | Only the near relatives of the host and ||
5 the host's daughter do not go there, because she | will dance. Now
they sing the new feasting-song, | and immediately the daughter

86 ma'yasa ālōgūxsemakwē lēlqwālaLa'yaxa wāx'mē k'lēs q'lēq!ets!āxa
tselx'sta, yīxs hē'maē āwelx'isilase'wēda tsētselx'stagilaenoxwē lā
lēlogwatsa tsētselx'staats!ē. Wā, g'a'mēs wāldemsa k'ak'!alelg'isaxs
lēa hāngemlilema tselx'staats!ē lāxa g'igāma'yē: "Lōqūla!ēs Lēlegem-
90 lila. Yū'men laxūmx'itsewol lāl g'igāmē." (La'men āem lēk'āne-
max Lēlegemlilasē qens lēqelase'wa, qa āwelg'iltsilēx gwēk'!ālasasa
k'ak'!alelg'isē lēloqūlile, lē'wa tsētselx'staats!ē.) Wā, g'il'mēsē 'wil-
galilexs, laē āx'ētse'wēda tsētselx'stats!āla lōelgūma, qa'slā k'ax'dza-
mōlilelayō lāxa begūlida'yasa g'ig'egāma'yē. Wā, g'il'mēsē 'wiltōxs
95 laē 'yōs'itsēs k'ak'ets!enaqē. Wā, la'mē tsettselx'staagūx'ida. Wā,
la'mē ālax'id leqwēlax'idēda hā'yal'āsa L'ēdze kwē leqwa, qa ōdzēlqe-
lēsa tsettselx'staagwāxa tselx'sta. Wā, g'il'mēsē ālax'id la x'ix'ē-
dēda k'!wēlasdema legwilexs laē lāx'ūlilēda elkwē, qa's lē'lālēxs
'ne'mēmōtē, qa g'āxs q!ap!ēg'ilil lāxa māx'stālas āwilelāsa tse-
100 tselx'stag'aats!ē g'ōkwa. Wā, la'mē wāxaq qa wēgis k'!wāmīlāla
denx'ētsa āltsemē k'!wēla'yāla q!ēmdema, qaxs q!ēmdadēg'ilāēda
tselx'stāxs k'!wēladzemaē hē gwēx'sa L'ē'nag'ila lē'wa t!elstagi lāxa
t!elsē. Wā, la'mēsē 'wiēla q!wāg'alila lāxs k'ilx'alaēna'yē. Wā, la'mē
lēx'aem k'lēs lā max'meg'ilē lēlēlālasā tselx'stag'ilāxa tselx'sta.
5 Wā, hē'misē ts!edāqē xūnōx'sa tselx'stag'ilāxa tselx'sta, qaxs hē'maē
yīxwalē. Wā, la'mē denx'itsa k'!wāmīlālayowē āltsem q!ēmdema.
Wā, hēx'ida'mēsē lā lōlt!ālēlēda ts!edāqē xūnōx's, qa's yīx'widē.

comes out and dances. | She is followed by four men who carry on 8
 their shoulders | each a long-handled ladle. They separate in twos
 as they dance, || two on each side of the woman. The four men do 10
 not | dance long. Then they leave the woman, who is still dancing. |
 Two men go to the box containing the crabapples. | dip the long-
 handled ladle into it, and the other two men dip theirs | into the oil.
 Then the two go and give it to drink to || the chiefs who have given a 15
 crabapple feast before; and the two others give | the oil to the chiefs
 who have given an oil feast before; and this is | what they say, stand-
 ing before the one | who is going to be given to drink, "Now, chief, |
 draw this in!" Then the chief stands up, | takes hold of each end of
 the ladle, and drinks; and when he has had enough, || he pours 20
 what is left over into the house-dish. As soon as the crabapples are
 nearly | gone, the two men dip up the whole of what is left, | and
 two other men do the same | with the oil. The woman is still
 dancing; and then | the four men who are giving to the chiefs to
 drink (for that is the name of the work that they are doing) || dance. 25
 They do not dance very long before they pour the contents of the
 two | long-handled ladles with crabapples and with oil into the |
 fire; and after they have done this, the guests | shout, "Woosq!"
 That is as though | they would say, "The food that we are eating is

Wä, â^émēsē elxlālaxa mōkwē bēbegwānem wīwēx'seyap!alaxa 8
 'nāl^énēmēxla tsēxlāxs laē 'wax'sēsta, qa's lä ōgwaqa yīx'wīd lāx
 'wāx'salilasa ts!edāqē yīxwa. . . + . . Wä, k'lest!ē gēg'ilil 10
men woman men

yīxwēda mōkwē bēbegwānemxs laē bāsa ts!edāqaxs yālx'sā'maē
 yīxwa. Wä, la^émēda ma'lōkwē bēbegwānem lāxa tselx'ustaats!ē, qa's
 lä tsēx'itsēs tsēxla lāq. Wä, laxaēda ma'lōkwē bēbegwānem tsēx'īd
 lāxa L!ēna. Wä, la^émē lāl nāqamaslēda ma'lōkwasa tselx'usta lāxa
 tsētselx'ustag'ilaēnoxwē g'īg'egāma'ya. Wä, lāda ma'lōkwē nāqamasl- 15
 tsa L!ēna laxa L!ēL!ēnag'ilaēnoxwē g'īg'egāma'ya. Wä, g'a^émēs
 wāldemsēxs laē lāxūmālīxēs nāqamatsōlē: "Wä, g'īgāma'yē,
 laems xūt!ēdlōl." Wä, hēx'īda^émēsē lāx'ūlīlēda g'īgāma'yē, qa's
 dādebendēxa tsēxla qa's nāx'īdēlaq. Wä, g'il^émēsē hēlak!esexs
 laē āem gūqeyintsēs ānēx'sāyē lāxēs lōqūla. Wä, g'il^émēsē elāq 20
 'wīlēda tselx'ustāxs laē 'wīla tsēx'īdēda ma'lōkwē bēbegwānem
 lāxa tselx'usta. Wä, lāxaē hēm gwēx'īdēda ma'lōkwē bēbegwā-
 nem lāxa L!ēna, yīxs hēmaē ālēs yīxwēda ts!edāq. Wä, lāx'da-
 'xwa mōkwē bēbegwanemxa t!ēqūlg'īsē, qaxs hēmaē lēgēmsē ēaxē-
 na'ya, yīx'wīda. Wä, k'lest!ē gēg'ilīdexs laē gūxlentsa mālexla 25
 tsētselx'ustats!āla tsēxla lē'wa mālexla L!ēL!ēnats!āla tsēxla lāxa
 legwīlē. Wä, g'il^émēsē gwāl hē gwēx'īdexs laē 'nemādzaqwa ha-
 sela 'nēk'ēda tsetselx'ustag'āxa tselx'usta woosq. Wä, la^émē 'nemā-
 x'īs lō^é 'nēk'ēda tsetselx'ustag'āxs ēx'plase'waē lāxēs hā^émaēna'yē.

- 30 sweet." || After the feasters have finished the feasting-song, they stop | eating. Then the speakers of each side | exchange compliments; and when they stop speaking, all go out. Then | the house-dishes are taken by the feasters of the numaym to those who have not eaten all the contents. That is all | about this. ||

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

- 1 When a chief wishes to give a very great feast, when he gets angry (with another chief), | he buys many boxes of crabapples with water and | many bundles of dried salal-berry cakes and oil. When | he
5 has them all, he takes a small canoe, which is || washed out well. When it is clean, it is carried into his house. | His wife unties the covers of her salal-berry boxes, for | sometimes they use five or even eight salal-berry boxes, | if the chief has much property to buy them
10 with. | Then the woman takes them out and puts them || into the small canoe. Now, there is one salal-berry box | to each canoe. They are put into the canoes to soak. | Then she asks the young men of her husband's numaym | to go and draw much fresh water. | The young
15 men go, carrying a bucket in each hand, and draw water; and || when they come back, they pour it into the canoe for soaking the dried salal-berry cakes. | When the salal-berry cakes are just covered,

- 30 Wä, g'il'mēsē q!wēl'idēda k!wamēlala dēnxelāxs laē gwāt tse-tsēlx'ustag'ēda k!wēlē. Wä, la'mē yaēq!ent!alēda āyilkwasa 'wā-wax'sawā. Wä, g'il'mēsē q!wēl'idēxs laē hōqūwelsa. Wä, la'mē k'aōdalayowē lēloqūlāsa k!wēldē yīs 'nē'mēmotas. Wä, laēm gwāl lāxēq.

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

- 1 Wä, hē'maxs lōmax'idaē 'nēk'ēda g'igāma'yē, qa's ts!ēndeg'imē 'wālas k!wēlasa, wä, lā k'ilx'wīdxa q!ēnemē tsētsēlx'ustaats!ā lē-wa q!ēx'sayōkwē t!ēqa. Wä, hē'mislēda l!ē'na. Wä, g'il'mēsē 'wīla lāleqēxs laē āx'ēdxa ām'āmāyē xwāxūxwagūma, qa's aēk'lē
5 ts!ōxūg'īndēq. Wä, g'il'mēsē ēg'ig'axs laē lēlēlelaq lāxēs g'ōkwē. Wä, lā genemas x'ōx'wīdxēs t!ēt!ēqaats!ē xāxexatsema, yīxs 'nāl-'nemp!ēnaē sek!āsgema lōx lāl'maax ma'lgūnāltsema t!ēt!ēgats!ē xāxexatsema, yīxs q!ēnemaē dādek'asasa g'igāma'ya qa's k'ilōmq. Wä, hē'mis lā āxwūlts!ālasōsa ts!ēdāqē, qa's lā pelx'ālexselas
10 lāxa xwāxwagūmē. Wä, la'mē 'nemsgema t!ēgats!ē xaxātsem laxa 'nemts!aqē xwāxwagūma. Wä, g'il'mēsē 'wīla lā pāgēxdzēkwa xwāxūxwagūmasa t!ēqāxs laē ha'yālaax hā'yāl'ās 'nē'mēmō-tasēs lā'wūnemē, qa lās tsāx q!ēnema 'wē'wap!ēma. Wä, lāx'da-'xwē 'nāx'ūma hā'yāl'ā 'wī'wax'sgemxa naēngats!āx laē tsā, qa's
15 g'āxē gūx'ālexselas lāxa pēpegwats!āxa t!ēqa xwāxūxwagūma. Wä, g'il'mēsē t!ēpeya 'naxwēda t!ēqāxs laē gwāla. Wä, la'mē hēx'sāl

they stop. They leave them there | a whole day and a whole night, 17
soaking the salal-berry cakes, for | the chief is going to give a feast
to many tribes. In the morning, when day comes, | they bring into
his house the house-dishes and || the small dishes and the spoons. 20
They also | bring dead cedar-wood. Now it is already piled up
crosswise in the middle | of the house. When everything is in
readiness, they take a rest; | and in the evening the chief calls his
numaym | to a meeting. When they are all in, the chief tells them
to take care || and to be ready to help him if | some of the guests 25
should try to put the fire out, and he tells his numaym what he is
planning to do. | He calls the names of those who are to speak |
when the house-dishes are being handled, and who are to speak for the
small canoe which is to be a feasting-dish. | Then he asks the song-
leader to sing || a feasting-song. Then the song-leader sings | the 30
song which he kept to himself. Now they learn the song; | and when
his assistants can sing the tune of the song, | then (the men) put the
words into it, whatever they wish to say, | and whatever they heard ||
the rival chief say against the chief who is going to give the great 35
feast. When | they can sing this song, the chief sends the young
men | the night (before the feast) to call the tribes, when it is secular
season. | Immediately the young men go and | call the names of all

gwaēlxa ʔnāla lɛʔwa ʔnemxsa gānola pēxʰstaliŋēda tleqa, qaxs lɛʔmaē 17
kʷeləslə grīgāmaʔyas lāxa qʷlənemē ləlqwālaləxa lāla ʔnāxʰidəlxa
gaāla. Wā, hēʔmisē ʔnāxwaem gax gwaŋgūlilēda ləlōqūlilē lɛʔwa
ləlōgūmē lɛʔwa kʰākʰrtsʰenaqē lāx gōkwəs. Wā, hēʔmisa lɛʔ- 20
dzekwē leqwa. laemxaē gwālala gēgustalakwa lāx āwāgawali-
lasa gōkwē. Wā, grilʔmēsē ʔnāxwa gwaŋgūliləxs laē xʰōsʰid ʔwīla.
Wā, grilʔmēsē dzāqwaŋs laē ləltsʰōdēda grīgāmaʔyaxēs ʔnēʔmēmōtē,
qa gāxēs ʔwīlaēlela. Wā, grilʔmēsē ʔwīlaēləxs laē haʔyalʰlōlēda
grīgāmaʔyaq, qa ʔnāxwaʔmēs gwālala, qaʔs gōxʰwidəlaxeq, qō kʰil- 25
xasōlaxsēs lɛʔlānemlē. Wā, laem nēxʰaliləlas gwālaasasēs nā-
qaʔyē lāxēs ʔnēʔmēmōtē. Wā, laʔmē lələqelaxa yāqʰlentʰālila
qaēda ləlōqūlilē. Wā, hēʔmis yāqʰlentʰālala qaēda ləlōqūlilē xwā-
xūxwagūma. Wā, hēʔmis lā hēlatsēxa nāgādē, qa denxʰēdēsēs
menʰlaʰlayā kʷeləʰyāla qʷlēmdeṃa. Wā, hēxʰidaʔmēsē denxʰē- 30
dēda nāgādāsēs qʷlēmdeṃgiltʰālā. Wā, laʔmē qʷlēmdeṃa. Wā,
grilʔmēsē qʷlēda ʔnāxwa kʷlēklwanōlemēx āyasa qʷlēmde-
maxs laē ʔnāxwaʔma bēbegwānemē qāyasentsēs ʔnēnkʰlēgaʔyē
qaʔs lā wāldemkʰlindayōxa qʷlēmdeṃē, lɛʔwis wūlēlē wāld-
dems āpsēkʰlesasa ʔwālaslē kʷlēlasa grīgāmaʔyē. Wā, grilʔmēsē 35
qlāxa qʷlēmdeṃaxs laē ʔyālaqēda grīgāmaʔyasa hāʔyāʰa, qa lās
lələlklūsaxa lā gānula lāxa ʔnāxwa ləlqwālalaʔya lāqēxs bāxūsāē.
Wā, hēxʰidaʔmēsē lāda qʷlēmāla hāʔyāʰa, qaʔs lā ʔwāʰwilxtewa

- 40 the men in each of the || houses. When they have called all the names of those | who live in each of the houses, the young men shout, together "This is for | Making-Satiated!" They come out and go into the next house, | and one of the young men who call says, "We come | to call you," calling the name of the man; and he continues || saying this, calling them, until they reach the end of the houses. Then they all | scatter and go home to their houses. All the tribes | go to bed early; for they do not know what the chief is planning, | and they are afraid of the feast of salal-berry cakes and crabapples | and oil, if there is much of it, because it makes one feel
- 50 squeamish. Therefore || all the chiefs and common people are afraid of it; | but there is no way of not going to the feast, because they would be laughed at | by the numaym of the host. The host gets up early in the morning, and he | himself wakes up the members of his numaym to come and eat breakfast in his house. | As soon as
- 55 they have done so, they dress themselves, and || those who carry the long-handled ladles blacken their faces. There are four of these, | and they paint their faces as though they were angry. The chief who is host does the same | if he is going to break a copper for a crosspiece over his fire. Then he also blackens his face, | and he puts on an angry face, and his speakers dress the same as | he has

- l̥eqelax l̥eqegemasa ʰnāxwa bēbegwānem lāxa ʰnālʰnemsgemsē
 40 gʷigʷokwa. Wā, gʷil ʰnāxwaʰmēsē ʰwiltōdex l̥eqegemasa gʷokwa-
 xʰila lāxa ʰnemsgemsē gʷokūxs laē ʰnēkʰ ʰnemādzaqwēda hāʰyālʰa,
 qa Pōlelasā. Wā, lā hōqūwēsa, qas lā lāxa āpsālasē gʷokwa.
 Wā, lāxāē ʰnēkʷēda ʰnemōkwē lāxa hāʰyālʰa l̥ēl̥alelʰgʷisa: "Laʰmenuʰx"
 l̥ēl̥alōlaiʰ," l̥ēx̥ēdex l̥eqemasa begwānemē. Wā, hēx̥sāʰmēsē
 45 gʷēkʰlāx̥s l̥ēl̥alāē. Wā, gʷilʰmēsē lāxtōlsaxa gʷokūlāxs laē ʰnāxwa
 gʷēlʰida qas lā nāʰnakʰ lāxēs gʷigʷokwē. Wā, laʰmē ʰnāxwaem
 gaxʰstaēla l̥ēlqwālalaʰyē, yīxa kʰlēsē qʰl̥alelax nāqaʰyasa gʷigā-
 maʰyē. qaxs kʰilemaēda malaqela tʰeqa l̥ēʰwa tselxʰsta. Wā,
 hēʰmēsēl̥ēda l̥ēʰnāxs qʰl̥enemaē, yīxs tslenkʰl̥ēmaē. Wā, hēʰmis
 50 lālaēselayōsa ʰnāxwa gʷigʷegāmaʰyē l̥ōʰmēs begūl̥idaʰyē. Wā, lāxāē
 kʰl̥ās gʷēxʰidaas kʰlēs la kʰwēla gʷāqʰelaē qʰemgʷilayōs ʰneʰmē-
 mōtasa kʰwēlasl̥ē. Wā, laʰmē gagʷostāwēda kʰwēlasl̥ē, qas lā xamē-
 l̥esela gʷāxēs ʰneʰmēmōtē qa gʷāxēs tāgʷēkwa lāx gʷokwas.
 Wā, gʷilʰmēsē gʷālexs laē qʰwālaxʰid ʰwēla. Wā, laʰmē ts!ōts!ē-
 55 ts!ēl̥emakwa tsētsats!ēxsilalaxa tsēxla, yīxs mōkwaē. Wā, lāʰmē
 hēl̥wēsēmakwa. Wā, hēʰmisa gʷigāmaʰyē, yīxa kʰwēlasl̥ē, yīxs
 gʷilʰmaē yāgūnōl̥isla l̥l̥āqwa. Wā, lāxāē ts!ōts!ēl̥emda. Wā,
 laemxāē hēl̥wēsēmakwa. Wā, hēʰmisla elkwās hēemxāē gʷālē
 qʰwālaxʰʰyas. Wā, lāl̥ē ʰnāxwaem qʰwāl̥enkʷē ʰneʰmēmōtas.

done. Now all the members of the numaym are dressed; || and after 60 this, they send out four men to go and call again, | for the first calling of the tribes has been given the night before. | As soon as the messengers come back, they take a paddle and | stir with it the soaked salal-berries; and as soon as all the water | has been soaked into the salal-berries, they are mushy. Then the four men take || long-handled ladles and dip them | into the crabapples, and pour 65 these on the soaked salal-berries. | They do not stop until all the crabapples have been put on the salal-berries. Then | they take the house-dishes and put them down heading | towards the rear of the house, and they stir the || salal-berries mixed with crabapples. When 70 they are mixed, they | dip them out with their ladles from their small canoe into the house-dishes. Then they put them into the | house-dishes. When these are half full, there is enough in them; | and after they have done so, they take small dishes and put them down at | one side of the door. After doing so, they go again calling (the guests): || and when the people come who have been called, the 75 speaker of the host stands up | and calls out to those who are coming in, and assigns to them their seats. Then he | says, "Walk on, chief, to your seat that belongs to your position!" | Every man knows his seat, | and they go right to it and sit down. As soon as || all are in, they give the drum to the head tribe, | the 80

Wä, g'il'mēsē gwāl'alila laas 'yālagēmeda mōkwē, qa's lä ētsē'sta, 60
qa laēnē'ma'las lēlēk'lūsasē'wēda lēlqwālala'yaxa gānūlē. Wä,
g'il'mēsē g'āx aēdaaqēda ētsē'stāxs laē āx'ēdxa sē'wayowē, qa
xwētega'yēs lāxa pēq'lūgelilē t!eqa, yāxs laē 'wī'welaqēda 'wāpē
lāxa t!eqa. Wä, hē'mis lāg'ilas la genk'ē. Wä, lä āx'ēdēda
tsētsatsēxsēl'g'isē mōk' bēbegwānēmaxēs tsētsēx'la, qa's tsēx'ī- 65
dēs lāxa tsēlx'usta, qa's lä gūq!eqas lāxa pēgekwē t!eqa. Wä,
ā'l'mēsē gwālexs laē 'wī'welaqēda tsēlx'usta lāxa t!eqa. Wä, lāxāē
āx'ēdxa lēloqūlilē, qa's g'axē mex'ālihelas. Wä, la'mē gwēgwē-
gemlil lāxa ōgwiwalilasa g'ōkwē. Wä, lāx'da'xwē xwētelgēndxa
mālaqela t!eqa lē'wa tsēlx'usta. Wä, g'il'mēsē lēlgoxs laē tsē- 70
x'itsēs tsētsēx'la xwāxūxwagūmē lōqūlila, qa's lä tseyāselas lāxa
lēlōqūlilē. Wä, g'il'mēsē naengoyoxsdālaxs laē hā'yālats'lā. Wä,
g'il'mēsē gwālexs laē āx'ēdxa lēlōgūmē, qa g'āxēs mex'el lāxa
āpsōstālilasa t!ex'ila. Wä, g'il'mēsē gwālexs laē ēt'lēd ētsē'sta.
Wä, g'il'mēsē g'āxē ētsē'stānēmas laē lāx'ūlila elkwāsa k'wēlasē, 75
qa's q'lāx'sidza'yēx hōgwīlēlaēna'yasa bēbegwānēmē. Wä, hēem
'nēg'atsē: "Qāsakas g'igāma'yā laxs g'igilasaōs k'wa'ya g'igā-
ma'ya." Wä, lä 'nāxwa'ma bēbegwānēmē q'lāxēs k'wa'yē.
Wä, la'mē hē'nākūlaem lāq, qa's lä k'wāg'alil lāq. Wä, g'il'mēsē
'wī'laēlexs laē hēx'idaem xēmsasōsa menats'lē lāxa mekūmā'ya 80

82 Mamalēleqāla, to sing their song. | You know how the drum is passed
to every one of the tribes, | (beginning at the Lead tribe), for each one
85 has | a song for the feast. When || they have all sung their feast-
songs, the drum is put away and placed | at one side of the door.
Then they go and distribute the | house-dishes; and when this has
been done, they carry the canoe which serves as a house-dish | and
put it down in front of the one who has given a feast of salal-berry
cakes | and crabapples before, for this is to show who has given such
90 a feast: the giving of the || small canoe. Then they call out the name
of the former host, | and then he speaks proudly. As soon as |
everything has been distributed, they pass about the small dishes
among the common people of the | chiefs. When everything has
been given out, they eat with the spoons, for these | have been dis-
95 tributed already. Now the speaker rises || and calls his numaym to
assemble and | sing their feasting-song. |

I have forgotten the oil, for they pour some on the | mixed salal-
berries and crabapples in the house-dishes. As soon as | the song-
leader has sung the first song, the daughter of the host comes out, ||
100 carrying in one hand the copper; and when the numaym | of the
young woman's father sings, she dances, holding | the copper the
lower end up in the right hand. Then | four men come out, carrying

81 Mamalēleqāla, qa denx'ēdēsēs k'wēlayalayewē q'ēm̄dema. Wā,
laēm̄las 'nāxwa q'lālx lāxtōdalaēna'yasa menats'lē lāx gwālilēla-
ēna'yas 'wāxasgemagwasasa lēlqwālala'yē, yixs 'nāxwa'maē k'wēl-
gra'l denx'ētsēs k'wēk'wēla'yāla q'ēm̄q'ēm̄dema. Wā, g'il'mēsē
85 'wīlā k'wēl'gral'ēxs laē āx'ētsē'wēda menats'lē, qa's lā xēm̄stol'ēm̄
lāx āpsōstālilasa t'lex'ila. Wā, la'mēsē hēx'idaem k'āx'idayowēda
lēlōqūlilē. Wā, g'il'mēsē 'wīlaxs laē lēlēm̄g'ililema lēlōqūlilē xwā-
xūxwagūma, qa's lā k'ax'dzamōlilem laxa k'wēlēselāxa mālaqēla
t'leqa lē'wa tsely'usta, qaxs hē'maē āwelx'isalayosēda lēlōqūlilē
90 xwāxūxwagūma. Wā, hē'mē la lēqelase'wē lēgemasa k'wēlē-
selā. Wā, hē'mis la lēm̄q'lālag'ililats yāq'ent'lālaē. Wā, g'il'mēsē
'wīl'galilexs laē k'āx'idayowēda hēlōgūmē lāxa begūlida'yasa g'ig'e-
gāma'yē. Wā, g'il'mēsē 'wīl'galilexs laē 'yōs'ida, qaxs la'mēx'dē
ts'ewanaēdzema k'ak'ets'lenaqē. Wā, la'mē lax'ūlilēda elkwē.
95 Wā, la'mē lē'lālxēs 'nē'mēmōtē qa q'lap'lēg'ililēs qa wāg'rēs k'wa-
mēl'gral' denx'ēda.

Hēxōlēn l'elēwēsē'wa l'ē'nāxs la'mēx'dē k'lūnx'idayō lāxa mā-
laqelats'lāxa t'leqa lē'wa tsely'usta lēlōqūlila. Wā, g'il'mēsē
doqālēda nāgadāxs g'āxaē lālt'lalilē ts'lēdāqē xūnōx'sa k'wēlasē
100 dāk'lōts'lānaxa l'lāqwa. Wā, g'il'mēsē 'nāxwa denx'ēdē 'nē'mē-
motas ōmpasa ts'lēdāqaxs, laē yix'wīda. Wā, la'mē ēk'laxsda-
lēda l'lāqwa'xs dālaasēs hēlk'lōts'lāna'yē lāq. Wā, hē'mis g'āx

on their shoulders the empty | ladles. They dance on each side of the woman while || she is dancing, two on each side of her. | The 5 four men do not dance long before | they go back to where the oil-boxes have been put down. All four of them | dip into the oil with their ladles until they overflow. Then | they go, so that the oil drips out, and they give it to the chiefs, || and the chiefs stand up. 10 They take hold of each end of the | overflowing ladle; and then the men who handled the ladles say to each of them, | "Now, chief, draw this in with your breath," mentioning his | name. Then they really drink all the oil; and | if some of the chiefs can not drink it, they just || put their lips to the ladle and pour it | into the feast-dish. 15 They continue doing this, although they have now | stopped singing their feasting-song. When the | oil-ladle reaches the rival of the host who gives the salal-berry and | crabapple feast, the ladle is filled entirely with oil; and || they treat it roughly when they go to the 20 place where (the rival) is sitting, so that the oil drips out, | and the young man who brings it pretends not to see him in his seat, and thus he lets | the oil drip on the chief who is sitting down. Then he stands up | and speaks, and sends out some men of his | numaym to bring a hundred blankets, or even two hundred. || Then some men of 25

hōx⁵ult!dilatsa mōkwē bēbegwānem wīwix⁵seyap!lāxaxa lōpemts!ā- 3
wē tsētsēxla, qā's yīx⁵widē lāx ⁵wāx⁵sagawalīlasa tsēdāqaxs
yīxwāē. Wā, la⁵mē maēma⁵lōkwa bēbegwānemē lāx ⁵wāx⁵sagawa- 5
līlas. Wā, k⁵lēstlē gēgilil yīxwēda mōkwē bēbegwānemxs laē
ālē⁵sta lāx hāx⁵hānīlasasa dēdēngwats!ē, qā's lā ⁵nāxwaxs mōkwaē
tsē⁵stasēs tsētsēxla lāxaxa L⁵ēna. Wā, lā ālak!lāla tsētse⁵xūlaxs laē
qā⁵sīdēda ts!ēts!aoqūlxlāxaxa L⁵ēnāxs laē tsēqelīlax gīgēgāma⁵yē.
Wā, hēx⁵īda⁵mēsē lāxūmgīlīlēda gīgēgāma⁵yē, qā's dādebēndēxa 10
tsētsawēkīlāxaxa L⁵ēna tsēxla. Wā, hē⁵mis lā ⁵nēgratsa tsatsēxsīlēg⁵isē
begwānema: "Wā, gīgāma⁵yā, laem xumt!ēdlōlai'," lēx⁵ēdēx lē-
gēmas. Wā, la⁵mē ālax⁵īd nāx⁵īdēda nēnaq!ēnoxwaxa L⁵ēna. Wā,
gīl⁵mēsē wāyats!lāla nāqēda waōkwē gīgēgāma⁵ya laē āem hām-
gūgēndxa tsētsawēkīlāxaxa L⁵ēna tsēxla, qā's lā gūqeyīnts 15
lāxēs lōqūla. Wā, la⁵mē hēx⁵sāem gwēgīlaxs wāx⁵maē lālal
q!wēl⁵īdēda k!wame⁵lāla dēnxela. Wā, gīl⁵mēsē lāgrāa tseq!ēna-
⁵yasēsa L⁵ēna lāxaxa hāyōtasa k!wēlasasa mālaqela t!ēqa lē⁵wa
tsēl⁵xstāxs laē ālax⁵īd lā qōtamasxa tsēxlāsa L⁵ēna. Wā, lā
ēālsīlaxs laē gūyōlēla lāx k!wāē⁵lasas, qā tsawēkīlēsa L⁵ēna. 20
Wā, lā ēsbōla dōqūlaqēxs k!wāēlaē. Wā, hē⁵mis lā tsawēx⁵ālē-
latsa L⁵ēna lāxaxa gīgāma⁵yaxs k!wāēlaē. Wā, hē⁵mis lā lāx⁵ūlī-
⁵latsē, qā's yāq!ēg⁵a!ē. Wā, la⁵mē ⁵yālaqasa grayōlē lāx ⁵ne⁵mē-
mōtas, qā lās gemxaxa lāk!ēndē p!ēlxelasgema lōxs ma!p!ēnya-
gaē. Wā, lā hēx⁵īda⁵mēsē lā hōqūwēlsē ⁵ne⁵mēmotas. Wē, laem 25

26 his numaym at once go out, but | he never takes the ladle, and the one who handles the ladles | returns with it. Then he tells his numaym to take care not | to let their fire be put out by the fire of the rival chief; and while he says this, he pours into the fire | the oil (that was to have been drunk); and then he says to the fire, "Now, || 30 spirit of the fire, open your mouth, son, so that you get enough to eat!" |

Then those who went out to get the blankets come in, | and then the members of the numaym of the rival chief each takes hold of an end of the | blankets and spread them over the fire of the host. | 35 Now they put it out, and then the host goes and takes more || salaberries and crabapples, and the copper which his daughter was carrying | when she was dancing, and he pushes it under the feast-fire. | At the same time the four young men who handle the ladles dip them into the oil; and when they are | full, they pour the oil into the fire; | and then those who try to put out the fire run away on account 40 of the heat, for || the oil and the blankets are burning together; and then | the host takes the oil and pours it among his rivals. |

Nolis, who died some time ago at Alert Bay, tried to put out the fire with seven canoes, | and he had the oil poured on his face by the great host of the Lawēts!ēs. Besides, | he put on four hundred 45 blankets. The house was nearly || burned. All the roof-boards were

26 hēwāxa dādalaxa L!ēnats!āla tsēx!a. Wā, āmēsēda tsatsēxsilelg!isē g!āx aēdaaqas. Wā, la!mē ha!yā!lō!axēs 'ne!mēmōtē, qa k!ēsēs k!l!x!dē legwīlasēs g!īgāma!yē. Ā!mē 'nēk!ixs laē gū!xlentsa L!ē!na lāxa legwīlē. Wā, hē!mis la 'nēg!atsēxa legwīlē: "Wā, 30 k!wax!lālā, āqālālā, wīsā, qa!s pō!lē!lāōs."

Wā, g!āx!mē hōgwīlē!lēda lāx!dē gēm!xaxa p!ē!xelasgēmē. Wā, hē!x!da!mēsē g!āg!alap!ē 'ne!mēmōtasa g!ēqēm!x!dē dāden!xaxa p!ē!xelasgēmē, qa!s lā leplālās lāxa k!wē!lasdema legwīla. Wā, laem k!l!x!aq. Wā, hē!mis la ā!xē!daatsa k!wē!lasasa mā!laqelā 35 t!ē!qa lē!wa tsē!x!stāxa L!ā!qwa, y!ix daax!dāsēs xūnōkwaxs g!āxē!dē y!ixwa, qa!s lāyabō!dēs lāxēs k!wē!lasdema legwīla; wā, lāda mōkwē tsē!tsaxsilelg!is tsē!x!d lāxa L!ē!na. Wā, lā 'nā!xwa qō!qūt!laxs laē 'nemā!x!d gū!xlents lāxa k!wē!lasdema legwīla. Wā, hē!mis la yā!was!d bā!watsa k!l!x!āxa L!ēs!alāsa legwīlē, qa!s 40 laē x!ix!aqū!wēda L!ē!na lē!wa p!ē!xelasgēmē. Wā, hē!mis la gū!qelgē!daatsa k!wē!lasē g!īgāmē!sa L!ē!na lāxēs hāyō!tē.

Y!ix Nō!isdē lāx 'y!il!sē laē k!l!x!asa ā!lēbō!ts!aqē xwā!xwāk!lū!naxs laē gū!qēm!tsō!sa L!ē!nā!sa 'wā!lasē k!wē!latsa Lā!wē!ts!ēsē. Wā, hē! 45 'm!isa mōp!ē!nyagē p!ē!xelasgē!ma; wā hē!m!isa g!ō!kwax hā!sē!la- 'maē k!ēs 'nā!xwaem xū!mt!ē!dēs sā!la. Wā, hē!men dō!gū!l ā!la k!l!l-

burned. And this is the most real attempt at | putting out the fire 46
of a feast that I have seen. The feastgiver of the Lawēts!ēs had
two hundred | blankets and five canoes, | and also small coppers.
This is the | worst thing that chiefs do when they really get angry,
and || at such a time the house-dishes are scorched by the fire. | 50

When all this is done, they go out. Then | the floor of the house
is soaked with oil. | The numaym of the host go out and carry the
house-dishes and the small | canoe that served as a feast-dish to those
to whom they belong; and as soon as they have been carried out, it is
finished. || That is all about this. | 55

FEAST OF QŌT!XOLĒ

Now, when the winter comes, the owner of the qŏt!xolē | intends 1
to give a feast to his people of berries mixed with oil. | Then he sends
out the young men belonging to his numaym to | call his guests; and
as soon as they go, his wife takes the || dishes and puts them down 5
next to her place, and also her spoons, | and shredded cedar-bark to
wipe out the dishes | and spoons. Now she wipes them out while
her | husband is clearing out the house. He also spreads down |
mats for his guests to sit on; and he takes out the || box containing 10
the berries and oil, which is put down at the left-hand side of the |
door of the house. As soon as the young men have called four

x^ēdāmasxa k!wēlasdema legwila. Wā, lā ma^{lp}!enyaga^{mē} p!el- 46
xelasgemasa k!wēlasē Lāwēts!ēsa; wā, hē^{misa} sek!ats!aqē xwā-
xwāk!ūna; wā hē^{mislēda} L!āl!agūmē. Wā, hēem ālak!āla
ēyax^{sem} gwēgilatsa grīg egāma^{yē}, yīxs ālak!ālaē laelwis^{ēda}. Wā,
hē^{misa} la ēnāxwaem la k!wēk!ūmelx^{ēdaatsa} lēlōqūlilē. 50

Wā, gril^{mēsē} gwālexs laē hōqūwelsa. Wā, la^{mē} ēnāxwaem
la lēqē āwīnagwilasa gōkwasa L!ēna. Wā, ā^{mise} la ēwīla la
kaōdalē ēnē^{mēm}motasa k!wēlasaxa lēlōqūlilē lē^{wa} lēlōqela xwā-
xūxwagūm lāx k!k!āk!ēlaq. Wā, gril^{mēsē} ēwīlawēlses laē gwāla. 55
Wā, la^{mē} gwāl lāxēq.

FEAST OF QŌT!XOLĒ

Wā, la^{mēs} ts!āwūnx^{ēdēns} laē ēnēnk!ēx^{ēdēda} qōdadāsa qŏt!- 1
xolē, qa^s wāgē qŏt!qwatāmasxēs gōkūlōtē lāxa L!ākwē qŏt!xolā.
Wā, la^{mēsē} ēyālaqasa hā^{yāl}a gāyōl lāxēs ēnē^{mēm}motē, qa lās
L!ēlāla. Wā, gril^{mēsē} lāxs laē hēx^{ēda}mē gēnemas āx^{ēdxēs} lōel-
q!wē, qa^s gāxē mēx^{alilelaq} lāxēs k!waēlasē lē^{wis} k!āk!ets!ē- 5
naqē lē^{wa} q!oyaakwē k!ādzekwa qa^s dēdegīg^{anōxēs} lōelq!wē
lē^{wa} k!āk!ets!ēnaqē. Wā, la^{mē} dēdegīg^{as} lāq, yīxs lāalēs lā-
ēwūnemē ēkwaxa āwīstalilās gōkwē. Wā, lāxā lēp!alilelaxa
lēl^{wa}yē, qa k!wādzewēsōlts L!ēlānemlas. Wā, hē^{misa} L!agwa-
ts!ē qŏt!xolē lāwatsāxs gāxāē hānstōlilas lāx gēm^{xōts}ālilas t!ēx- 10
lās gōkwās. Wā, gril^{mēsē} mōp!enē^{stēda} hā^{yāl}a la ētsē^{staxs}

12 times, | the guests come in; and when they are in, they sing | an ordinary song, not a feast-song. | After having sung four songs, the
 15 young men take the dishes and || put into them the oil and berries. They do not put much in, | because it is difficult to eat and to swallow. Therefore | they put a little into the dishes. After this has been done, they put them down, one dish in front of each | four men. At the same time when they put down the dishes, | the
 20 spoons are distributed; and when everything has been placed, || the guests begin to eat the oil and berries. They never | eat it all, because it is hard work to eat it. When they | have finished, they go out. That is all about this. |

SOCIAL POSITION AND MARRIAGE LAWS¹

1 **Chief's Daughter.**²—Generally the princess of | Chief *εmāxūyalidzē* gets married at once when *K'!ēdēlēlak^u* | comes out of the place where she has been sitting still. As soon as the princess is married, she | has the name *mōdzil* (Keeping-up-the-Blanket), if she becomes the *mōdzil* of a real chief. ||

5 However, she remains a princess of the chief if her husband is a common man. | Then she is never called *mōdzil* as wife (of the com-

12 *g'āxaē εwī!aēlē Lē!ānemē*. Wā, *g'ilēmēsē εwilaēlēxs laē denx'ē-dēda k!wēlasa q!ēmdēmēxa k'!ēsē k!wēlayalayo q!ēmdema*. Wā, *g'ilēmēsē mōsgēmōdēxs laē āx'ēdēda hā'yā!ēāxa lōēlq!wē, qaxs lā*
 15 *tsēts!ālasa L!ākwē qōt!xolē lāq*. Wā, *lā k'!ēs q!ēq!ēts!ā, qaxs ālaē lāxūml lāx qōtqwattse^εwa L!ākwē qōt!xolā*. Wā, *hē!mis lāg'ila hō-lā!ts!āwēda lōēlq!wē*. Wā, *g'ilēmēsē g'wālēxs laē k'āgēmlilēlas lāxa maēmōkwē bēbēgwānemē*. Wā, *lā εnemālag'ilila k'āsa lōēlq!wē Lē!wa k'āk'ēts!ēnaqaxs laē ts!ēwanaēdzema*. Wā, *g'ilēmēsē εwīl-*
 20 *galilēxs laē qōtqwat!ēdex!da^εx^uxa L!ākwē qōt!xolā*. Wā, *lā k!ēts!ēnox^u εwī!ase^εwa, qaxs ālaē lāxūml lāx hā!mā!yē*. Wā, *g'ilēmēsē g'wālēxs laē hōqūwēlsa*. Wā, *la!mē g'wāl lāxēq*.

SOCIAL POSITION AND MARRIAGE LAWS¹

1 **Chief's Daughter.**²—Wā, *lā q!ūnāla hēx'ēidaem qādzēlase^εwē k'!ē-dēlasa g'īgāma!yē εmāxūyalidzē, yīxa lalōsela k'!ēdēltsē K'!ēdē-lē!lakwē*. Wā, *g'ilēmēsē qadzēlase^εwēda k'!ēdēlē laē hēx'ēidaem lēgades mōdzēlē yīxs ālak!ālaē g'īgāma!yēs mōdzēlidē*.

5 Wā, *wāx!mēsē k'ēdēltsa g'īgāma!ya lā!wadāsa begwānemq!ā-lamē, wā, lā hēwāxaem lēqalayuwē mōdzēlē lāx gēnemās*. Wā,

¹ For additional matter see Addenda, p. 1333.

² Continued from p. 701, line 57.

mon man), | and she is still the princess of her father the chief. I 7
just wanted to talk | about the common men. |

Now when the princess is married to a chief, then she is || called a 10
mōdzīt, when she first goes into the house of her husband. | Now I
am talking about the chief of the numaym Maāmtag'ila, | *ᵐmāxū-*
yalidzē, whose princess is *K' lēdēlēlak*. Not | long after she has
been married to her husband, her father pays the marriage debt; and
she has for her canoe mast | an expensive copper. And he gives as a
marriage-gift a name to the husband || of his princess and much food 15
with it, and also canoes. | This is what is called "paying-the-marriage-
debt, sitting-in-the-canoe-of-the-princess;" for generally there are
twenty | who sit in the canoes of the princess of a real chief, | when
they put down the copper | bracelets and small coppers and many
dishes and the || anchor-line of many spoons; when all this has been 20
put | down Chief *ᵐmāxūyalidzē* says, "Now I will go and | call my
princess that you may see her come." Thus he says, and goes into |
his house. And before long he comes back walking ahead of | his
princess, and the chief stands outside of his || house, and his princess 25
comes and stands by his side. She wears | a blanket covered with
abalone shells, and entirely covered with abalone shells | is her hat.
Her abalone-covered blanket | is called "the-heavy-abalone-covered

lālē k' lēdēltsāemsēs grīgāma'yē ōmpa. Â'men ᵐnēx' qen gwāgwēx'- 7
sex' idē lāxa begwānemq' lalanē.

Wā, la'mē lāwādēda k' lēdēlasa grīgāma'yē, wā, lā hēx' idāem
lēgades mōdzilē, yixs g'ālaē laēl lāx g'ōkwāsēs lā'wūnemē. laxen 10
lēēna'yē gwāgwēx's'alasē grīgāma'yasa ᵐnēᵐmēmotasa Maāmtag'ila
lāx ᵐmāxūyalidzē, yixs k' lēdadaasēs K' lēdēlēlakwē. Wā, k' lēst'la
g'āla lā'watsēs lā'wūnemē laē qōtēx'a ōmpas. Wā, lā lāk'eyalaxa
q'eyōxwē l'āqwa. Wā lēgemg'elx'ala qa lēgēms lā'wūnemawā-
sēs k' lēdēlē lē'wa q'lēnemē ha'māyaaxses lō'ma xwāxwāk'lūnaxa 15
gwe'yāsa qōtēx'a k'waxsālats'lēsa k' lēdēlē, yixs q'lūnālaē māltsēm-
gustāwa k'waxsālats'lē xwāxwāk'lūnas k' lēdēl sa ālak'lāla grīge-
ma'yā. Wā, grīl'mēsē ᵐwī'la g'āx āx'eldzemaxa l'lāl'laqwak'līnē
k' lōkūla lē'wa l'lāl'axsemē; wā, hē'misa q'lēnemē lēlōq'wa lē'wa
mōgwanā'yā q'lēnemē k'āk'ats'lēnaqa. Wā, grīl'mēsē ᵐwī'la āx- 20
ᵐelsa laēda grīgāma'yē ᵐmāxūyalidzē ᵐnēk'a: "La'men lāl lē'lā-
lalxen k' lēdēla qa's g'āxlag'aōs dōx'walelaqē," ᵐnēk'exs laē laēl
lāxēs g'ōkwē. Wā, k' lēst'la g'ālaxs g'āxaē aēdaaqa g'ālag'i-
wēsēs k' lēdēlē. Wā, la'mē lāx'ūlsēda grīgāma'yē lāx l'lāsanā'yasēs
g'ōkwē. Wā, g'āxē k' lēdēlas lāwūnōdzelsaq. Wā, la'mē nex'ū- 25
nālaxa megēsgemālāxa ēx'ts'lemē. Wā, lāxaē ᵐnāxwaem ēx'ts'lemē
ōsgēma'yas lētemlas. Wā, hēem lēgadē ēx'ts'lemsgēmē ᵐnēx'ū-
nēsēs ēx'ts'lemāla ōmax'demk'len nex'ūnē. Wā, lā lēgadē lētemlas

blanket," and her hat is called | "the-heavy-abalone-covered hat."
 30 Then the chief, || the father of K'!dēlēlak^a speaks, and says,
 "Come and look at this | weight which originates with our family
 history, when the chieftainess carried the copper. Now stand up, |
 son-in-law, I will dress you." Thus says the chief, and takes | the
 abalone-covered blanket of the chieftainess and her abalone-covered
 hat and | promises to give them to his son-in-law, and he takes his
 35 copper and gives || it also to his son-in-law. Then he calls his son-in-
 law to come and | take them. The son-in-law comes and stands in
 front of his | father-in-law and of his wife, the chieftainess. Then
 the | abalone-covered blanket is put on to him and the abalone-
 covered hat is put on to him, | and he is given the copper. Then the
 40 chief says to his || son-in-law, "O son-in-law! now I have changed
 your chief's dress, | son-in-law. Now go! It is finished. You have my
 chieftainess for your wife." Thus he says, | and takes off the large
 ear-ornaments of abalone shell on each ear of the chieftainess and
 the | nose-ornament of abalone shell and attaches the ear-ornaments
 to his son-in-law, and | he also puts the nose-ornament of abalone
 45 on to him. Then his son-in-law || goes back and stands where his
 numaym is standing, and he | speaks, and says, "Look at me,
 numaym! | Now my whole chief's dress has been changed by my
 father-in-law. | Now the chieftainess my wife, has no dress." Thus
 he says as he walks along | and goes into his house, and the property

yis ēx'ts!emāla ōmageml LETEmL. Wā, la^{mē} yāq!ēgrā!ēda grīgāma^ēyē
 30 ōmps K'!dēlēlakwē. Wā, lā ēnēka: "Wēgrā, dōqwalaxg'ada nō-
 yāmbālisēk' ōma lax dālaēda ōmāxa L!āqwa. Wā, lāx^ēūls lāgrā
 negūmp, qen q!wālx'idaōL," ēnēk'ēda grīgāma^ēyaxs laē āxōdex
 ēx'ts!emāla ēnēx'ūnēsa ōma lē^ēwēs ēx'ts!emāla LETEmL. Wā, la^{mē}
 lāk!ēgrā!ts lāxēs negūmpē. Wā, lā āx^ēēdxa L!āqwa qas sāp!ēdēs
 35 lāxaaxēs negūmpē. Wā, lā lē^ēlāxēs negūmpē qa hē^{mēs} grāx
 āx^ēēdeq. Wā, grāxē negūmpas lāx^ēūls lāx neqemālasasēs ne-
 gūmpē lē^ēwis genemas ōma. Wā, la^{mē} ēnēx'ūnyowa ēx'ts!e-
 māla ēnēx'ūnē lāq. Wā, lāxaē LETEmdayuwa ēx'ts!emāla LETEmL lāq.
 Wā, lā ts!āya L!āqwa lāq. Wā, lā ēnēk'ēda grīgāma^ēyaxēs ne-
 40 gūmpē: "Wā, negūmp, la^ēmen L!āyewi!lāxōs grēxdemk'!inaqōs,
 negūmp. Wā, hāgrā, laems gwāl gegradfsg'en ōmak'." ēnēk'ēxs
 laē āxōdex āwāwē xōgum ēx'ts!em ēwāx'sōdatewēsa ōma lē^ēwa
 k'ēdzēlba^ēyas ēx'ts!ema, qas t!ēgratōdālēs lāxēs negūmpē. Wā,
 lāxaē k'ēdzēlbentsa ēx'ts!emē lāq. Wā, lawiśla negūmpas la
 45 qās'ida qas lā lāx^ēūls lāx lāx^ēwedzāsas ēnē^{mē}motas. Wē, la^{mē}
 yāq!ēgrā!la. Wā, la ēnēka: "Wāgrā, dōx^ēwid grāxen, nōs ēnē^{mē}-
 mot. Laemgrā L!āyewi!lālasōgūn grēxdemk'!eng'ā yisen negūmpē.
 La^{mē} āem la xānalalelsēda ōmaxen genemē," ēnēk'ēxs laē qās'ida

with which the marriage debt has been paid is carried || into his 50 house. When everything has been carried in, it is given away to all | the tribes, when day comes. That is all about this. |

When the father (of a princess) dies, then her brother has her for his princess. Then he is no longer her brother, for | she is now the princess of her brother who is now her father. | Only the eldest one of the brothers has his youngest sister for his princess. || As soon as 55 she gets married, she is *mōdzīt* of her husband; | and her elder brother pays the marriage-debt to the husband of his princess, his sister, | because they never stop calling the daughter of a chief princess, | unless she becomes a chieftainess. When she is chieftainess, she is no more | princess, and she gives the name princess to her daughter; || but the name *mōdzīt* is different, for she has only the 60 name *mōdzīt* | when she has for her husband a chief. If she should separate from her husband, | then she is no longer called *mōdzīt* of her husband; but if | she takes another husband who is a real chief, then she is again | *mōdzīt* of her husband. That is all. ||

Chieftainess.¹—It hurt (εmāxūlayūgwa's) heart that she was never | 1 called the *mōdzīt* of (Wāg'idis); for thus they call the wife of a | real chief as soon as a chief marries a princess of | another chief (it is well for me to name the other || chief, so that you know how they call the 5

qa's lā laēl lāxēs g'ōkwē. Wā, la'mē mewēlelayowa qōtēnayowē lāx g'ōkwās. Wā, g'il'mēsē wīlaēla laē yāx'wīdayo lāxa εnāxwa 50 lēlqwāla'ayaxa la εnāx'ida. Wā, laem lāba lāxēq.

G'il'em le'lē ōmp's laē bēgwānem weq'was hēla k'lēdades. Wā, la'mē weq'wanux's qaxs la'mē k'lēdēltsēs weq'waxēs la ōmpa, yixs lē-x'a'mācda εnōlast'ēgema'ayasa εnē'mēma la k'lēdadesēs ts'lā'ya ts'ēdāqa. Wā, g'il'mēsē lāwada yisa g'igāma'ayē laē mōdziltsēs lā'wūnemē. 55 Wā, hē'misē nōlās la qōtēx'ax lā'wūnemasēs k'lēdēlēs weq'lwa lāqēxs hēwāxāē gwāl lēgades k'lēdēla ts'ēdāqē xūnōx'sa g'igāma'ayē lāg'aa laqēxs laē ō'ma. Wā, g'il'mēsē la ō'maxs laē gwāl k'lēdēla. Wā, la'mē lāsasēs k'lēdēlē lēgem lāxēs xūnōkwē ts'ēdāqa. Wā, lā ōgwaqalēda mōdzilē yixs lēx'a'māc lēgadaatsēs mō- 60 dzilē, yix lā'wadaasa g'igāma'ayē. Wāx'ē k'lasā lē'wēs lā'wūnemē laē hēx'idaem gwāl lēgades mōdzilasēs lā'wūnemē. Wāx'ē lā'wadex'itsa ōgū'la ālak'lāla g'igāma'aya laē ēt'lēd la lēgades mōdzilasēs lā'wūnemē. Wā, laem lāba.

Chieftainess.¹—Wā, hēem ts'lēx'ila lax nāqa'ayas (εmāxūlayūgwa) 1 yixs hē wāxāē lēqalasōs mōdzilas (Wāg'idis) lāx gwēk'lālasaxa gēnemasa ālak'lāla g'igāma'aya, yixs g'il'māc qādzēlase'wa k'lēdēlasa g'igāma'ayē, yisa ōgū'la g'igāma'ayaē—ēx'emlehlō lēx'ēdex lēgemias εnemōkwa g'igāma'aya qa's q'lālaōsax gwēk'lālasax ālē gēnems,—yix 5

¹ Continued from p. 1117, line 284.

6 new wife) *ᵐmāxūyalidzē*. | And when *ᵐmāxūyalidzē* has been married four days | to his wife, then all the men say, "Go on, let us | see the chieftainness of our chief *ᵐmāxūyalidzē*," | and they all go into the
10 door of the house. Then the || leader says, "We come to see the back of the chieftainness of | *ᵐmāxūyalidzē*." If she is a good chieftainness, she arises and | takes her belt. She lifts her blanket so that it is | just below her knees. Then she puts on her belt; | and after
15 doing so, she quickly spreads mats on the floor || for those to sit on who come to see her back. Then she | gets food for those who come to see the back of the chieftainness of *ᵐmāxūyalidzē*. |

This is called by the Indians "a good chieftainness of the chief," who does | this, and they call her *mōdzil* (=lifting-blanket-in-the house), because she lifts her | blanket, and puts on her belt. She is
20 a bad || chieftainness of the chief if she just sits down when those come in who come to see her back. | She just asks her husband's young men to | take care of the food that she is going to give. After those have eaten who come to see her back, | they go out. Often the chief | tells his chieftainness to go away, and to go to her house,
25 because the chief is ashamed || if the chieftainness does not lead his tribe to their places when they | come into his house. That is all about this. |

6 *ᵐmāxūyalidzē*. Wā, *g'ilᵐmēsē mōp!enxwās qādzēlayag'ulē ᵐmāxūyalidzāxēs genemē laē ᵐnāxwāᵐma bēbēgwānemē ᵐnēk'a*: "Wēdzax'ins dōgwig'alilaxōx mōdzilaxsens *g'igāma'yax laxōx ᵐmāxūyalidzāx*." Wā, *lāx'da'xwē hōgwīla lāxa t!ex'ilāsa g'ōkwē*. Wā, lā
10 *ᵐnēk'ē g'alag'iwa'yas*: "G'āxenu'x" dōgwig'alilax mōdzilēxs *ᵐmāxūyalidzē*," *nēk'ē*. Wā, *g'ilᵐmēsē ēk'a mōdzilē laē hēx'idaem lāx'ūhila qa's dāx'idēxēs wūsēgranō*. Wā, lā *mōs'idxēs ᵐnēx'ūna'yē qa hālselaᵐmēs benāgawēs ōkwāx'a'yas laē wūsēg'o'yotsēs wūsēgranowē*. Wā, *g'ilᵐmēsē gwāla laē hānakwīla lep'lālelāsa*
15 *lēl'wa'yē qa k!wadzāliltsōsa dōgwig'alilāq*. Wā, *laᵐmē la āx'ēdxā haᵐmālasa dōgwig'alilāx mōdzilas ᵐmāxūyalidzē*.

Wā, *hēm gwe'yōsa bāk!umē ēx' mōdziltsa g'igāma'yā hē gwēx'sē*. Wā, *hēm lāg'ilas lēgades mōdzil, yixs laē mōs'idxēs ᵐnēx'ūna'yē qa's wūsēg'o'yodēsēs wūsēgrano*. Wāx'ēda *ᵐyax'semē*
20 *mōdziltsa g'igāma'yē āᵐmēsē k!waēlexs g'āxaē hōgwilēda dōgwig'alilāq*. Wā, *āᵐmēs la āxk'lālē lāᵐwūnemāsēxa hā'yāl'a qa hēᵐmēs āaxsilax hāmg'ilayōlasēq*. Wā, *g'ilᵐmēsē gwāl hāᵐmāpēda dōgwig'alilāq, laē hōqūwēsa*. Wā, lā *q'lūnāla āem hēx'idaᵐma g'igāma'yē-qāyawēlsaxēs mōdzil qa lās nāᵐnak' lāxēs g'ōkwē, qaxs māx'tslaēda*
25 *g'igāma'yaxs k'lēsaē q'lāx'sidza'yēs mōdzilaxēs g'ōkūlōtaxs g'āxaē hōgwīl lāx g'ōkwās*. Wā, *lawēs!a lāba*.

Endogamy.—I'll talk about Lālelil'la, head chief | of the numaym 1
Dzēdzemēleqāla of the Nāk!wax'da^{ex}. | Now Lālelil'la had for his
wife the daughter of his younger brother YāxLEN, | whose name was
Hā^{mē}las. The first wife of Lālelil'la was his niece. || Then Lālelil'la 5
married again Xwēlagēlas, the | princess of Hayalk'EN, chief of the
numaym SēSEN!lē of the | Gwa^{sē}la. Then Lālelil'la had two wives.
His head wife was his niece | Hā^{mē}las, and his second wife was
Xwēlagēlas. Then | Hā^{mē}las gave birth to a daughter, and she
was named Lāqwaḡilayugwa. || Then his second wife gave birth to 10
a boy, and | he had the name Sēwid. As soon as Sēwid was grown
up, | he married Lāqwaḡilayugwa, and Sēwid and | Lāqwaḡila-
yugwa were not married for a long time. Lāqwaḡilayugwa had a
younger sister | Lālaga. Then Lāqwaḡilayugwa married Hēlāmas, ||
the eagle of the numaym GēxSEM of the Nāk!wax'da^{ex}. | Then 15
Lālaga married Gwālēs Gēxk'ENDzē, head chief of the numaym |
SēSEN!lē of the Nāk!wax'da^{ex}. And | Hēlāmas and his wife Lāqwaḡi-
layugwa had not been married for a long time when she was with
child, | and her younger sister Lālaga was also with child. And
Lāqwaḡilayugwa had been with child for six || months her husband Hē- 20
lāmas | became ill and after a short time he died. | He left his wife Lāq-
waḡilayugwa with child. Then Lāqwaḡilayugwa gave birth | to a boy,

Endogamy.—HēEMLEN gwāgwēx'salaslē Lālelil'laxa xāmage- 1
ma^{yē} grigāmēsa ^{ne}mēmōtasa Dzēdzemēleqālasa Nāk!wax'da^{ex}.
Wā, lā^{laē} Lālelil'la gegades ts'edāqē xūnōkwasēs ts!a^{yē} YāxLEN-
xa lēgadās Hā^{mē}las. Wā, hēem gril'el GENEMS Lālelil'laxēs lōlē-
gas. Wā, lā^{laē} ētlēdē Lālelil'la gegadex^{ides} Xwēlagēlas yix 5
k'lēdēlas Hayalk'EN, yixa grigāma^{yasa} ^{ne}mēmōtasa SēSEN!la^{yasa}
Gwa^{sē}la. Wā, la^{mē} ma^{lēlē} Lālelil'la. Wā, la^{mē} gegemalilē lōlē-
gasasē Hā^{mē}las. Wā, lā alēle Xwēlagēlas. Wā, la^{mē} māyōl'idē
Hā^{mē}lasasa ts!āts!adagem. Wā, la^{mē} lēgades Lāqwaḡilayu-
gwa. Wā, lā māyōl'idē ālēle GENEMSēsa bābagūmē. Wā, la^{mē} 10
lēgades Sēwidē. Wā, gril'mēsē qlūlsq'lūl'yax^{wida} laē Sēwidē
gegadex^{ides} Lāqwaḡilayugwa. Wā, k'ēst!a gāla gegadē Sēwi-
dās Lāqwaḡilayugwa, wā, laem ts!ā^yanokwē Lāqwaḡilayugwās
Lālaga. Wā, lā lā^{wadex}id ētlēdē Lāqwaḡilayugwās Hēlāmasxa
kwēkwasa ^{ne}mēmōtasa GēxSEMasa Nāk!wax'da^{ex}. Wā, lā 15
lā^{wadex}idē Lālagaś Gwālēs Gēxk'ENDzēxa grigāma^{yasa} ^{ne}mē-
mōtasa SēSEN!lē yisa Nāk!wax'da^{ex}. Wā, k'ēst!a gāla ha^{yasek}ālē
Hēlāmas lē^{wēs} GENEMē Lāqwaḡilayugwa laē bewēx^{wida}. Wā,
laxaē ōgwaqa bewēx^{widē} ts!ā^{yāsē} Lālaga. Wā, hē^{mēs} ālēs q!e-
LESgeng'ilaxa ^{mekūla} bewēkwē Lāqwaḡilayugwa laē yāwas'id 20
ts!ex'q!ex^{idē} lā^{wūnemāsē} Hēlāmasē, laē wēk'!ex^{ida}. Wā, la^{mē}
bewēgwil'ālxēs GENEM^xdē Lāqwaḡilayugwa. Wā, lā māyōl'idē
Lāqwaḡilayugwāsa bābagūmē. Wā, la^{mē} la lēgadēda bābagūmas

and the boy had the name | Hēlāmas. And Lālāga also gave birth
25 to a girl, and || her name was Hā'yōsdēsēlas. And when Hā'yōs-
dēsēlas grew up, | she married Hēlāmas; and Hēlāmas had not been
married long | with his cousin Hā'yōsdēsēlas, when she was with
child, and | she gave birth to a | girl.

30 She did not live long before she died. Then || Hā'yōsdēsēlas gave
birth to a boy. He lived for twenty days. | Then he died. Then
she gave birth to another boy, | and he lived. His name was K'ēnē,
and he is now six | years old. |

35 I tried to learn why the relatives descended from || Lālēlil'la do this,
and also the various tribes, | for many chiefs of the tribes do the
same. | They marry the daughters of their younger brothers. Then
the one whom I asked said to me, | that they do this because they do
not want their privileges to go | out of their family. They keep their
40 privileges among themselves || by doing so.¹ |

1 **Marrying outside of one's own tribe.**—I will talk about a | prince of
a chief who takes for his wife the princess of a chief | of another tribe.
This is called "taking a wife outside." | Then the wife "takes a hus-
5 band outside," for thus it is called when || they do this, as was done

Hēlāmasē. Wā, lāxaē mayō'īdē Lālāgasa ts'lāts'ladagēmē. Wā,
25 laēmē lēgades Hā'yōsdēsēlas. Wā, g'ilēmēsē ēxent'lēdē Hā'yōsdē-
selas laē qādōēlasōs Hēlāmas. Wā, k'lēst'la gāla ha'yasek'ālē Hēla-
masē lē'wēs ēnemweyōtē Hā'yōsdēsēlasē laē bewēx'wida. Wā, lā
ma'yōl'itsa ts'lāts'ladagēmē.

Wā, k'lēst'la gāēl q'lūlaxs laē wēk'lēx'īda. Wā, lā ēt'lēd mayō-
30 'īdē Hā'yōsdēsēlasasa bābagūmē. Wā, g'ig-agālag'ilaxa ēnālā q'lū-
laxs laē wēk'lēx'īda. Wā, lā ēt'lēd mayōl'itsa babagūmē. Wā,
laēmē q'lūla. Wā, laēm lēgades K'ēnē. Wā, lak' q'lēl'lēx'ēnxē
ts'lāwēnxas K'ēnē.

Wā, len q'lāq'lē'staax lāg'ilas hē gwēg'ilaxa ēnemxlāla ēnēmē-
35 maxa g'a'yā lāx Lālēlil'la lē'wa al'ōgūxsemakwē lēlqwālala'yā
qaxs q'lēnemaē hē gwēg'ilasa g'ig'egāma'yasa lēlqwālala'yēxa
gēg'adās xūnōkwāsēs ts'lā'yā. Wā, la ēnēk'ēn wūlase'waqēxs
hāē lāg'ilas hē gwēg'ilaxs yax'stosaa lāts'lāwēs k'lēk'lē'sō lāxēs
ēnemxlālaēna'yē. Wā, lā ālaēm la āēm welx'elqelaxēs k'lēk'lē'sō
40 lāxēs gwēg'ilasē.¹

1 **Marrying outside of one's own tribe.**—Hēlen gwāgwēx's'alasla lē-
welgāma'yasa g'igāma'yaxs laē gēg'adesa k'lēdēlasa g'igāma'yasa
ōgūxsemakwē lēlqwālala'yā. Wā, hēēm lēgades gēg'adext'la.
Wā, lā genemas lā'wadext'la qaxs hēmaē lēgēmsa hē gwēx'īdē lāx
5 gwēx'īdaasasēn xūnōkwē ēnemōgwis, laē gēg'adext'la lāxēs genēmē

¹ This form of marriage is called ūnt'lēgo. In Fort Rupert there are two chiefs who married the daughters of their half-sisters. One of these is ūwanox'wizē of the Lā'lxax'sēndayu, who married the daughter of his father and of his stepmother. His wife's name is Lāl'laqol'īlaka. See also Addenda, p. 1344.

by my son ^εnemōgwis when he took from outside his wife | L!āqwag'i- 6
 layugwa. Then L!āqwag'ilayugwa, the princess of | Chief Gwēx'-
 sē'selasemē, took as her husband from outside my son | ^εnemōgwis.
 Now we are all related by marriage to the father of | L!āqwag'i-
 layugwa and to all those to whom marriage presents were given by
^εnemōgwis. Now || L!āqwag'ilayugwa lived in marriage away from 10
 her house in the house of her husband ^εnemōgwis here in | Fort
 Rupert. Now L!āqwag'ilayugwa is called "obtained from far off
 outside | by ^εnemōgwis." Only the woman is called "obtained
 from far off outside." | "Obtained from far off outside" is not said
 of ^εnemōgwis when he takes a wife from outside | from another tribe.
 When || L!āqwag'ilayugwa wishes her husband ^εnemōgwis to give 15
 a feast, she says to her | husband, ^εnemōgwis, "Let us go to
 your father-in-law | Gwēx'sē'selasemē to get something out of his
 house, so that you may give a feast, for you | have taken me from a
 long way off." Thus she says. And immediately they start | to get
 something out of the house, and they go to Qālogwis, for Gwēx'-
 sē'selasemē is the head chief of the || numaym Sēsenl!ē of the 20
 Lāwēts!ēs, and Gwēx'sē'selasemē | can not avoid giving a mar-
 riage gift of food to his | son-in-law, ^εnemōgwis, because the princess
 of the chief has been taken far away. | If Gwēx'sē'selasemē should
 not take notice of his princess when she | comes to get something
 out of the house of her father, then Gwēx'sē'selasemē || and his 25
 princess would be ridiculed by their tribe the Lāwēts!ēs, and

L!āqwag'ilayugwa. Wā, g'āxē L!āqwag'ilayugwa, yix k'!ēdelasa 6
 g'igāma'yē Gwēx'sē'selasema'yē lā'wadextlasen xūnōkwē ^εnemō-
 gwisē. Wā, lamēx' wila la lāwalagāla lax ōmpas L!āqwag'ilayu-
 gwa lōē nāxwē ts!ōts!akwas ^εnemōgwisē. Wā, g'āxēmē hēsekwa!ē
 L!āqwag'ilayugwa lāx g'ōkwāsēs lā'wūnemē ^εnemōgwisē lāxg'a Tsā- 10
 xisek'. Wā, lāmē lēgades L!āqwag'ilayugwas qwēsext!ānemis ^εne-
 mōgwisē. Wā, lāmē lēx'aīna ts!edāqē lēqelasōs qwēsext!a. Wā,
 lā k'!ēs qwēsext!axelase'wē ^εnemōgwisē qaēs laēna'yē gegadext!a
 lāxa ōgūxsemakwē lēlqwalāla'ya. Wā, g'ilēmēsē nēk'ē L!āqwag'i-
 layugwa qa k'!wēlasēsēs lā'wūnemē ^εnemōgwisē laē nēk'a lāxēs 15
 lā'wūnemē ^εnemōgwisē: "Lā'wadext!ōg'en; wix'ens lāx nēgūmpāē
 Gwēx'sē'selasema'ya qens lā g'ōkūnē, qaēs k'!wēladzemōs lēmaaqōs
 qwēsext!ānema g'āxen," nēk'ē. Wā, hēx'idaēmēsē la ālēx'widēda
 g'ōkūnē qaēs lā lāx Qālogwis qaxs hēmaē xāmagēmē g'igāmēsa
^εnēmēmotasa Sēsenla'yasa Lāwēts!ēsē Gwēx'sē'selasema'yē. Wā, 20
 lā k'!ēas gwēx'idaasa Gwēx'sē'selasema'yē k'!ēs wāwalqālaxēs ne-
 gūmpē ^εnemōgwisē qaxs qwēsext!ānemaax k'!ēdelasa g'igāma'yē
 qō k'!ēslaxē Gwēx'sē'selasema'yē q!āselaxēs k'!ēdelaxs laē
 g'ōkūnē lāxēs ōmpē lālaxē aemlala'yōlaxē Gwēx'sē'selasema'yē
 lē'wis k'!ēdelasēs gōkūlōtē Lāwēts!ēsē. Wā, lāmē lēgadex'dē lā- 25

26 L!āqwag'ilayugwa | would be called a princess whom her father, the chief, does not love. That is | the end. |

- 1 **The Eagles.**—This was your question, how the eagles | were obtained by the ancestor of the numaym Maāmtag'ila; namely, L!āqwag'ila, the prince | of ʼmāxūyalidzē. He was the one who was the first chief of all the | tribes, although first among them was
- 5 Ōʼmaxt!ālaLēʼ and all || the first ancestor of the different numayms. | Only ʼmāxūyalidzē was the first to make a potlatch; and therefore | he thought that he was the only one who was the first to make a potlatch. And | it occurred to him that the eagle was the only head chief and leader who was feared by all the | birds, and that therefore
- 10 he would be the eagle, because he was the first one || to give a potlatch; and therefore the head chief, the Eagle, began to be feared | by all the tribes. It is the same as the eagle who is the first | to eat of any carrion and of what he catches; and afterwards come | the different kinds of birds each of which eats on the beach what is left over by the eagle. | And ʼmāxūyalidzē tried to imitate this. There-
- 15 fore he is now the head || eagle of all the numayms of the Kwakiutl. | And the Dzendzenx'q!ayu, the numaym of the Walas Kwakiutl. say | that Dōqwāyis first got the eagle, and the | numaym Maāmtag'ila say that they had the first | eagle, and the name L!āqwag'ila is
- 20 still the first among all the eagles || of all the tribes. That is all. |

26 qwag'ilayugwās wēmē k'!ēdētsēs g'īgāmāʼyē ōmpa. Wā, laem lāba.

- 1 **The Eagles.**—Hēʼmaēs wūlāseʼwa kwēkwē, yix lāgrilas kwēkwē g'alaxāsa ʼneʼmēmōtasa Maāmtag'ila yix L!āqwag'ilāxs ʼlewelge-maʼyaas ʼmāxūyalidzēxa ʼnemōxʼmō g'il g'alēs g'īgāmēsa ʼnāxwa lēlqwālalaʼya, yixs wāxʼmaē g'alagālax Ōʼmaxt!ālaLāʼyē Lōʼ ʼnāxwē
- 5 g'alēmʼgalisē g'īgēgāmēsa alōgwaq!ūsē ʼnālʼneʼmēmōtasa. Wā, lēx'aemʼlāwīsē g'il p!ēsʼidē ʼmāxūyalidzē. Wā, hēʼmis lāgrilas g'īgāēxʼēdēxs ʼnemōxʼmaē g'ilg'ilēnōxʼsa lāx p!āsap!a. Wā, lā g'īgāēxʼidxa kwēkwāxs ʼnemaē ōgūmē Lōʼ g'alabē k'ilemisa ʼnāxwāx ts!ēts!ēk!wa. Wā, hēʼmis lāgrilas ʼnēk' qāʼs kwēkwa qāʼs g'alabab-
- 10 ʼyaē p!esa. Wā, hēʼmis lāgrilas g'wāhelaem ōgūmē k'ilem g'īgēmaʼya kwēxʼsa ʼnāxwa lēlqwālalaʼya hē g'wēx'sa kwēkwāxs g'il q!ēlsāē lāxēs lēmēnsē ʼlēwēs xabānemē. Wā, ālʼmēsē g'āxēda ālogūʼla ts!ēts!ēk!wa hāmʼg'elis lāx hēmaxlāʼyasa kwēkʼʼ. Wā, hēʼmis la nānaxts!ēwasōs ʼmāxūyalidzē; hēʼmēs lāgrilas la ōgūmēsa
- 15 kwēkwēkwasa ʼnāxwa ʼnālʼneʼmēmōtasa Kwākūgūlē.

Wā, la ʼnēk'ēda Dzendzenx'q!ayoxa ʼneʼmēmōtasa ʼwālas Kwā-gulāxs hāē g'il āxnōgwatsa kwēkʼʼ, yix Dōqwāyisē. Wā, la ʼnēk'ē neʼmēmōtasa Maāmtag'ilāxs hēʼmaē g'il kwēkwē lāxēs laēnaʼyē kwēkwa. Wā, hēx'sāʼmēsē L!āqwag'ila g'alaxasa ʼnāxwa kwēkwē-

20 kwasa ʼnāxwa lēlqwālalaʼya. Wā, laem lāba.

Names and Crests of the Maāmtag'ila.—This is when | the son of 21
 'māxūyalidzē, who had the name Yāqōlas, began to be a prince; |
 that is, when he had a man's name, when the father of | Yāqōlas
 gave a potlatch on account of the greatness of the name of his prince
 Yāqōlas. || Then 'māxūyalidzē gave his eagle(-seat) to his prince 25
 Yāqōlas, | and also the eagle-name L'āqwag'ila; for that | was the
 name of 'māxūyalidzē, L'āqwag'ila, when he was an | eagle. When
 he made over his eagle(-seat) and the name | L'āqwag'ila that goes
 with it to his prince L'āqwag'ila, and when || L'āqwag'ila took the 30
 name of his father 'māxūyalidzē, he | himself gave a potlatch for
 his greatness—for he was now an eagle— | and on account of his
 name L'āqwag'ila. And all the | privileges were given to L'āqwa-
 g'ila by his father 'māxūyalidzē, the house with the carved | posts,
 the two speaking-posts in the form of men || at each side of the door, 35
 standing on top of the heads of grizzly bears, | and eagles sitting on
 top of the heads of the grizzly bear of the | post on each side of the
 rear of the house of 'māxūyalidzē. And large | coppers lay flat on
 the chests of the eagles on the posts in the rear of the | house. And
 the front of the house was painted with a copper, as it was first ||
 found by the ancestor of Chief 'māxūyalidzē at K' 'ōdagala, for | that 40
 is where the ancestors of Chief 'māxūyalidzē lived, at K' 'ōdagala |
 inside of Gwadzē; for 'māxūyalidzē's nunaŋm were the Maām-

Names and Crests of the Maāmtag'ila.—Hēm grāgilelats la 21
 LEWELgāma'yē xūnōkwas 'māxūyalidzāxs laē Lēgades Yāqōlas,
 yīxs laē Lēgades Lēgēmasa begwānemō, yīxs laē p'lesā ōmpas
 Yāqōlas, qa ō'mayōs Lēgēmasēs LEWELgāma'yē Yāqōlas. Wā,
 la'mē lāsē 'māxūyalidzāsēs kwēkwē lāxēs LEWELgāma'yē Yā- 25
 qōlas LE'wa Lēgēmasa kwēkwē, yīx L'āqwag'ila qaxs hē'maē
 Lēgēms 'māxūyalidzē yīx L'āqwag'ila, yīxs hē'maē ālē hē
 kwēkwē. Wā, g'il'mēsē lāsasa kwēkwē LE'wa Lēgēmō 'nami'lālōtsē
 L'āqwag'ila lāxēs LEWELgāma'yē L'āqwag'ila; wā, g'il'mēsē lāsa
 laē LēgadEX'idē ōmpas L'āqwag'ilās 'māxūyalidzē. Wā, la'mē 30
 xāmax'id p'les'idē L'āqwag'ila qa ō'mayosēs laēna'yē kwēkwa
 LE'wis la Lēgēmō L'āqwag'ila. Wā, lāxaē 'wīla lāyowa 'nāxwa
 k'lek'!es'ō lāx L'āqwag'ila yīsēs ōmpē 'māxūyalidzēxa k'lēx'k'!ādze-
 kwas Lēlāmē g'ōkwaxa ma'ōkwē bēbegwānem yēyāq!Ent!eq
 Lēlām lāx wāx'sōtstālilasa t!ex'ila Lēlaxūtewēx x'ix'ōmsasa nē- 35
 nānē. Wā, la kwēkwēkwa k'wēk'!ūdzetāyax x'ix'ōmsasa nēnānēxa
 Lēlāmasa 'wāx'sōtiwalilasa g'ōkwas 'māxūyalidzē. Wā, lā'laē āwā
 L'āLEqwē pāqāla lāx ōbā'yasa kwēkwēkwē Lēlāmasa ōgwiwalilasa
 g'ōkwē. Wā, lā'laē k'lātemālaxa g'ōkwaxa L'āqwa, yīxs g'ālāē
 Lōgwēsa g'ālāsa g'īgāma'yē 'māxūyalidzē lāx K' 'ōdagala, qaxs 40
 hē'maē g'ōkūlats g'ilgalisasa g'īgāma'yē 'māxūyalidzē K' 'ōdagala
 lāx ōtslāwas Gwadzē yīxs 'nē'mēmōladaē 'māxūyalidzāsa Maām-

tag'ila. | The dull-white Seagulls were the ancestors of | Chief
 'māxūyalidzē. It was he who was named Māmatela; namely, ||
 45 the dull-white Seagull. He is now called Mātag'ila. | Now Mātag'ila
 had many men who are now named Maāmtag'ila; for that | is the
 numaym of his children, when there came to be many of them. | That
 is what is said about the first one, the head of the | numayms, the |
 50 Maāmtag'ila. Now you know what I say. || That is all. |

1 **Names.**—Now I will talk about what I have been asked by you in re-
 gard to | the family names of the chiefs. I will talk about the chief |
 of the numaym Kūkwāk'lum of the Kwēxa, Yāqoḥadzē. | He continu-
 ally changed wives, and with each one a name was given to him by
 5 his father-in-law, really || great names. He used these names given
 in marriage for a short time | when he gave a potlatch with the
 blankets which he obtained as a marriage-gift from (each of) his
 fathers-in-law; | and when he gave an oil feast with his marriage-
 gift, then he used the name given in marriage as a feast-name. |
 They desire to keep the feast-names obtained | from the father-in-law,
 10 for the feast-name is like the || winter-name. When the Kwakiutl
 first begin to perform the winter ceremonial, they all change their
 names | —men and women. Thus it is also with the | guests of a
 chief who gives a feast with oil, a great oil feast. | As soon as all the
 guests go into the house in which the oil feast is to be given, | the

43 tag'ilaxwa wēx'doxsemēx 'melsgem ts'lek!wa, yix g'ilg'alisasa
 g'igāma'yē 'māxūyalidzē; hēm lēgades Māmatelaxa wēx'dōx-
 45 semē 'melsgem ts'lek!wa. Wā, hē'mis la lēgades Mātag'ila. Wā,
 la q'lēx'id begwānemē Mātag'ila, lā lēx'ēdes Maāmtag'ila lāxēs
 'ne'mēmōtē, yixs hē'maē la 'ne'mēmotsēs sāsemē laē q'lēx'ida la
 begwānem. Wā, yūem gwālaats g'ilg'alisasa 'mekuma'yē 'ne'mē-
 motsa Maāmtag'ila. Wā, laemxaas q'lālxg'in lāx' wāldema. Wā,
 50 laem lāba.

1 **Names.**—Wā, la'mēsen gwāgwēx's'ālāl lāxēs welāsewōsxa lēxle-
 gemēlasa g'igāma'yē. Wā, hēlen gwāgwēx's'ālālēda g'igāma-
 'yas 'ne'mēmōtasa Kūkwāk'lumasa Kwēxa, yix Yāqoḥadzē, yixs ge-
 g'ādelkwaē. Wā, lā q'walxōem lēgemg'elxlālē negūmpas, yisa ālā
 5 āwā lēlēgema. Wā, ā'mēsē yāwas'id lēgadesa lēgemg'elxlā'yaxs
 laē p'es'itsa p'elxelasgemē wāwalqālayōsēs negūmpaq; wāx'ē
 L'lē'na wāwalqālayo. Wā, lā lēgemg'elxlālaxa k'wēladzēxlāyo lēge-
 masa negūmpa, yixs hāē gwēx'sa k'wēladzēxlāyō lēgemasa ts'lē-
 10 ts'lēqa yixs g'il'maē ts'lēts'lex'idēda Kwāg'ulaxs laē 'wī'la L'lāyu-
 xlāda bēbegwānemē lē'wis ts'lēdāqē. Wā, hē'misē gwēx'sa
 lē'lanemasa g'igāma'yaxs k'wēlasaasa L'lē'naxa 'wālasē L'lē'nag'ila.
 Wā, lā g'il'mēsē 'wī'laēlēda lē'lanemē lāxa L'lē'nag'īlats'lē g'ōkwa
 laē lāx'ūlilē Elkwāsa g'igāma'yē qa's yāq'eg'a'lē. Wā, la'mē lēlēqe-

speaker of the chief rises, and speaks, and calls || the chiefs by their 15
 feast-names, those who have given an oil feast; | but he does not
 call the names of those, even if they are head chiefs, who have | not a
 feast-name. Then the chiefs are ashamed | because their names have
 not been called; and therefore coppers are generally broken | in oil
 feasts by the chiefs who are guests, in order to cover their shame, ||
 when their names are not called. This is called "extinguishing the 20
 fire of the | oil feast." When the feast is at an end, all the men go
 out; | and then they have no longer their feast-names, | but they
 are called by their potlatch-names after this, | which are the true
 family names; for the chiefs do not like to keep || the names obtained 25
 in marriage as their potlatch-names. Only when they first give
 away blankets do they | use the names which they obtained from the
 father-in-law. After they | have given away blankets, all the men
 go out. | Then the chief has no longer the name obtained from his
 father-in-law, for he | has again his name Yāqoḷadzē. He puts
 away the || name obtained in marriage. When his princess takes a 30
 husband, the name | given in marriage is given to the son-in-law;
 but no | family name can be given away in marriage to the | husband
 of a princess, because they keep their names and all the | privileges
 for the eldest son, because all the privileges belong to him. || That is 35
 the end. | ¹

lax k'wēk!wēladzEXLāyāsa g'īg'egāma'yēxa k'wēk!ūlats!ēnoxwasa 15
 L!ēna. Wā, lā k'lēš Lēqelasēwa wāx^{em} welgemē g'īgāmēxs
 k'leāsaē k'wēlatsdzEXLāyō Lēgema. Wā, lā max't!ēda g'īgāma-
 yaxs k'lēsaē Lēxētse^{ewa}. Wā, hēem lāgilas q!ūnāla k'oqwasēwēda
 L!āqwa lāxa L!ēnagila yīsa g'īgāma'yē k'wēlē yīxs māmx't!esilaē
 qaxs k'lēsaē Lēxētse^{ewa}. Wā, hēem Lēgades k'ilxax legwīsa 20
 L!ēnagila k'wēlasa. Wā, g'ilēmēsē gwāla k'wēlasē, laē wīla hōqū-
 welsēda nāxwa bēbegwānem. Wā, laēmē gwāl Lēgatsēs k'wēk!wēla-
 dzEXLāyō laxēq. Wā, laēmē Lēqelasōsēs plēp!edzEXLāyō lāxēqxa
 āla LēxLEGemēla qaxs k'lēsaē lāxūlanokwa g'īg'egāma'yasa Lē-
 gemg'elxlē plētsaas Lēgema, yīxs g'ilēmaē yāxwīsa plēlxelasgemē 25
 laē Lēxēdes Lēgemg'elxlāyasēs negūmpē. Wā, g'ilēmēsē gwāl
 yāqwasa plēlxelasgemaxs laē hōqūwelsēda nāxwa bēbegwānem.
 Wā, lā gwāl Lēgadēda g'īgāma'yasa Lēgemg'elxlā'yē ētlēda qa's lā
 xwēlaqa Lēgatsēs Lēgemē Yāqoḷadzē. Wā, āēmēsē la g'ēxaxa
 Lēgemē Lēgemg'elxlē. Wā, g'ilēmēsē lāwādē k'lēdelas laē Lēgem- 30
 g'elxlāxaxa Lēgemg'elxlēx'dē lāq, lāxēs negūmpē. Wā, lā k'leās
 gwēx'idaats āx'ed lāxēs LēxLEGemēlō qa's lā Lēgemg'elxlālaq lāx
 lāwūnemasēs k'lēdelē qaxs āxēlaaxa LēLEGemē Lēwēs nāxwa
 k'lēk!esō qaēs Lēwelgemayē, qaxs wīlaēmāē hās laxa k'lēk!esō.
 Wā, laem lāba.

35

¹ See Addenda, pp. 1345-1385.

SPEECHES DELIVERED IN FEASTS

- 1 When the chief of the numaym Sēn!ēm invites the | other numayms of the Kwāg'ul to a feast, then as soon as | all the guests come in the speaker of the chief arises and he | turns his face to the
5 place where his numaym Sēn!ēm are sitting next to the || door of the feast house. Then the speaker of the chief speaks, | for the speaker of the chiefs of the numayms always | first speak to the chiefs of the numayms and their names | are called. And this is what (the speaker) says to his numaym as he is | speaking: ||
- 10 "Indeed, Chief 'nemōgwis, indeed Hāmiselā, indeed | Mā'nakūl, am I not going to talk with gladness to the guests of my | chief, for they have all come into this house, into this good house | of my chief?" Thus he says, and turns his face to the guests. | Then he says: ||
- 15 "Welcome, Chief Âwaxelag'ilis; welcome, Chief K'imk'eqewēd; | welcome, Chief Ts!ex'ēd; welcome, Chief Hāwilkūlal; welcome, Chief | L!āqwalal; welcome, Chief G'ēxk'enis, come now to | your seats, to the seats of your late fathers, and just sit down | in your seats, chiefs, which are prepared for you. Now sit down well,
20 chiefs, || and your people. You do not come here, chiefs, to | feel badly in this house of my chief. Now, sing feasting-songs | to tell

SPEECHES DELIVERED IN FEASTS

- 1 G'il'em hē lēlalē g'igāma'yasa 'ne'mēmōtasa Sēn!ēmē lāxa ālō-gūq!esē 'nāl'ne'mēmōmatsa Kwāg'ulē qa lās k!wēla. Wā, g'il'mēsē 'wīlaēlēda lēlānemē laē lāx'ūlilē Elkwasa g'igāma'yē. Wā, lā gwēgemāla lāx k!ūdzēlasasēs 'ne'mēmōta Sēn!ēmē lāxa max'stā-
5 līlāsa t!ex'ilāsa k!wēladzats!ē g'ōkwa. Wā, lā yāq!eg'a!ē Elkwasa g'igāma'yē qaxs hēmenalā'maēda ā'yilkwasa g'ig'egāma'yē hē g'il yāq!eg'a!tse'wē g'ig'egāma'yasēs 'ne'mēmōtē, yixs lālaxtewaē lēlēqelax lēlēgemas. Wā, g'a'mēs wāldemsēxēs 'ne'mēmōtaxs laē yāq!ent!ūla:—
- 10 "Qālālen g'igāmē 'nemōgwis; qālālen Hāmiselā; qālālen Mā'nakūl. Ēs'maēlen wāg'il mōmelk'lāaltsōx lēlānemāxsen g'igāma'yēx qaōxs g'āxaē 'wīlaēla lāxwa lāx aēk'laakwa g'ōkwaxsen g'igāma'yēx," 'nēk'exs laē gwēgemx'id lāxa lēlānemē. Wā, la 'nēk'a:—
- 15 "Gēlag'a g'igāmē Âwaxelag'ilis; gēlag'a g'igāmē K'imk'eqewēd; gēlag'a g'igāmē Ts!ex'ēd; gēlag'a g'igāmē Hāwilkūlal; gēlag'a g'igāmē L!āqwalal; gēlag'a g'igāmē G'ēxk'enis. Wa, gēlag'a lāxwa k!wayaqōs lāxōx k!wēk!wa'yaxs eāswūlaxōxs ā'maqōs la k!wastōlī-lasē'wa g'ig'egāmē. La'mō aēk'laakwa. Wāg'a hēl'alil laqō g'ig'e-
20 gāmē lē'wōs g'igēdāqōs. Wā, hēwēts g'āxēlōs g'ig'egāmē, qas 'yax'q!esalaōs lāxōx g'ōkwaxsg'en g'igāmēk'. Wā, wāg'il la k!wēl'g'a!

our world, chiefs." Thus speaks the speaker, | and turns his face 23
to his numaym and says: |

"O numaym! Now the word of my chief has gone to the floor of
the house; for || the way we speak in this house of my chief has been 25
marked out by our ancestors, for us to do as they say | in the way we
do in this house of our chief. Now give a | drum to our chiefs that
they may sing." Thus he says to the | young men of his numaym.
At once they take the drum to the rear | of the feasting-house, and
the three || numayms, the Maāmtag'ila, G'ēxsem, and Lō'yalaławē, | 30
sing one song. As soon as the feasting-song is at an end, | the
Kūkwāk'lum sing. And when their feasting-song is ended, | the
Sēnl'em sing. And when their feasting-song is ended, the | Laālaw-
s'endayo and the Elgūnwē sing one feasting- || song. And when 35
their song is ended, then there are | four feast songs by the seven |
numayms of the Kwāg'ul when they are invited by another | tribe.
After they have finished singing, a young man | takes the drum from
the rear of the feasting-house—some || Indians say instead of *k'wēla-* 40
dzatslē, | *k'wēlayatslē*, and both words are right—and he | puts it
down inside of the door. Then many | young men prepare the food
for the guests. And after they have done so, they put the | dishes

denx'ēdel qa's nēlaōsaxens 'nālaw g'īg'egāmē," 'nēk'ēda Elkwāxs 22
laē gwēgemx'īd lāxēs 'nē'mēmōtē. Wā, lā 'nēk'a:

"Wā, 'nē'mēmōt la'mē lāgralilē wāldemasens g'īgāma'yēx qaxs
le'maōlēx xūlt'ladzemsens g'aleng'alisa qens gwēk'lālas lāxens 25
g'āxēx gwaēlas lāxwa g'ōkwaxsg'en g'īgāmēk'. Wā, wāgrats me-
'nats'lā lāxens g'īg'egāma'yē qa wāg'ēs k'wēl'g'a'el denx'ēda," 'nēk'ēx
hā'yāl'āsēs 'nē'mēmōtē. Wā, g'il'mēsē layā me'nats'lē lāxa ōgwi-
walilasa k'wēladzats'lē g'ōkwa, laē denx'ēdēda yūdux'semakwē
'nāl'nē'mēmasaxa Maāmtag'ila lē'wa G'ēxsem lē'wa Lō'yalaławāsa 30
'nēmsgemē q'lemdema. Wā, g'il'mēsē q'ūlbē k'wēl'ā'layās laē
denx'ēdēda Kūkwāk'lumē. Wā, g'il'mēsē q'ūlbē k'wēl'ā'layās laē
denx'ēdēda Sēnl'em. Wā, g'il'mēsē q'ūlbē k'wēl'ā'layās laē denx-
'ēdēda Laālaw's'endayo lē'wa Elgūnwē, yīsa 'nēmsgemē k'wēl'ā-
'layo q'lemdema. Wā, g'il'mēsē q'ūlbē k'wēl'ā'layās, wā, la'mē 35
hāmōsgemgowē k'wēl'ā'layo q'lemq'lemdemē denx'ēdayāsa ā'lebōs-
gemakwē 'nāl'nē'mēmatsa Kwāg'ulaxs lē'lānemaasa ōgūxs'emakwē
lēlqwāla'ya. Wā, g'il'mēsē 'wī'la gwāl denxelaxs laēda hē'fa
āx'ēdxa me'nats'lē lāxa ōgwiwalilasa k'wēladzats'lē g'ōkwa,—yīxs
'nēk'aēda wāōkwē bāk'luma yīxs lēx'ēdaaxa k'wēladzats'lē g'ōkwa, 40
k'wēlayats'lē g'ōkwa, wā, lā 'nāxwaem neqa laxēs wāldemē,—qa's
lā hāng'alilas lāxa āwīlēlāsa t'lex'ila. Wā, lā aaxsilēda q'lenēmē
hā'yāl'axa ha'mālasa k'wēlō. Wā, g'il'mēsē gwālā laē k'āgemlilē-

45 before the guests. As soon as all has been put down, || the guests begin to eat what has been put before them. And when they have half finished | eating, the speaker of the numaym Maämtag'ila | speaks. He also speaks first to his fellow-guests, and he | turns his face to his fellow-guests, and the speaker says: |

"Indeed, Chief Äwaxelag'ilis; indeed, Chief K'ink'eqewäd; ||
50 indeed, Chief Ts!ex'äd; indeed, Chief Häwilkülal; indeed, | Chief L!äqwalal; indeed, Chief G'ëxk'enis; do we not | speak with gladness to them on account of the way we come into this great house of | Chief 'nemögwis?" Thus he says, and turns his face to the door. | Then he says: ||

55 "Sit still, great numaym, you Sën!em, and listen | to me. Welcome, Chief 'nemögwis; welcome, Chief | Hämeselal. Indeed, I shall say this, Chief Mä'nakül. Oh, welcome, | welcome! you have done this well. Keep on, | Chief 'nemögwis, look out and do not let
60 the fire of || your house go out, Chief, on account of your tribe, Chief, that we may come | and be happy in your house, Chief. Now we are treated with sweet food, | Chief. Walk along the trail of the chief-maker, Chief | 'nemögwis. Thank you, Chief, for your kindness to your | people, Chief." Thus he says, and turns his face to his
65 numaym. || And he says, "Let us say this, chiefs, Wa wa!" After |

lasa löelq!wë läxa Lë'länemë. Wä, g'il'mësë 'wilgalila laasë 'wila
45 hämx'idëda Lë'länemäxa la k'äg'emaliteq. Wä, g'il'mësë nexseg'ilälila la ha'mäpaxs laë yäq!eg'a'la elkwäsa 'ne'mēmōtasä Maämtag'ila. Wä, laemxaë hë g'il yäq!ent!älasō'sēs k!wēlwütë. Wä, lä 'nëk'a 'wäwax'sgämi'läla läxēs k!wēlwütë. Wä, lä 'nëk'ëda elkwë:—

"Qälalen, g'igämë Äwaxelag'ilis; qälalen g'igämë K'ink'eqewäd;
50 qälalen g'igämë Ts!ex'äd; qälalen g'igämë Häwilkülal; qälalen g'igämë L!äqwalal; qälalen g'igämë G'ëxk'enis; es'maēlens wägil mōmelk'lälaltsōx g'äxa qens gwaēlas läxwa 'wälasēx g'ōx" sa g'igäma'ye 'nemögwisë," 'nëk'exs laë gwëgemx'id läxa t!ex'ila. Wä, la 'nëk'a:—

55 "Wëg'a, selt!ëdex 'wälas 'ne'mēm, yül Sën!em qa's hōlëlaōs g'äxen. Wä, g'elag'a g'igämë 'nemögwis. Wä, g'elag'a g'igämë Hämeselal, qälagen wäldemlek' g'igämë Mä'nakül. Wa, g'elag'a. Wa, g'elak'as'ō läx'a eg'emäxs g'igämë yixs hēmenälä'maaqōs g'igämë 'nemögwis q!äq!älälä qa k!lēsēsōx k!ex'alitōx legwilaxsōs
60 g'ōkwaqōs, g'igämë qag'as g'ōkölōtg'ōs, g'igämë qenu'x" g'äxë ek!eqela läxōs g'ōkwaqōs, g'igämë. La'menu'x" ëx'plase'wa, g'igämë. Wëg'a äem qäsax läx t!ex'iläsa g'igämëg'ilä, g'igämë 'nemögwis. Wä, g'elak'as'la, g'igämë qaōs ek'ex 'näqë qag'as g'ëgëdg'ōs, g'igämë," 'nëk'exs laë gwëgemx'id läxēs 'ne'mēmōt. Wä,
65 lä 'nëk'a: "Qens 'nëk'ë g'ig'ëgämë. Wa, wa." Wä, g'il'mësë

he has finished speaking, the speaker of the house arises, and speaks. | 66
He says: |

"Indeed, true is the speech of the one who is speaking. It is true what you said. I take | notice of the meaning of the words of the old man to which you refer: || 'Keep on walking the trail of the chief- 70 maker, Chief.' That | is what my chief, ^εneuwōgwis, is doing. He is walking along fast, | for indeed he walks on the road of his grandfather Hēnak' lalasō^ε, | who knew how to invite the great chiefs, who knew how to give oil-feasts, who knew | how to break coppers. This is the trail followed by my chief, || ^εneuwōgwis. This is a hand- 75 some chief. That is what I say, numaym | Sēnlem. Now, I will press down the food eaten by the chiefs invited | by our chief." Thus he says, and turns to the guests. | And he speaks again, and says as the | guests finish eating: ||

"Go on, go on, Chief Awaxelag'ilis; go on, Chief | K'imk'eqewēd; 80 go on, Chief Ts!ex^εēd; go on, Chief Hāwilkūlal; | go on, Chief L.lāqwalal; go on, Chief G'ēxk'enis; go on | with your people, chiefs. Now it is well prepared | for what you were invited by my chief." Thus he says, and turns to his || numaym, the Sēnlem, and 85 says, "Wa, numaym! Now | it has gone to the floor what was marked out by our ancestors, what we should say | when we are here." Thus he says. Then it is ended. |

gwā'elil yāq!ent!āla laē lax^εūlilē Elkwāsa k!wē^εlasē qa^εs yāq!eg'a^εlē. 66
Wā, lā ^εnēk'a:—

"Qāla wāldemasa yāq!ent!āla ālasēs wāldemōs yixen q!āsgemaliltse^εwē ^εmek!ūgēlilasa wāldemasa q!ūlyakwē, yixs laaqōs ^εnēk'a: 'wēga āem qāsax lāx t!ex'ilāsa g'īgāmēg'ilā, g'īgāmē.' Wā, hōemk' 70 gwālag'en g'īgāmēk', yixga ^εneuwōgwisek', yix'āk' lāxēs qā'nakūla-ēna^εyē qāxax qastāyaax t!ex'ilāsēs gagempē Hēnak' lalase^εwēxa lēlēlāēnoxwē ^εwālas g'īgāma^εyaxa l!ē^εnag'ilaēnoxwēxa q!elt!ēnoxwē. Wā, yōmōs t!ex'ila qaqesēltsg'in g'īgāmēk' laxga ^εneuwōgwisek' laxgada ēx'stōk' g'īgāma^εya, qens ^εnēk'ē, ^εneēmēmōt 75 Sēnlem. Wā, la ^εmēsen lāgūnsalxens g'īgēgāma^εyēx lēlēlānemasesens g'īgāma^εyēx," ^εnēk'ē. Wā, lā gwēgemx^εid lāxa k!wēlē, wā, lā ēd laqwa yāq!eg'a^εla. Wā, lā ^εnēk'a yixs laē gwāt ^εwīla ha^εmāpēda k!wēlē:—

"Wāk'as, wāk'as g'īgāmē Awaxelag'ilis; wāk'as g'īgāmē K'im- 80 k'eqewēd; wāk'as g'īgāmē Ts!ex^εēd; wāk'as g'īgāmē Hāwilkūlal; wāk'as g'īgāmē L.lāqwalal; wāk'as g'īgāmē G'ēxk'enes. Wāk'as lag'aqō lē^εwōs g'igēdāqōs, g'īgēgāmē. La^εmō aēk'laakwaxōs gā-xēlaqōs lēlēlānemsg'en g'īgāmēk'," ^εnēk'ens laē gwēgemx^εid lāxēs ^εneēmēmōta Sēnlemē. Wā, lā ^εnēk'a: "Wa, ^εneēmēmōt, la^εmō 85 lāg'alila xūlt!alēdzemasens g'alemg'alīsē qens gwēk'!ālas lāxens gg'āxēxwāēlasa," ^εnēk'ē. Wā, laem lāba.

- 1 Now you will see that the names | of the chiefs of the numaym Sēn!ēm are called out first by the speaker. When he gives notice, | all of them listen to his speeches. First | the head chief of the chiefs,
 5 ʼnemōgwis, is called. Then he || names the one next to ʼnemōgwis, Hāmeselal. Then he names next to | Hāmeselal, Māʼnakūla, for that is the order of the three chiefs of the | numaym Sēn!ēm; for they come down to the younger brothers beginning with the | eldest brother, calling the name of the next one until he calls the youngest one. That is | when the numaym Sēn!ēm give a feast. And even
 10 when a || common man gives a feast, the three chiefs are always named. | The name of the host, who is a common man, is never called by the | speaker when he gives notice to his numaym that he will speak, | when the guests of the host first come in, and when he presses down the food of the | guests after they have finished eating. ||
 15 And when the speech to his numaym the Sēn!ēm is at an end, then he | turns to the guests, and he calls the head chief of each numaym by name. | First he names the head chief of the | Maāmta-gila, Āwaxelagilis; and next, | Kʼimkʼeqewēd, who is the head chief
 20 of the numaym Gr̄xsem. Then he names || Ts!exʼēd, the head chief of the numaym Lōʼyalalawa. Then he names | Hāwilkūlal, the head chief of the numaym Kūkwāk!um. | Then he names

- 1 Wā, laems dōqūlaqēxs hēxʼsāʼmaē gr̄l lēlēqalasōsa elkwē gr̄gʼegāmaʼyasēs ʼneʼmēmota Sēn!ēm yix laē q!āq!agēm!aq qa ʼnāxwaʼmēsē hōlēlax waldemiʼlālās. Wā, hēem gr̄l lēxʼētsōsē lāxumaʼyas gr̄gʼegāmaʼyas yix ʼnemōgwis. Wā, lā lēxʼēdxa mā-
 5 kʼilāx ʼnemōgwisē Hāmeselal. Wā, lā lēxʼēdxa makʼilāx Hāmeselalē Māʼnakūla, qaxs hēʼmaē gwālaatsa yūdūkūwē gr̄gʼegāmēsa ʼneʼmēmotasa Sēn!ēmē, yix ts!āʼyaxaʼnakūlaē gr̄gʼēlēlā lāxa ʼnōla lā lēxʼēdxa māʼkila, wā, lā lēxʼēdxa āmāyēnxaʼyē, yix hāē k!wēlasa ʼneʼmēmotasa Sēn!ēmē. Wā, wāxʼmēsē hē k!wēlasa
 10 begwānemq!alamē, lā hēxʼsāem lēqelaseʼwēda yūdūkūwē gr̄gʼegāmaʼya. Wā, lā hēwāxaem lēxʼētsēʼwēda k!wēlasē begwānemq!alama yisa elkwāxs laē q!āq!agēm!axēs ʼneʼmēmotaxs yāq!ent!ālēlē laqēxs gr̄ālāē ʼwīlāēlē lēlānemasa k!wēlasē lōxs laē lāqūnsaxa k!wēlaxs laē gwāl hāʼmāpa.
 15 Wā, lā q!ūlbē wāldemasēxēs ʼneʼmēmota Sēn!ēm laē gwēgem-xʼid lāxa lēlānemē qaʼs ʼnālʼnemōkʼōlēlē lēqelax lēlāxumaʼyasa ʼnālʼneʼmēmasē. Wā, hēʼmis gr̄l lēxʼētsōsē lāxumaʼyasa ʼneʼmēmotasa Maāmta-gila, yix Āwaxelagilisē. Wā, lā māʼkilē Kʼimkʼeqewēdē, yix lāxumaʼyasa ʼneʼmēmotasa Gr̄xsem. Wā, lā lēxʼēdex
 20 Ts!exʼēd, yix lāxumaʼyasa ʼneʼmēmotasa Lōʼyalalawa. Wā, lā lēxʼēdex Hāwilkūlal, yix lāxumaʼyasa ʼneʼmēmotasa Kūkwāk!um. Wā, lā lēxʼēdex L!āqwalal, yix lāxumaʼyasa ʼneʼmēmotasa Laālaxʼsʼfn-

L!āqwalā, head chief of the numaym Laā!ax's^εEndayo. | And last he names G'ēxk'enis, head chief of the | numaym Elgūnwē^ε. That is when the speaker of the chief of the || numaym Sēn!em is speaking. 25 He never names the common men, | even when they give a feast. |

And the speaker of the guests praises the common man | who gives the feast. And this is the way of the speaker of the | host, and of the speaker of the guests. That is the end. ||

dayo. Wā, lā Elx!ala Lēx^εēdex G'ēxk'enis, yix Lāxuma^εyasa ^εne- 23
^εmēmotasa Elgūnwā^εyē, yixs yāq!ent lā!aē Elkwāsa g'igāma^εyasa ^εne-
^εmēmotasa Sēn!emē. Wā, la^εmē hēwāxa Lēx^εēdxa begwānem- 25
 q!ālāxs k!wē^εlasaē.

Wā, hēt!ēda Elkwāsa k!wē^εlekwē ts!Elwaqaxa begwānemq!ālāxs k!wē^εlasaē. Wā, g'aem gwēk!ālatsa Elkwāsa k!wē^εlasē Lō^ε Elkwāsa k!wē^εlekwē. Wā, laem lāba.

SWEAR-WORDS (HĀNKWA)

1. Hāslēlōl, GO AND DIE. Generally used by women in friendly banter.
2. Lale^εlaa, YOU ARE DEAD THERE. Used in friendly discussion when a person feels that he can no longer carry on his argument.
- 2a. Hānlalēlōl, DIE YOURSELF. Retort to the preceding. Used, however, not in friendly discussion, but after a serious quarrel.
3. Lē^εlwēst!a āxa, YOU ARE DEAD THERE. Used in a bantering way, or at the end of an argument.
4. Lē^εldzēwēst!a āxa, YOU GREAT ONE ARE DEAD THERE. Used often at the end of an argument between husband and wife, or by men after a quarrel.
5. Lē^εldzāmasa, INDEED, YOU ARE DEAD THERE. Used as a reproach, for instance, when a person, by his lack of skill, has broken an object or hurt another person.
6. X'istōlil lāq^u, SHOW YOUR TEETH AND YOUR ORBITS THERE (meaning that the skull is lying on the ground).
- 6a. Q!ūlēgemalaemlnēs!as laxēs wāldēmōs g'āxen. Wāwanemg'ilagas. I HOPE WHAT YOU WISH WILL HAPPEN TO ME WILL HAPPEN TO YOU, DEATH-BRINGING-WOMAN. Retort to 6.
- 6b. Wādzō, Wāwanemg'ilagas, GO AWAY, DEATH-BRINGING-WOMAN! Sometimes used like the preceding.
7. X'idzil lōx, SHOW YOUR TEETH ON THE FLOOR OF THE HOUSE.
- 7a. Q!ex'stolil lōx, YOU BITE THE FLOOR OF MY HOUSE AT THE DOOR. These (7 and 7a) are used in a quarrel.
8. Lē^ε!x's^εōl lōx, DIE HERE ON THE GROUND.

- 8a. Häxenlöl, I WISH YOU WOULD DIE RIGHT HERE. Retort to 8.
Used by men only, particularly men of high rank, in quarrels over social matters.
9. Yāgwil lōx, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.
- 9a. Yaq'lūs lōx, LIE DOWN DEAD ON THE GROUND. Retort to 9.
Used in a similar way as the preceding.
10. Yaxstōlil lāq^u, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.
- 10a. Yaxwelsnēsłas qa's le'laōs lāxs lādzasēx, OH, IF YOU WOULD DIE ON THE GROUND WHERE YOU ARE STANDING! Retort to 10. These (10 and 10a) are never used by women, but particularly by chiefs.
11. Wēxenłas yāxwels qa's le'laōs lāq^u, I WISH YOU WOULD LIE DOWN ON THE GROUND AND DIE HERE.
- 11a. Sōl le'll qa's q'lūlēgemālamaōs lāxēs wāldemōs grāxen, YOU SHALL DIE, AND YOUR OWN WORD SHALL KILL YOU FOR WHAT YOU SAID. Retort to 11. Used by men.
12. Wēxenłas le'lg'aela lāxōs lādzasaqōs qa's hāla-x'idaōs k'leā-gwaelsa, I WISH YOU WOULD DIE AT THE PLACE WHERE YOU ARE STANDING, AND DISAPPEAR. Used in quarrels during potlatch.
13. Hāsk'lā, DIE WITH YOUR TEETH IN YOUR HEAD.
- 13a. Lādzā'mas le'lla q'laqlaxstālanemamīlg'enlōl qa's hālabala-
mēlōs le'll, DIE NOW, FOR THE DEATH-DEALING POINT OF MY TONGUE WILL KILL YOU QUICKLY. Retort to 13. This is considered the worst insult.

Following are swear-words of the Denax'da'x^u.

14. Qātsemakōl, YOUR HEAD HAS BEEN CUT OFF.
- 14a. P'lōqomakōl, YOU ARE A BODY WITHOUT HEAD. Retort to 14.
There is one particular swear-word of the Denax'da'x^u against the A'wailela numaym K'lek'laēnox^u.
15. K'limlemakōl, YOUR FACE HAS BEEN ADZED. This refers to the fact that a member of that numaym was killed by the Denax'da'x^u by cutting his face with an adz.

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